# THE MODERN REVIEW

OL. XXXIII

JANUARY, 1923

WHOLE No. 193

P, 26, 878 GORA

# BY RABINDRANATH TAGORE.

## CHAPTER 1.

was the rainy season in Calcutta, the morning clouds had scattered, and the sky overflowed with clear sunlight.

Binoy-bhusan was standing alone on the upper verandah of his house, watching in surely idleness the constant ebb and flow the passers-by. He had finished his ollege course some time before, but had not it started any regular work. He had written a little for the papers, it is true, and and organised meetings,—but this had not atisfied his mind. And now, this morning, or want of anything in particular to do, he has beginning to feel restless.

In front of the shop opposite, a Bāul hendicant was standing, dressed in the motley bbe of those wandering minstrels, and inging:

Into the cage flies the unknown bird,
It comes I know not whence.
Powerless my mind to chain its feet
It goes I know not where.

Binoy felt that he would like to call the aul upstairs and take down this song about the unknown bird. But, just as in the iddle of the night, when it turns suddenly ld, it is too much exertion to reach for an trablanket, so the Baul remained uncalled, he song of the unknown bird remained nwritten, and only its strains kept echoing trough Binoy's mind.

Just then an accident occurred in front of is house. A hackney cab was run into by a

grand carriage and pair which went off at full speed taking no notice of the half-overturned gharry which it had left in its trail.

Running out into the street, Binoy saw a young girl getting out from the cab, and an oldish gentleman trying to descend. He rushed to their assistance and seeing how pale the old man looked, he asked him: "You are not hurt, Sir, I hope?"

"No, it's nothing," he answered with an attempt to laugh it off, but his smile died away and it was easy to see that he was on the point of fainting.

Binoy seized hold of his arm, and turning to the anxious girl, said: "This is my house, just here, do come in."

When they had placed the old gentleman on a bed, the girl looked round for some water, and taking a pitcher she sprinkled some on his face and began to fan him, saying meanwhile to Binoy: "Can you send for a doctor?"

A doctor lived near by, and Binoy sent off his servant at once to call him.

There was a mirror in the room, and standing behind the girl Binoy gazed at her reflection. From childhood he had been busy with his studies in his Calcutta home, and what little knowledge he had of the world he had gained from books. He had never known any womenfolk outside his own family circle. The picture he now saw in the mirror fascinated him. He was not skilled in scrutinising the details of feminine features, but in that youthful face, bowed in affec-

tionate anxiety, it seemed to Binoy as if a new world of tender brightness had been unfolded before him.

After a while the old man opened his eyes and sighed, whereupon the girl bending down towards him asked in a tremulous whisper: "Father, are you hurt?"

"Where am I?" asked the old man

attempting to sit up.

But Binoy hastened to his side saying: "Don't move, please, till the doctor comes."

As he was speaking the doctor's footsteps were heard, and presently he entered. On examining the patient he found nothing seriously wrong, and left after prescribing some brandy to be given with warm milk.

At his departure, the girl's father shewed signs of agitation and concern, but his daughter, guessing the cause, quieted him with the assurance that she would send on the doctor's fee and the cost of the medicine

when they got home.

She then turned to Binoy. What wonderful eyes! It never occurred to him to ask whether they were large or small, black or brown. At the very first glance they gave an impression of sincerity. They had no trace of either shyness or hesitation, but were full of a serene strength.

Binoy ventured haltingly: "Oh! the doctor's fee is nothing—you need not

trouble-I-I will-."

But the girl's eyes, which were on him, not only prevented him from finishing his sentence, but made it certain that he would have to accept the cost of the doctor's visit.

The old man protested against sending for

the brandy.

"But father," his daughter insisted,

"the doctor ordered it!"

To which he replied: "Doctors have a bad habit of ordering brandy on the slightest pretext. A glass of milk will be quite enough for my little weakness."

After drinking the milk he turned to Binoy and said: "Now we must be going. We have put you to a lot of trouble, I'm

afraid."

The girl asked for a cab, but her father exclaimed diffidently: "Why put him to more inconvenience? Our house is so close that I can easily walk."

But she refused to allow this, and as her father did not persist, Binoy himself went to

call a cab.

Before leaving, the old gentleman asked

the name of his host, and on being tol 'Binoy-bhusan Chatterji,' he gave his ow in return as 'Paresh-chandra Bhattacharya saying that he lived close by, at number 'in the same street. He added: "Whe ever you have time to spare, we shall be de lighted if you will call."

The eyes of the girl gave a silent consent

to this invitation.

Binoy felt that he wanted to accompany them home, then and there, but as he was not quite sure whether that would be good manners, he stood hesitating. Just as their carriage was about to start, the girl gave a slight bow, which took Binoy unawares and, in his confusion, he omitted to return the salutation.

Back in his room, Binoy reproache' himself again and again for this trifling omission. He mentally reviewed every detai his behaviour from the time he ha met them to the moment of parting, and h felt that from start to finish his manners had been atrocious. What he ought to have done and what he ought not to have done what he ought to have said and what he ought not to have said, in the different situations, he tried in vain to settle in his mind. His eyes suddenly fell on a handkerchief which the girl had been using and had left lying on the bed; he hurriedly snatched it up. The refrain of that Baul's song haunted him:

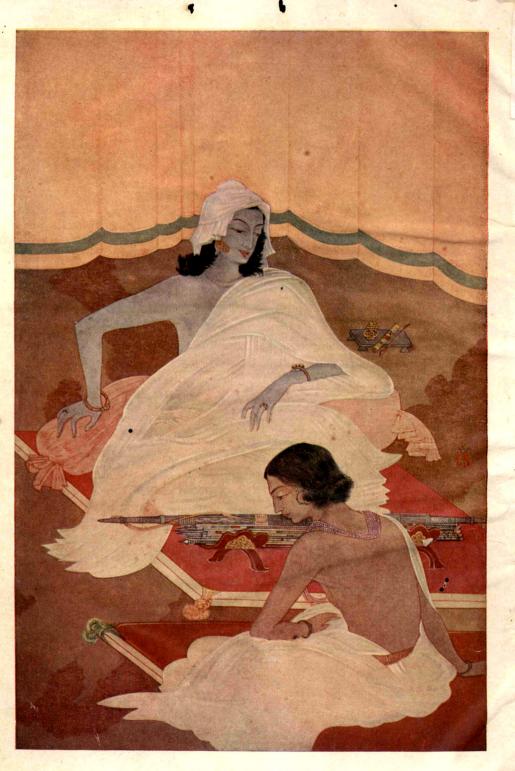
Into the cage flies the unknown bird,
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The hours passed and the sun's heat? came intense. The stream of gharries beg to flow swiftly officewards, but Binoy conot give his mind to any work that day. If tiny home and the ugly city that surround it suddenly seemed to him an abode of illusical The flaming radiance of the July sun but into his brain and coursed through his verificacreening from his inner mind all the pettiness of his everyday life with a curtan of blazing light.

Just then he noticed a seven or eight year old boy standing outside, peering at the numbers on the doors. Somehow he had not least doubt that it was his house the boy

looking for.

Binoy called out to him: "This is house all right," and quickly running dinto the street he almost dragged the I fellow indoors. He eagerly scanned boy's face when handing Binoy a letter.



KRISHNA AND ARJUNA

By Nandalal Bose.

By the courtesy of Mr. S. E. Stokes, the Owner of the Picture.

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hich he saw his name written in English, in woman's clear hand, he said: "My sister - int me with this." Inside the envelope

there was no letter, only some money.

The boy turned to go, but Binoy insisted on taking him upstairs to his room. He was arker than his sister but still there was a strong resemblance, and Binoy, with a sense of gladness at heart, felt greatly attracted to him.

The youngster was clearly quite selfpossessed, for on entering the room he pointed o a portrait hanging on the wall, and asked:

"Whose picture is that?"

· "It is the picture of a friend of mine."

eplied Binoy.

"A friend's picture!" exclaimed the bov.

Who is he?"

"Oh, you won't know him," said Binoy rughing. "His name is Gourmohan. But I all him Gora. We've been to school together, ver since we were children."

"Do you still go to school?"

"No, I've finished with my studies." "Have you really? Finished your-?"

Binoy could not resist the temptation of winning the admiration of even this little nessenger, and said: "Yes, I've finished everything !"

The boy looked at him in wide-eyed wonder and gave a sigh. He doubtless thought that some day he too would attain

to such heights of learning.

On being asked his name the boy replied: 'Iy name is Master Satish-chandra Mukerji." "Mukerji?" repeated Binoy in astonishnt.

They were fast friends in no time, and . Lonoy soon found out that Paresh Babu was ,t their own father, but had brought them up som childhood. The sister's name ... merly been Radharani, but Paresh Babu's ie had changed it to the less aggressively

on thodox name of Sucharita.

When Satish was about to go, Binoy asked in: "Can you go all alone?" to which the tle fellow answered with injured pride: "I ways do!" When Binoy said: "Let me see home," he became quite distressed at ah a slight on his manliness, and said: hy should you? I can easily get along by self," and he began to give all kinds of edents to show how usual was it for him o about alone.

Why Binoy should nevertheless insist on , to ug with him to the door of his house, s more than the boy could fathom!.

Satish asked him to come in with him, but Binoy resolutely refused, saying: "No, not now. I will come another day."

On returning home Binoy took out the envelope and read and re-read the address written on it so minutely that he soon knew every stroke and flourish of it by heart. Then he placed it, together with the contents, in his box with such care,—one could feel sure that there was no chance of this money ever being used, even in the direct emergency.

## CHAPTER 2.

On a dark evening, during the rains, the sky loured heavy with its load of moisture. Beneath the silent sway of the dull, drab stretch of cloud, the city of Calcutta lay motionless like a huge disconsolate dog curled up with its head resting on its tail. Since the previous night it had been drizzling steadily, persistently enough to make the streets muddy, yet not with sufficient determination to wash the mud away. The rain had ceased at four o'clock that afternoon but still the clouds looked threatening. It was in this gloomy state of the weather, when it was as unpleasant to stay indoors as it was unsafe to venture out, that two young men were seated on wicker stools on the damp roofterrace of a three-storied building.

On this terrace, when they had been small, these two friends had played together on return from school; before their examinations it was here that they had loudly committed their lessons to memory, pacing up and down as though in a frenzy; and in the hot weather it was here that they used to take their evening meals on returning from college, often arguing till two o'clock in the morning, waking up startled when the sun arose to find that they had fallen asleep together on the mat. When they had no more college examinations to pass then it was on this roof that the meetings of the Hindu Patriots' Society were held once a month with one of the friends as Chairman

and the other as Secretary.

The name of the Chairman was Gourmohan, called by his friends and his relations Gora. He seemed to have utterly outgrown all around him. One of his college Professors used to call him the Snow Mountain, for he was outrageously white, his complexion unmellowed by even the slightest tinge of pigment. He was nearly six feet tell, with big bones, and fists like the paws of a tiger. The sound of his

voice was so deep and rough that you would be startled if you suddenly heard him call out "Who is there?" His face seemed needlessly large and excessively strong, the bones of his jaws and chin being like the massive bolts of a fortress. He had practically no eyebrows, his forehead sloping broadly to the ears. His lips were thin and compressed, his nose projecting over them like a sword. His eyes, small but keen, seemed to be aimed at some unseen, distant object like the point of an arrow, yet able to turn in a flash to strike something near at hand. Gourmohan was not exactly good-looking, but it was impossible to overlook him, for he would have been conspicuous in any company.

His friend Binoy was modest and yet bright, like the ordinary run of educated Bengali gentlemen. The delicacy of his nature and the keenness of his intellect combined to give a special quality to the expression of his face. At college he always got high marks and won scholarships, while Gora had been quite unable to keep pace with him, not having the same taste for reading. He could not understand things so quickly as Binoy, nor had he such a good memory. So Binoy as his faithful steed, had to bear Gora along with himself through all their college

examinations.

This was the conversation which engrossed the two friends that wet August evening.

"Let me tell you," Gora was saying. "When Abinash abused the Brahmos the other day, it only showed what a healthy moral vigour he enjoys. What made you flare up at him like that?"

"What nonsense!" replied Binoy. "Surely there can be no two opinions about his taste!"

"If you think so, the evil must be in your own thoughts. You cannot expect of Society that while some of its renegade members are trying to overturn it, by insisting on doing just as they please, it should calmly look on, making sweetly reasonable allowances. Society is naturally bound to misunderstand such people and regard as crooked that which they might be doing quite sincerely. If Society cannot help looking upon their 'good' as evil, that is but one of the many penalties which must fall on those who wilfully flout it."

"It may be natural," said Binoy, "but I cannot agree that all that is natural is good."

"The world is welcome to the few really

good people it may contain. For me leather rest be but natural! Otherwise worlawould not get on, nor would life be worlad living. If people want to pose sanctimonious, as Brahmos, they must be ready to put by with the little inconvenience of being misundeal stood and abused by non-Brahmos. To hav your opponents' applause while you struabout like a peacock, is too much to ask of the world,—if that did happen, the world would be a mighty poor place."

"I have no objection to any sect or partybeing reviled," explained Binoy. "But when

the abuse becomes personal-"

"What is the point in reviling the sect?"
That only amounts to criticizing their opinions:
I want to show up individuals. As for you.
O Saint, have you never indulged in personalities, yourself?"

"Indeed I have," avowed Binoy. "Very often I am afraid. And I am heartily ashamed.

of it, too."

"No, Binoy!" exclaimed Gora, with a sudaden excitement. "This will not do. Never!"

Binoy was silent for a moment. "Why, what is the matter?" he asked at length. "What alarms you?"

"I see clearly enough that you are treading

the path of weakness."

"Weakness indeed!" Binoy exclaimed, irritably. "You know well enough that I could go to their house this very moment, if I wanted to—they have even invited me—any yet you see I do not go."

"Yes, I know. But you never seem able he forget that you are keeping away. Day and night you are harping on it to yourself: I do not go. I do not go!' Better far, to go and

be done with it!"

"Do you seriously mean to advise me to go,

then? "asked Binoy.

Gora thumped his knee as he replied:
"No, I do not advise you to go. I can
put it down in black and white that the day
you do go to their house, you will go over
there completely. The very next day you
will begin to take your meals with them
and then down goes your name as a militan
preacher of the Brahmo Samaj!"

"Indeed! and what next, pray?" smiled

"What next?" rejoined Gora bitterly. "There is no 'next' after you are dead and gone from your own world. You, the son of a Brahmin, will throw away all sense of restraint and purity and will end by being thrown on.

GÔRA 5

refuse heap like some dead animal. Like pilot with a broken compass you will lose ir bearings and it will gradually seem re superstition and narrowness to guide ship into port,—your idea of the best thod of navigation will be reduced to ifting anyhow. But I have not the tience to go on bandying words with you. I simply say: go and be done with it, if a must. But do not keep racking our erves by this continual hesitation on the brink of inferno."

Binoy burst out laughing. "The patient who has been given up by the doctor does not recessarily die," said he. "I cannot detect by sign of my approaching end."

"You cannot ?" sneered Gora.

"No."

"You don't find your pulse failing?"

"By no means. There's plenty of strength

left in it yet."

"It doesn't seem to you that if a certain air hand were to serve you the food of an atcaste, that might make it a feast fit for he gods?"

"That will do, Gora!" said Binoy blushing

deeply. "Shut up."

"Why," protested Gora. "I intended no nsult. The fair lady in question does not pride herself on being invisible even to the un!" If the least allusion to her tender etal of a hand, which any male person is at erty to shake, strikes you as a desecration, indeed you're as good as lost!"

"Look here, Gora, I reverence Woman,

and in our scriptures also—"

"Don't quote scripture in support of the kind of sentiment you feel. That's not called everence, but goes by another name which it would make you still angrier to hear me mention."

"It pleases you to be dogmatic," said

Binoy with a shrug.

"The scriptures tell us," persisted Gora, that Woman is deserving of worship because he gives light to the home,—the honour which given her by English custom, because she ats fire to the hearts of men, had better not a termed worship."

"Would you contemptuously dismiss a great idea because it occasionally gets clouded

over?" asked Binoy.

"Binu," answered Gora impatiently. "Now

\* A Sanskrit phrase for those women who bserve very strict purdah.

that you have clearly lost your own power of judgment you ought to be guided by me. I affirm that all the exaggerated language about women that you find in English books has at bottom merely desire. The altar at which Woman may be truly worshipped is her place as Mother, the seat of the pure, right-minded Lady of the House. There is some insult hidden in the praise of those who remove her from there. The cause of your mind hovering about Paresh Babu's house, like a moth round a candle, is in plain language what the English call 'Love'; but for God's sake, don't ape the English cult by placing this love above all other considerations, as the one object of man's worship.

Binoy jumped up like a fresh horse under a whip. "Enough, enough!" he cried. "You

go too far, Gora !"

"Too far?" exclaimed Gora. "I haven't even come to the point yet. Simply because our sense of reality about the true relations of man and woman is bemisted by passion, we needs must make it a subject for poetising."

"If it is our passion which muddies our idea of the right relationship of man and woman, is the foreigner alone to blame? Is it not the same passion which leads our moralists to exaggerated vehemence when they preach that woman is an evil to be shunned? These are merely two opposite aspects of the same attitude of mind in two different types. If you abuse the one, it will not do to excuse the other."

"I misunderstood you, I see!" replied Gora. "Your condition is not so hopeless as I feared. So long as philosophy finds scope in your brain, you may make love without fear. But take care that you save yourself before it is too late, that is the prayer of your well-wishers."

"You have gone quite crazy, my dear fellow!" Binoy expostulated. "What have I to do with love? To ease your mind I will confess that, from what I have heard and seen of Paresh Babu and his family, I have come to have a great respect for them. May be, for that reason, I have a certain attraction for seeing what their home-life is

like."

"'Attraction' let it be, if you prefer it; but of that attraction you must beware. What harm if your zoological researches remain uncompleted? This much is certain, that they belong to the genus predatory; and if your studies lead you too near them,

you will go so far in that not even the tip of

your tail will be visible."

"You have one great fault, Gora," objected Binoy. "You seem to believe that all the strength God had to give was bestowed on you alone, and that the rest of us are mere weaklings."

This remark seemed to strike Gora with the force of a new idea. "Right!" he shouted, giving Binoy an enthusiastic thump on the back. "Quite right! That is a great fault

of mine:"

"Lord!" groaned Binoy. "You have a still greater fault, Gora, and that is your utter inability to estimate the force of concussion which the ordinary spinal cord is able to bear."

At this moment Gora's elder step-brother, Mohim, came upstairs, stout and panting, and

called out, "Gora!"

Gora at once left his seat and stood up

respectfully as he answered, "Sir?"

"I just came," said Mohim, "to see if the thunder-clouds had burst on our roof. What's the excitement to-day? I suppose by now you have driven the English half-way across the Indian Ocean! I haven't noticed much loss to the Englishmen, but your sisterin-law below is lying in bed with a headache, and your leonine roaring is somewhat of a trial to her!"

With this Mohim left them and went back

downstairs.

# CHAPTER 3.

Just as Gora and Binoy were about to go down from the roof, Gora's mother arrived there. Binoy respectfully saluted her,

taking the dust of her feet.

To see Anandamayi no one would think she was Gora's mother. She had a slender, but well-knit figure; and though her hair was grey in places, it did not show. At first sight you would take her for under forty. The curves of her face were very tender, seemingly chiselled by a master-hand with Her spare contour was the utmost care. devoid of all exaggeration and her face had the impress of a pure and keen intelligence. Her complexion was dark, without the least resemblance to that of Gora. One thing about her struck all her acquaintances, namely, that with her suri she wore a bodice. At the time of which we are speaking, though certain modern young swomen had begun to adopt it as part of their dress, ladies of the old school looked askance at the wearing of bodice, as savouring of Christianity. Anance mayi's husband, Krishnadayal Babu, he held a post in the Commissariat Department and Anandamayi had spent most of her dowith him, from childhood, away from Benga So she had not the idea that to cover the body properly was a matter to be ashamed of or to laugh at. In spite of her devotion to household work, from scrubbing the floors and doing the washing to sewing, mending and keeping the accounts, and her practical interest in all the members of her own family as well as those of her neighbours, she never seemed too fully occupied.

Anandamayi acknowledged Binoy's salutation, saying: "When Gora's voice reaches down to us below, then we are certain that Binu has come. The house has been so quiet all these days that I was wondering what was the matter with you, child. Why haven't you been, for

so long? Have you been ill?"

"No," replied Binoy rather hesitatingly, "No, mother, I've not been ill, but just think

of the heavy rain!"

"Rain indeed!" broke in Gora. "And when the rainy season is over Binoy will make the sun his excuse! If you put the blame on the gods of the outside elements they cannot defend themselves, but the real reason is known to his inner conscience."

"What nonsense you talk, Gora?"

protested Binov.

"That's true, child," agreed Anandama "Gora shouldn't have put it like that. The mind has its moods, sometimes sociable, sometimes downcast, it cannot always be the same! It is wrong to tax people about it. Come, Binoy, come to my room, and have something to cut. I have kept your favourite sweetmeats ready for you."

Gora shook his head vehemently as he said: "No, no, mother, none of that please! I cannot allow Binoy to eat in your room."

"Don't be absurd, Gora," said Anandamayi "I never ask you to do so. And as for your, father, he has become so orthodox that he will eat nothing not cooked by his own hands. But Binu is my good boy, he's not a bigot like you, and you surely do not want to prevent him by force from doing what he thinks right?"

"Yes, I do!" answered Gora, "I must insist on it. It is impossible to take food in your room so long as you keep on that

Christian maid-servant, Lachmi."

GORA

"Oh, Gora dear, how can you bring yourself to utter such words?" exclaimed Anandamayi, greatly distressed. "Have you not all along eaten food from her hand, for it was she who nursed you and brought you up? Only till quite lately, you could not relish vour food without the chutney prepared by her. Besides, can I ever forget how she saved your life, when you had small-pox, by her devoted nursing?"

"Then pension her off," said Gora impatiently. "Buy her some land and build a cottage for her, but you must not keep her in the house, mother!"

"Gora, do you think that every debt can be paid off with money?" said Anandamayi. "She wants neither land nor cash, she only

wants to see you, or she will die."

"Then keep her if you like," said Gora resignedly. "But Binoy must not eat in your room. Scriptural rules must be accepted as final. Mother, I wonder that you, the daughter of such a great Pandit, should have no care for our orthodox customs. This is too—"

"Oh, Gora, you silly boy!" smiled Anandamayi. "There was a time when this mother of yours was very careful about observing all these customs; and at the cost of many a tear too!—Where were you then? Daily I used to worship the emblem of Shiva, made by my own hands, and your father used to come and throw it away in a fury. In those days I even felt uncomfortable if I ate rice cooked by any and every Brahmin. We had but little of railways then and through many a long day I have had to fast when travelling by bullock cart, or on a camel, or in a palanquin! Your father won the approbation of his English masters because of his unorthodox habit of taking his wife wherever he travelled: for that he gained promotion, and was allowed to stay at headquarters instead of being kept constantly on the move. But for all that, do you think he found it an easy matter to break my orthodox habits? Now that he has retired in his old age with a heap of savings, he has suddenly turned orthodox and intolerant,—but I cannot follow him in his summersaults. The traditions of seven generations of my ancestors were uprooted, one by one,-do you think they can now be replanted at a word?"

"Well, well," answered Gora, "leave aside your ancestors—they are not making objections. But surely out of regard for us you must agree to certain things. Even if you do not regard the scriptures, you ought to respect the claims of love.3

"Need you explain these claims with so much insistence?" asked Anandamayi wearily. "Do I not know only too well what they mean? What happiness can it be for me, at every step I take, to come into collision with husband and child? But do you know that it was when I first took you in my arms that I said goodbye to convention? When you hold a little child to your breast then you feel certain that no one is born into this world with caste. From that very day the understanding came to me that if I looked down upon any one for being of low caste, or a Christian, then God would snatch you away from me. Only stay in my arms as the light of my home, I prayed, and I will accept water from the hands of any one in the world!".

At these words of Anandamayi, for the first time, a vague disquiet flitted across Binoy's mind, and he glanced quickly from Anandamayi to Gora's face. But he immediately banished all shadow of doubt from his

thoughts.

Gora also seemed perplexed. "Mother," he said, "I don't follow your reasoning. Children find no difficulty in living and thriving in the homes of those who obey the scriptures—who put the idea in your head that God has given some special dispensation in your case?"

"He who gave you to me also inspired me with this idea," answered Anandamayi. "What could I do? I had no hand in the matter. Oh, my dear crazy boy, I don't know whether to laugh or to cry at your foolishness. But never mind, let it be. So Binoy is not to be allowed to eat in my room—is that the latest?"

"If he gets an opportunity he will dart off like an arrow," laughed Gora, "and he's got the appetite too! But mother, I am not going to let him. He is the son of a Brahmin. It won't do to make him forget his responsibilities for the sake of a few sweetmeats. He will have to make many sacrifices, to exercise severe self-control, before becoming worthy of his glorious birthright. But, mother, don't be angry with me, I beg by the dust of your dear feet!"

"What an idea!" exclaimed Anandamayi. Why should I be angry? Yow know not what you do, let me tell you that much. It is my sorrow that I should have brought you up and yet—anyhow, however that may be, it is impossible for me to accept what you call

your religion. What if you will not eat in my room, it is enough for me that I should have you with me morning and evening.—Binoy, dear, don't look so sad. You are too sensitive, you think that I am hurt, but I am not really. Don't worry, child! I shall invite you some other day and have your food prepared by a regular Brahmin! But as for myself, I give you all notice, I intend to go on taking water from Lachmi's hand!"

With that she went downstairs. Binoy stood silent for a time and then he turned and said slowly: "Isn't this going a little too far,

Gora?"

"Who is going too far?"

"You!"

"Not by a hair's breadth!" said Gora emphatically. "I am for each one of us keeping to our limits; once you yield a pin's point of ground, there is no knowing where you will end."

"But she is your mother!" protested Binoy.

"I know what a mother is," answered Gora, "you needn't remind me of that! How many possess a mother like mine! But if I once begin to show disrespect for tradition, then one day perhaps I shall cease to respect my mother also. Look here, Binoy, I have one word to say to you: the heart is a good thing, but it is not the best of all."

After a pause Binoy said hesitatingly: "Listen, Gora, to-day as I heard your mother's words, I felt somewhat strangely disturbed. It seemed to me as if there is something on your mother's mind which she cannot explain to us, and that hurts her."

"Ah Binoy!" said Gora impatiently, "don't give so much rein to your imagination—it does no good and only wastes your time."

"You never give heed to what is going on around you," replied Binoy, "and so you dismiss as imaginary what you fail to see. But I assure you that I have often noticed that your mother seems to have some secret on her mind—something that she feels is out of tune with her surroundings and which makes her home-life sad. Gora, you ought to give more careful ear to her words."

"I am careful enough about what the ear can tell," replied Gora. "If I do not try to go deeper, that is because I fear to deceive myself."

## CHAPTER 4.

Abstract ideas are all very well as opi-

nions, but when applied to persons, they cease to have the same force of certainty,—at any rate that was so in the case of Binoy, for he was largely guided by the heart. Therefore, however loud he might be in support of a principle in argument, when it was a question of dealing with men, human considerations would prevail. So much so that it was difficult to say how far he accepted the principles Gora preached for their own sake and how far because of his great friendship.

On his return from Gora's house, as he walked slowly along the muddy streets, on that rainy evening, a struggle was going on in his mind between the claims of principle

and his personal feelings.

When Gora had contended that, to save Society at the present time from various kinds of open and hidden attack, it was necessary to be constantly on the alert on matters relating to eating and caste, Binoy had easily assented. He had even argued the point hotly with those who disagreed. He had said that when the enemy attacks a fortress from all sides it shows no lack of a liberal mind to guard with your very life every road, lane, door, window and even crack leading into the fortress.

But Gora's refusal to let him take food in his mother's room was a blow which hurt him intensely.

Binoy had no father and he had lost his mother also at an early age. He had an uncle in the country but from boyhood he had lived a lonely student-life in Calcutta, and from the very day he had been introduced to Anandamayi, by his friend Gora, he had called her 'Mother'.

Often had he gone to her room, and teased her till she would hake for him his favourite confections. Many a time had he pretended to be jealous of Gora, accusing his mother of showing partiality to him when serving the food. Binoy knew quite well if he omitted to visit her for two or three days how anxious she would get in the hope of watching him do justice to her delicacies,—how impatiently she would wait for their meetings to break up. And to-day in the name of Society he had been forbidden to eat with her! Could she bear such a thing and could he himself tolerate it?

She had said with a smile: "After this I will not touch your food when I invite you, but will get hold of a good Brahmin to prepare your meals!" But how wounded she

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must have felt !—thought Binoy as he reached

his lodgings.

His empty room was dark and untidy with books and papers scattered everywhere. Striking a match, Binoy lighted the lamp which was smeared with the servants' fingerprints. On the white table-cloth which covered his writing-table there were spots of grease and ink-stains. In this room he felt choked. The want of human companionship and love made him feel terribly depressed. All such duties as the rescue of his Country and the protection of his Society seemed vague and false. Far more true seemed that 'unknown bird' which one bright, beautiful morning of July had flown to the door of his cage and then flew away again. But Binoy had determined not to allow his thoughts to dwell on that 'unknown bird'; so to quieten his mind he tried to picture to himself Anandamavi's room from which Gora had banished him.

The polished cement floor kept scrupulously clean —on one side the soft bed with its white counterpane spread over it like a swan's wing, and, on a little stool beside it, the lighted lamp. Bending over her work Anandamayi must be stitching away with different coloured threads at the patch-work quilt, with the maid-servant, Lachmi, sitting at her feet and chattering away in her queer Bengali. It was this quilt that Anandamayi always worked at when her mind was troubled with anything and Binoy fixed his thoughts on the picture of her calm face absorbed in her work. He said to himself: 'May the love-light of her face guard my mind from all distractions. May it be as the reflection of my motherland and keep me firm in the path of duty.' In his thoughts he called her 'Mother,' and said: 'no scripture shall prove to me that food from your hand is not amrita for me.'

In the silence of the room the steady ticking of the big clock could be heard and Binoy felt it unbearable to stay there. Near the lamp a lizard on the wall was catching insects. Binoy watched it for a little and then got up, seized his umbrella and went out.

He was undecided where to go. Probably his original purpose had been to go back to Anandamayi, but he suddenly remembered that the day was Sunday, and he decided to go to hear Keshub Babu preach at the Brahmo Samaj service. He knew that the sermon must be nearly over by this time, but that made no difference to his resolve.

As he reached the place, the congregation was dispersing and as he stood with his umbrella up at a corner of the street he saw Paresh Babu coming out with a peaceful benevolence written on his countenance. Four or five members of his family were with him, but Binoy's eyes were on the youthful face of only one of them, lighted up for a moment by the street lamp as they passed by—then there was a rattle of carriage-wheels and it vanished like a bubble in a vast sea of darkness.

Binoy did not manage to reach Gora's house that evening, but returned to his lodgings lost in thought. When, after making a fresh start the next afternoon he did actually find himself at Gora's house, after a long detour, the darkness of a clouded evening had already set in.

Gora had just lit his lamp and sat down to write as Binoy came in. He looked up from his paper and said, "Well, Binoy, which way is the

wind blowing to-day?"

Without taking any notice of the question Binoy said: "I want to ask you one thing, Gora. Tell me, is India very real, absolutely clear, to you? India is in your thoughts day and night, but in what way do you think of her?"

Gora left off his writing and looked keenly at Binoy for a short time. Then he put down his pen and leaning back in his chair, said: "As the captain of a ship when he is out on the ocean keeps in mind the port across the sea, both while at work and during his leisure, so is India in my mind at all times."

"And where is this India of yours?" pursued Binoy.

"Where the point of this compass of mine turns by day and by night," exclaimed Gora, placing his hand on his heart. "There,—not in your Marshman's 'History of India'."

"And is there any particular port to which your compass points?" continued Binoy.

"Isn't there!" replied Gora with intense conviction. "I may miss my task, I may sink and drown, but that Port of a great Destiny is always there. That is my India in its fullness—full of wealth, full of knowledge, full of righteousness. Do you mean to say that such India is nowhere? Is there nothing but this falsehood on every side! This Calcutta of yours, with its offices, its High Court, and its few bubbles of brick and mortar! Poof,"

He stopped and looked stendily at Binoy who remained silent lost in thought.

Gora went on: "Here, where we read and study, where we go about seeking employment, slaving away from ten to five without rhyme or reason,—because we call this falsehood of some evil genii India, is that any reason why 250 millions of people should honour what is false and go about intoxicated with the idea that this world of falsity is a real world? How can we gain any life, for all our efforts, out of this mirage? That is why we are gradually dying of inanition. But there is a rue India, a rich and full India, and unless we take our stand there, we shall not be able to draw upon the sap of life either by our ntellect or by our heart. Therefore I say, orget everything-book-learning, the illusion of titles, the temptations of servile livelihood. enounce the attractions of all these and let as launch the ship towards its port. If we nust sink, if we must die, let us. It is because t is so vital for us that I at least can never forget the true and complete image of India!"

"Is this merely the ferment of excitement, or the truth?" asked Binov.

"The truth of course!" thundered Gora.

"And what about those who cannot see as

you do ?" enquired Binoy gently.

"We must make them see!" replied Gora, elenching his fist. "That is our work. If people are unable to see a clear picture of truth, they will surrender themselves to any phantom. Hold up before all the unbroken image of India, then men will become possessed by it. Then you won't have to go begging for paltry subscriptions from door to door—people will jostle one another in their efforts to offer up their lives."

"Well, then, show me this image, or else send me to join the unseeing multitudes!"

"Try and realise it for yourself," replied Gora. "If only you have faith, you will find joy in the austerity of your devotion. Our fashionable patriots have no faith in truth, that is why they cannot make any strong claim, either on themselves or on others. If the God of Wealth himself offered them a boon, I verily believe they would not have the courage to ask for more than the gilt badge of the Viceroy's orderlies. They have no faith, therefore they have no hope."

"Gora," protested Binoy, "every one has not the same nature. You have faith yourself, and you can take shelter in your own

strength, that is why you cannot fully understand the mental condition of other people. I tell you plainly, give me some task, it doesn't matter what. Make me work day and night. Otherwise I feel as if I had got hold of something tangible only while I am with you, but as soon as I am away from you, I find nothing

at hand to cling to."

"You speak of work?" replied Gora. "At present our only task is to infuse in the unbelievers our own unhesitating and unflinching confidence in all that, belongs to our country. Through our constant habit of being ashamed of our country, the poison of servility has overpowered our If each one of us will, by his minds. own example, counteract that poison, then we shall soon find our field of service. So far, in whatever we try to do, we simply copy what our school-book history teaches us that others have done. Can we ever give our heart and mind truly to such second-hand service? In this way we can only follow the path of degradation.

At this juncture Mohim entered the room, hookah in hand, with slow and leisurely steps. This was his time, after returning from office and taking some refreshment, for sitting at the door of his house with his betel chew and his smoke. One by one his friends from the neighbourhood would join him and then they would retire to the sitting-room for a

game of cards.

At Mohim's entry Gora stood up. Mohim puffing at his hookah said: "You, who are so busy trying to save India, I wish you'd save your brother!"

Gora looked enquiringly at Mohim, who went on: "The new Burra Sahib at our office is a regular rogue. He has a face like a bulldog and calls us Babus 'baboons.' If any one loses his mother he won't give him leave, saying that it is a lie. Not a single Bengali clerk gets his full pay at the end of the month, their salaries being completely riddled with fines. An anonymous letter about him has appeared in the papers recently, and the fellow will have it that it is my work. Not that he's altogether wrong either! threatens to dismiss me unless I write a strong contradiction over my own name. You two bright jewels of our University must help me to concoct a good letter, scattering broadcast such phrases as 'even-handed

justice,' 'never-failing generosity,' 'kindly courteousness,' etc., etc."

Gora remained silent, but Binoy laughed and said: "Dada\*, how can one manage to express so many falsehoods in one breath?"

"One must give a tooth for a tooth, and an eye for an eye!" replied Mohim. "I've had long experience of these sahibs, and there is nothing unfamiliar about them to me. The way they can collect falsehoods is beyond all praise! Nothing stands in their way if necessity arises. If one of them tells a lie, the whole crowd of them howl in chorus like jackals, not as we do, who are not above taking credit for turning approver. Be assured that it is no sin to deceive them, so long as you are not found out!"

With his last words Mohim laughed loud and long, and Binoy also could not help

smiling.

"You hope to shame them by confronting them with the truth!" went on Mohim. "If the Almighty had not endowed you with this kind of intelligence, the country would not have come to such a plight! You really must begin to understand that the strong fellow from across the sea does not bow his head in shame when you catch him in the act of house-breaking. On the contrary, he raises his crowbar on you with all the assurance of innocence itself. Isn't that so?"

"True enough!" answered Binoy.

"Well then," continued Mohim, "if we use a little oil from the mill of falsehood to flatter them, saying: 'O righteous one, O holy saint, kindly throw us something from your satchel, even if it be only its dust,' then some small part of our own may be restored to us. At the same time we shall avoid all chance of a breach of the peace. If only you think of it, this is real patriotism. But Gora is angry with me. He has taken to showing great respect to me, his elder brother, ever since he turned orthodox, but to-day my words don't strike him as coming from an elder! But what am I to do, brother mine? I must speak the truth even about falsehood. However that may be, Binoy, you must write that letter. Wait a moment and I will bring you my rough notes of the points."

Mohim went off, pulling hard at his

hookah.

Gora turned to Binoy and said: "Binu, do go to Dada's room, there's a good fellow,

and keep him quiet, while I finish my writing."

## CHAPTER 5.

Anandamayi knocked at the door of her husband's prayer-room. "Are you listening?" she called to him. "I'm not trying to enter, you needn't be afraid, but when you've finished I want a word with you. Now that you have got hold of a new sannyasi, I won't get a sight of you for a good long time, I know, so I've come here. Don't forget to come to me, for a minute, when you've done." With these words she returned to her household duties.

Krishnadayal Babu was a dark man, not very tall and inclined to be stout. The most prominent of his features were his large eyes, the rest of his face being almost hidden under a bushy grey beard and moustache. He always affected ochre silk robes and wooden sandals, and carried a brass pot, in the manner of ascetics. The front part of his head was bald but he wore his hair long and coiled up on the top.

There had been a time, while his work kept him up-country, when in the company of the soldiers of the regiment he had indulged in forbidden meat and wine to his heart's content. In those days he used to consider it a sign of moral courage to go out of his way to revile and insult priests and sannyasis and men of any kind of religious profession. But nowadays anything savouring of orthodoxy had his allegiance. He no sooner caught sight of a sannyasi than he would sit at his feet in the hope of learning some novel form of religious exercise. His greed for finding some hidden shortcut to salvation, some esoteric method of gaining mystical powers, was boundless. While he had recently been busy, taking lessons in Tantric practices, his latest discovery had been a Buddhist monk and this had unsettled his mind, all over again.

His age was only 23 when his first wife had died in child-birth. Unable to bear the sight of the son who had been the cause of his mother's death, Krishnadayal handed over the infant to his father-in-law and went off West in a fit of despairing rennuciation. Within six months he had married Anandamayi the fatherless grand-daughter of a great Benares pandit.

Up-country he procured an appointment in the Commissariat Department and by

<sup>\*</sup> Dada=elder brother.

•various shifts managed to win the favour
•of his employers. On the death of his
wife's grand father, he was compelled, for
lack of any other guardian, to take her to
live with himself.

Meanwhile the Sepoy Mutiny had broken out, and he did not miss certain opportunities of contriving to save the lives of some highly placed English people, for which he was rewarded both by honour and a grant of land. Shortly after the mutiny had been quelled he gave up his appointment and returned to live in Benares with the newly-born Gora. When the child was five years old, Krishnadayal went on to Calcutta, and taking his elder boy, Mohim, away from his uncle, began to educate him. Now Mohim, by favour of his father's patrons, had been taken into the Government Treasury, where as we have seen, he was working enthusiastically.

Gora from his childhood had been a leader amongst the boys of his neighbourhood and his school. His chief work and amusement was to make the lives of his teachers unbearable. When he was a little older he led the Students' Club in their national songs, gave lectures in English and was the acknowledged leader of a band of little revolutionaries. At last when he had been hatched from the egg of the Students' Club and started cackling in public at meetings of adults, that seemed to afford Krishnadayal Babu considerable amusement.

Gora began to gain quite a reputation outside his home, but none of his own family took him very seriously. Mohim felt it due to his government service to try his best to restrain Gora, at whom he jeered, calling him "Patriotic Prig" "Harish Mookerjee, the Second" etc., over which, sometimes, the two nearly came to blows. Anandamayi was very much upset at heart over Gora's militant antagonism to everything English, and tried every expedient to calm him down, but without effect. Gora would in fact be delighted if he got a chance in the street of quarrelling with an Englishman. At the same time, he was greatly attracted towards the Brahmo Samaj, being under the spell of Keshub Chandra Sen's eloquence.

It. was just at this time that Krishnadayal all of a sudden turned strictly orthodox, so much so, that he felt exceedingly put out even if Gora stepped into his room. He actually had a part of the house reserved specially for his own use, calling it the "Hermitage" and going

to the length of displaying the name on a signboard. Gora's mind revolted against these ways of this father. "I can't put up with all this folly," he said, "I simply won't stand it." Gora, in fact, was on the point of cutting of all connection with his father, when Anandamayi intervened, and managed somehow to reconcile them.

Gora, whenever he got the opportunity, argued hotly with the Brahmin pandits who gathered round his father. It could scarcely be called argument, however, his words being more like slaps on the face. Most of these pandits had little scholarship, but an immense avidity for their perquisites. They could not manage Gora at all, and were mortally afraid of his tigerish onslaughts.

But there was one of them for whom Gora began to entertain a great respect. His name was Vidyavagish and he had been engaged by Krishnadayal for expounding the Vedanta philosophy. At first Gora tried to dispose of him with the same insolence, but he was soon disarmed. The man, he found, had not only great learning but his liberality of mind was something wonderful. Gora had never imagined that any one, read only in Sanskrit lore, could have such a keen and open intelligence. There was such power and peace, such unwavering patience and depth, in the character of Vidyavagish that Gora could not but feel himself restrained in the Pandit's presence. Gora began to study the Vedanta Philosophy with him, and as he could never do anything half-heartedly, he plunged head-long into all its speculations.

As it happened, this coincided with a controversy started by some English missionary in the papers, in which he attacked Hindu religion and Hindu society and invited discussion. Gora fired up at once, for although he was only too ready himself, when he got the chance, to worry his opponents by crying down scriptural injunctions and popular customs alike, he was goaded to the quick at this disrespect shown by a foreigner to Hindu Society. So he rushed into the fray, and took up the defence. He would not acknowledge a single one, not even the smallest fraction, of the faults imputed to the Hindus by the opposite party. After many letters had been exchanged, the Editor finally closed the correspondence.

But Gora had been thoroughly roused and

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he set to work on a book in English on "Hinduism" in which he exerted himself to the utmost to get together arguments from reason and scripture to prove the blameless excellence of Hindu religion and society. He ended by succumbing to his own advocacy. He said: "We must refuse to allow our country to stand at the bar of a foreign court and be judged according to a foreign law. Our ideas of shame or glory must not depend on minute comparisons at every step with a foreign standard. We must not feel apologetic about the country of our birth, whether it be about its traditions, faith, or its scriptures,—neither to others nor even to ourselves. We must save our country and ourselves from insult by manfully bearing the burdens of our motherland, with all our strength and all our pride."

Full of these ideas, Gora began religiously to bathe in the Ganges, regularly to perform ceremonial worship morning and evening, to take particular care of what he touched and what he eat, and even to grow a tiki.\* Every morning he went to take the dust of his parents' feet, and as for Mohim, whom he had had no compunction in calling "cad" and "snob"—now, whenever he came into the room, Gora stood up and made to him the obeisance due to an elder. Mohim did not spare his sneers at Gora for this sudden change, but Gora never answered him back.

By his preaching and example Gora created a regular party of young enthusiasts round himself. They seemed to have gained from his teaching freedom from the strain of opposing pulls on their conscience. "We need no longer offer explanations," they seemed to say to themselves, with a sigh of relief. "It matters not whether we are good or bad, civilised or barbarian, so long as we are but ourselves!"

But curiously enough, it did not appear that Krishnadayal was pleased at this sudden change in Gora. On the contrary he one day called Gora and said to him: "Look here, my son, Hinduism is a very profound subject. It is not easy for any and every person to sound the depths of the religion established by the Rishis. It is just as well not to meddle with it without a full understanding. Your mind is not yet mature, moreover you have all along been educated in English. Your first impulse towards the Brahmo Samaj was more suited for your type of mind. So I was not at all annoyed about it, rather it pleased me. But the path you are now following is not your path at all, I am afraid it will not do."

"What are you saying, father?" protested "Am I not a Hindu? If I cannot understand the deeper meaning of Hinduism to-day I shall do so to-morrow. Even if I can never grasp its full significance its path is the only one for me to pursue. The merit of some previous Hindu birth has brought me this time into a Brahmin family, and in this way, after repeated re-births through Hindu religion and society I shall reach my final goal. If by mistake I swerve from my appointed path that will only mean redoubled travail in returning to it."

But Krishnadayal kept on shaking his head as he said: "But, my boy, simply to call oneself a Hindu is not to become one. It easy to become a Mahomedan, easier still to become a Christian—but a Hindu? Good Lord! that's a different matter!"

"That's true enough," replied Gora, "but since I have been born a Hindu I have at least crossed the threshold. If only I keep on the true path I shall gradually make good progress."

"I am afraid, my son," answered Krishnadayal. "I shall hardly be able to convince you by argument. What you say is quite right in its way. Whatever religion is really yours according to your own karma, to it you will have to return sooner or later,—no one can stand in your way. God's will be done! What are we but His instruments?"

Krishnadayal had a way of accepting, with equally open arms, the doctrine of Karma and trust in God's will, identity with the Divine and worship of the Divinity,—he never even felt the need for reconciling these opposites.

#### CHAPTER 6.

Remembering his wife's request, Krishnadayal, after finishing his bath and taking his food, went to her room. It was the first time he had been there for many days. He spread his own mat on the floor and sat bolt upright, as if carefully dissociating himself from his surroundings.

Anandamayi opened the conversation: "You are making a bid for sainthood

A tuft of hair at the back of the head, grown by Brahmans in Bengal as a mark of orthodoxy.

and do not trouble yourself about domestic matters, but I am getting worried to death about Gora."

"Why, what is there to be afraid of?"

asked Krishnadayal.

"I can't exactly tell," replied Anandamayi. "But I'm thinking that if Gora goes on with this Hinduism of his at this rate, it cannot last—some catastrophe is sure to happen. I warned you not to invest him with the sacred thread, but in those days you were not so particular and said: 'What does a piece of string matter, one way or the other?' But it has come to mean much more than the thread, now. And where are you going to draw the line?"

"Oh yes!" grumbled Krishnadayal. "Put all the blame on me, of course! But was not the original mistake yours? You would insist on not giving him up. In those days I too was hot-headed, with no thought of the claims of religion. I could not dream of

doing such a thing to-day!"

"However that may be," replied Anandamayi, "I will never admit having done anything wrong. You remember that I left nothing untried in order to have a child of my own. I did whatever was suggested,-how many mantras I uttered, how many charms I wore. Well, one day in a dream I saw myself offering to God a basket of white flowers. -After a time, the flowers disappeared and in their place I saw a little child, as white as they were. I cannot tell you what I felt when I saw it,—my eyes filled with tears. I was just about to snatch it to my bosom, when I awoke. It was just ten days after that I got Gora—God's gift to me. How could I give him up to anyone else? I must have held him in my womb in some previous life, at the cost of great pain, and that is why he has come now to call me 'Mother.' think how strangely he came to us? That midnight, when all around us there was blocdshed, and we ourselves went in fear of our lives, the English lady took shelter in our home. You were afraid to keep her in the house, but I put her in the cow-shed unknown to you. That very night she died on giving birth to a son. If I had not cared for that orphan child it would not have lived. What did you care? You wanted to hand him over to a padre? Why? Why should I give him to the padre? What was the padre to him? Had he saved the child's life? Was such a way of getting the child less

wonderful than giving birth to it myself? Whatever you may say, unless He who gave it me takes it away from me, I will never

give up my child."

"Don't I know that?" said Krishnadayal. "Anyhow, do as you will with your Gora, I have never tried to interfere. I had to go through the thread investiture, because having given him out to be our son, Society would not have it otherwise. There are only two questions remaining to be settled. Legally Mohim is entitled to all that I have—so—"

"Who wants to share in your property?" interrupted Anandamayi. "You may leave all your earnings to Mohim,—Gora will not claim a pice of it. He's a man and well-educated, he can earn his own living; why should he hanker after another's wealth? As for me, it is enough that he lives,—I have no need for any other possessions."

"No, I don't want to leave him altogether penniless," objected Krishnadayal. "There is the land which was granted to me,—that ought to bring in a thousand rupees a year. The more knotty question is that of his marriage. What's already been done is done—but I can't now go further and actually marry him into a Brahmin family, according to Hindu rites—whether it pleases you to get angry or not."

"So: you think I have no conscience, merely because I am not like you, sprink-ling holy Ganges water all over the place? Why should I want to marry him into a Brahmin family, or get angry about it, either?"

"What! Aren't you yourself a Brahmin's

daughter?"

"And what if I am?" replied Anandamayi. "I have long ceased to take pride in my caste. Why, when our relatives made a fuss at Mohim's wedding because of my unorthodox habits, I simply kept at a distance without a word of protest. Nearly everybody calls me a Christian, and whatever else comes to their lips. I accept all that they say, in good part, contenting myself with the reply: Aren't Christians human beings? If you alone are the elect of God why has He made you grovel in the dust first before the Pathans, then before the Moghuls, and now before the Christians?"

"Oh, that's a long story," answered Krishnadayal somewhat impatiently. "You're a woman and would'nt be able to understand.

15 GORA

But there is such a thing as Society and you can't ignore it—that at least you can understand.

"I'd rather not bother my head about all that," said Anandamayi. "But this much I do understand, that if, after having brought up Gora as my child, I now set to playing at orthodoxy, then apart from its offending society, it would offend my own conscience. It is only because of my fear of dharma that I have never hidden anything and let everyone know that I do not conform to orthodox customs, bearing patiently all the hard words this has earned for me. There is one thing, however, which I have concealed and for this I go in constant dread of God's retribution.—Look here, I think we ought to make a clean breast of it to Gora, let come what may.'

"No, no!" exclaimed Krishnadaval. greatly perturbed at this suggestion. "Not while I live. You know Gora. If once he hears the truth, there's no telling what he will do. And then the whole of Society will be about our ears. Not only that, but Government may also give trouble, for although Gora's father was killed in the Mutiny and we knew that his mother died, yet when the trouble was over we ought to have informed the Magistrate. If once we raise this mare's nest, all my religious exercises will be done for, and there's no knowing what further calamity may descend upon me."

Anandamayi remained silent and after a pause Krishnadayal went on: regard to Gora's marriage I have an idea. Paresh Bhattacharya was a fellow student of mine. He has just retired from a School Inspectorship with a pension and is staying in Calcutta. He's a full-fledged Brahmo and I have heard that there are many marriageable girls in his house. If only we could steer Gora to that establishment, then, after a few visits, he might easily take a fancy to one of them. After that we may safely leave matters to the God of Love."

"What? Gora go visiting in a Brahmo household? Those days for him are long past!" exclaimed Anandamayi.

As she spoke Gora himself came into the room calling out in his thundering voice "Mother!" Seeing his father sitting there he paused for a moment in astonishment. Anandamayi went quickly up to him as she

asked, with affection radiating from her countenance: "What is it, my child, what do you want of me?"

"Nothing very urgent, it can wait." with which Gora turned to go, but Krishnadayal stopped him, saying: "Wait a moment, Gora, I have something to say to you. I have a Brahmo friend who has recently come to Calcutza, and is living near Beadon Street."

"Is it Paresh Babu?" asked Gora.

"How do you come to know him?" Krishnadayal in surprise.

"I've heard of him from Binoy who

lodges near his house," explained Gora. "Well," pursued Krishnadayal "I want

you to call and enquire after him."

Gora hesitated a moment, apparently revolving something in his mind, and then came out with: "All right, I'll go over to-morrow, first thing."

Anandamayi was rather surprised at Gora's ready compliance, but the very next moment he said: "No, I forgot, I can't go to-morrow."

"Why not?" asked Krishnadaval. "To-morrow I have to go to Tribeni." "Tribeni of all places?" exclaimed Krishnadayal.

"There is the bathing festival for to-morrow's eclipse of the sun," explained Gora.

"You make me wonder Gora," said Anandamayi. "Have'nt you the Ganges here in Calcutta, that you can't bathe without going all the way to Tribeni?-You are outdoing orthodoxy itself!"

But Gora left the room without answering. The reason why Gora had decided to bathe at Tribeni was, because there would be crowds of pilgrims there. Gora snatched at every opportunity for casting away all his difficence, all his former prejudices, and standing on a level with the common people of his country, to say with all his heart: "I am yours and you are mine."

## CHAPTER 7.

In the morning Binoy awoke and saw the early light blossoming as pure as the smile of a new-born child. A few white clouds were floating aimlessly in the sky.

As he stood in the verandah recalling the happy memory of another such morning, he saw Paresh Babu coming slowly along the street, a stick in one hand and Satish holding the other.

As soon as Satish caught, sight of Binoy

he clapped his hands and shouted "Binoy Babu!" Paresh Babu also looked up and saw him, and Binoy hurrying downstairs met them both as they entered the house.

Satish seized Binoy's hand saying: "Binoy Babu, why have'nt you been to see us? You

promised to come in that day."

Binoy, putting his hand affectionately on the boy's shoulder, smiled at him, while Paresh Babu, carefully placing his stick upright against the table, sat down and said: "I don't know what we should have done without you the other day? You were so very good to us."

"Oh, that was nothing, pray don't speak of

it," said Binoy deprecatingly.

"I say, Binoy Babu, have'nt you got a dog?" asked Satish suddenly.

"A dog?" replied Binoy with a smile. "No I am afraid I have nt?"

"Why don't you keep a dog?" enquired

"Well,—the idea of keeping one never occurred to me."

"I am told," said Paresh Babu, coming to his rescue, "that Satish came here the same day. I'm afraid he must have pestered you a lot. He talks so much that his sister has nicknamed him Mr. Chatterbox."

Binoy said: "I too can chatter when I like, so we got on very well together,—did'nt we, Satish Babu?"

Satish went on with his questions and Binoy with his answers, but Paresh Babu spoke very little. He only threw in a word row and then with a happy and tranquil smile. When about to go, he said: "The rumber of our house is 78, from here it is straight along the road to the right."

"He knows our house quite well," interrupted Satish. "He came right up to the

door with me that very day."

There was no earthly reason for feeling ashamed of this fact, nevertheless Binoy was overcome with a sense of bashfulness, as though he had been suddenly found out.

"Then you know our house," said the old

gentleman. "So if you are ever-"

"That goes without saying—whenever

I—" faltered Binoy.

"We are such near neighbours," said Paresh Babu as he rose. "It is only because w∋ live in Calcutta that we have remained so long unacquainted."

Binoy saw his guests to the street and stood at the door for a little, watching them,

as Paresh Babu walked slowly leaning on his stick, while Satish carried on a ceaseless chatter by his side.

Binoy thought to himself—"I have never seen an old man like Paresh Babu, I feel I want to take the dust of his feet. And what a delightful boy Satish is! When he grows up he will be a real man. He is as frank as he is clever!"

However good the old man and the boy might be, that was hardly enough to account for this sudden outburst of respect and affection. But Binoy's state of mind did not need a longer acquaintance.

"After this," added Binoy in his mind, "I shall have to go to Paresh Babu's house unless

I want to be rude."

But the India of Gora's party admonished him: "Beware! Thou shalt not enterithere!"

At every step Binoy had been obeying the prohibitions of this partisan India. He was sometimes beset with doubts and yet he had obeyed. A spirit of rebelliousness now shewed itself within him, for this India to-day seemed merely Negation incarnate.

The servant came to announce his midday meal, but Binoy had not yet even taken his bath. It was past noon, and Binoy with a determined shake of the head sent the servant away saying: "I will not be eating at home to-day, you need not stay on for me." And without even putting on his scarf he took up an umbrella and went out into the street.

He made straight for Gora's house. Binoy knew that every day at twelve o'clock Gora went to the office of his Hindu Patriots Society in Amherst Street, where he spent the afternoon writing rousing letters to members of his party all over Bengal. Here his admirers used to gather, waiting on his words and here his devoted assistants felt themsel-questions were being allowed to serve him.

As he had anticipated, Gora had gone as usual to the office, and Binoy, almost running into the inner apartments, burst into Ananda mayi's room. She was just beginning her meal and Lachmi was in attendance, fanning her

"Why Binoy, what is the matter?" cried Anandamayi in astonishment.

"Mother, I'm hungry," said Binoy, seating himself before her. "Give me something to eat."

"How awkward," said Anandamayi much

disturbed. "The Brahmin cook has just gone and you—"

"Do you think I have come to eat a Brahmin's cooking?" exclaimed Binoy. "What was the matter with my own Brahmin cook? I'll share your meal, mother. Lechmi, bring me a glass of water, will you?"

Binoy gulped down the water, and then Anandamayi, fetching another plate for him, helped him from her dish with the greatest solicitude and affection. Binoy ate like a man who has been starving for days.

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Anandamayi, to-day, was relieved of one great source of pain and, seeing her happy, a weight seemed to be lifted from Binoy's mind.

Arandamayi sat down to her sewing. The scent. of some Keya flowers which she had collected for using the pollen in her pan, filled the room. Binoy reclined at her feet, with his head resting on his arm, and forgetting all the rest of the world went on chattering to her as in the old days.

(To be continued.)
Translated by W. W. PEARSON.

# THE MUGHAL-MARATHA STRUGGLE FOR MADRAS

BY PROFESSOR JADUNATH SARKAR.

Rajaram's reign of 11 years (February 1689—March 1700) was spent in defending himself in forts besieged by the Mughals or in fleeing from their pursuit; and it was only during the last year of his reign that he displayed activity by making aggressions into imperial territory. As eight years of this short reign were consumed in the siege of Jinji,—which has been rightly called the Eastern Troy (Wilks, i. 133),—the history of that siege forms an essential and preponderant part of the history of Rajaram.

Hitherto that history had been known to us only in a brief and incorrect form in the works of Wilks and Grant Duff, and more accurately in the Manual of the South Arcot District. But the full Diary and Consultation Books of the Madras factory for these years (published by Mr. H. Dodwell) and the Memoire of Francois Martin, the founder of Pondicherry, who was in close touch with Rajaram's Court of Jinji and kept a French envoy there, (summarised by M. Kaeppelin), are now available. sources, together with the autobiography of Bhimsen, who served in the Mughel camp throughout the siege, and the invaluable dates in the Zedheyanchi Shakavali, enable us to reconstruct the story of this Homeric struggle for the mastery of the Madras

Presidency in full detail and absolute accuracy. Such a history is attempted below by focussing together for the first time light from all available sources—English, French, Persian and Marathia.

## § 1. FORT OF JINJI DESCRIBED.

The rock-fortress of Jinji from its almost central position dominates the vast Karnatak plain from Arcot southwards to Trichinopoly, and from the Eastern Ghats to the Bay of Bengal. It consists not of one fort, but of three fortified hillocks connected together by strong lines of circumvallation, and forming a rough triangle nearly three miles in circumference.

"These hills are steep, rocky and covered with such enormous boulders that they are almost unclimbable. Each of the three is fortified on all sides with line above line of stone walls, flanked with bastions, filled with embrasures for guns, loopholed for musketry and pierced only by narrow and strong gateways; and from each to the next, connected with these defences, runs a great stone-faced rampart nearly 60 feet thick with a ditch over 80 feet wide outside it. The triangular space thus enclosed (which is about three miles round) forms the lower fort, and the. three hills are the citadels. Up each of the three citadels leads, from the lower fort, a steep flight of steps of hewn granite built on and among the great boulders with which the sides of the hills are strewn."

The strongest and highest of the peaks is the western one, called Rajgiri (or Great Mountain in Orme's plan), its top standing 800 feet above the plain below and 400 feet in an almost sheer ascent above the rest of the ridge.....The only

path to Rajgiri,

"a steep and narrow' way, leads from the lower fort below, from the south-west, through gates in three lines of loopholed walls built one above another on the ridge across the road, and at length scales a mass of rock the top of which is nearly level with the summit of the citadel. But at this point, on the north side of the bluff, a great natural chasm, some 24 feet wide and 50 feet deep, separates this mass of rock from the toomost terrace of Rajgiri. This chasm, the former owners (agents of the Vijaynagar empire ) had artificially lengthened and widened, and -hey had made the only entrance to the citadel pass across a narrow wooded bridge thrown over it, the further end of the bridge leading to a stone gate commanded by more embrashres and loopholes. Orme says that this point could be held by ten men against ten thousand." [ S. Arcot Dist., Gazetteer, i., 347-343; also Manual, 413].

The northernmost of the three hills is Krishnagiri ("English Mountain" in Orme's plan), and the southern one is Chandrayandurg ("St. George's Mountain" in Orme).

The last is of much lower elevation.

The gates are three: one in the northern wall, now called the Vellore or Arcot gate, but known in the 17th century as the 'gate, towards Trinomali'; a second in the eastern face, now called the Pondicherry gate, which was the principal entrance into the fort in the 17th century; and due west of this second gate right across the lower enclosure, stands a small postern gate (in the wall connecting Chandravan with Rajgiri), called by the Indians Shaitan-dari (or Port du Diable in French, as in Orme's plan).

About half a mile south of Rajgiri is a fourth hill now called *Chakkili-durg* (and *Chamur-tikri* by Bhimsen), the summit of which is strongly fortified. But it is not connected with Jinji. [S. Arcot Manual,

418.]

## § 2. Mughal army begins siege of Jinji.

Zulfiqar Khan sent from Aurangzib's Court had reached Jinji early in September 1690, but he merely sat down before it. The investment of such a vast group of forts with

the forces under him was out of the question, and he had no heavy guns nor enough munitions for a bombardment. About 19th September we find him asking for 200 maunds of powder and 500 soldiers from Madras, and the demand was soon increased to 500 maunds of powder, 500 great shot, 500 soldiers and 30 gunners. The English who owed ground-rent for their settlement, sent him 200 maunds of powder and 300 iron shot. In November he demanded from the French agent in his camp, European munitions and gunners. Many European soldiers—of English and other races—were tempted by offers of high pay to join his army, and he thus formed a corps of 100 white men.

In April 1691, the Mughal army before Jinji had become so large and well-provisioned that the country around expected a speedy fall of the fort. [Madras Diary, 26 April.] But, in reality, the siege had made little progress in all these months. The. Muhammadans could not prevent the victualling of the place, as a complete blockade was beyond their power; and "the Marathas recovering from their first consternation began to harrass them incessantly." [Kæppelin, 280.] In November 1690 three Maratha chiefs-Nimaji Sindhia, Mankoji Pandhre and Nagoji Mane—left Mughal side in Western India, came to Rajaram with 2,000 horsemen, and took charge of the defence works at Chakra-kulam\* in the lower fort. In February following, Rajaram returned to Jinji. His first plan on coming to the Karnatak was to gain the help of the petty Hindu princes of the East Coast and lead a confederacy against the Mughal forces in Golkunda and Bijapur. But the mutual enmities of the local chieftains were so bitter that this proposal met with no support. Only his first cousin, the Raja of Tanjore, aided him throughout the siege with men partly from family affection and partly for cession of territory, money and provisions and thus enabled him to defy the imperialists from within his stronghold for several years.

### § 3. Mughal Besiegers Hard Pressed, 1691.

The military superiority of the Mughals was rapidly lost after April, while the activity

\* Z. C., which reads *Chakra-puri*. It is a tank(*Kulam*) lying on the valley between Chandrayan and Rajgiri. [*Gaz.* i. 359.]

of the Maratha bands roving around stopped the supply of grain to Zulfiqar's camp. "Many Deccani mansabdars who had accompanied him now deserted to the enemy." Sayyid Lashkar Khan brought in a welcome supply of money from the Emperor and grain from the Kadapa district, which gare the besiegers some relief. "Zulfiqar reported to the Emperor that the enemy were hemming him round, stopping his supply of provisions, and that he needed reinforcements urgently." [Dil. 99b, M. A. 352.]

This general's father Asad Khan the wazir, who had been sent from the Court in November 1690 into the country south of the Krishna, had after many successes encamped at Kadapa. He now received orders to hasten to his son's aid. Prince Kam Bakhsh, then at Waginkhera, \* was ordered by the Emperor (20th July, 1691) to proceed to the Karnatak and support the wazir from behind. But Asad Khan wasted months without moving. He had often expressed an eager desire to see his son, but now that the son was in sore straits he was in no hurry to go to his side. He had also frequently taunted the other imperial generals with failure against the Marathas and bragged of what he could have done, saying, "His Majesty has not charged me with any enterprise. When he does so, he vill see what 'Turk' means." This speech had been reported to the Emperor, and row on hearing of Asad Khan's supine inactivity, Aurangzib turned to his librarian and said, "His Turkship is over. How runs the proverb?" And then both recited it,-Don't brag again, as your boast (Turki) has come to an end!' This verse was embodied in the despatch to Asad Khan. [ M. A. 353, letter in Rugat No. 153].

On receiving this stinging letter, Asad Khan made active preparations for an advance. The Prince reached Kadapa on 4th October, and the two marched to Jinji, which was rearched on 16th December, 1691,†

In the meantime, Zulfiqar had abandoned his futile attacks on Jinji and turned to the more profitable work of levying contributions from the Zaminders of South Karnatak. "The

Khan Bahadur summoned to himself Ali Mardan Khan, the faujdar of Conjeveram, strenghened his camp, then started [with a mobile field force] against the Kingdoms of Tanjore and Trichinopoly, and returned after collecting tributes from the Zaminders of this tract. He fought many battles, but was victorious in them all. [Dil. 99b.] At the end of August we find him passing by way of Cuddolore towards Tanjore. [Madras Diary.] It was evidently in this campaign that he captured fort Perumukkal,\* for which he was promoted on 16th Jan. 1692. He had asked the French in October to take Valdour for him, but they had wisely declined. [Kaep. 292.] Thus the year 1691 passed without any decisive success for the imperialists.

## § 4. Siege Operations during 1692.

The next year was equally barren of results for them, inspite of the great accession to their armed strength brought by the Prince and the Wazir. Ismail Khan Maka (a grandee of the late Qutbshahi State) was induced to enter the Emperor's service and joined Zulfiqar's camp with his contingent; but Yachapa Nayak continued with the Marathas. [Dil. 100a.]

With these additions to his forces, Zulfiqar renewed the siege of Jinji in 1692. He himself took post opposite the eastern (or Pondicherry) gate near a hillock called Ali Madad (evidently the 'Rock Battery' of Orme's plan), across one of the branches of the Jinji river. Asad Khan and the Prince were encamped three miles away from him, beyond the northern gate, on the road leading from Krishnagiri to Singhavaram† hill. Ismail Khan and other local auxiliaries were stationed in an outpost north-west of the fort, "in the direction of Karnatak-garh",—evidently south of the channel which drains the pool at the northern foot of Rajgiri. Each Mughal camp was

<sup>\*</sup> M. A. 339 corrected by reference to 355 and 344; Dd., 103 a.

<sup>†</sup> M. A. 355, 344; his march from Waginkhera described in Dil. 103a-105b.

<sup>\*</sup> M. A. 345, (where the name is misspelt as Nirmal). It stands 7 miles east of Tindivanam and 21 miles north of Pondicherry. [S. Arcot Gaz. i. 365.] I do not think that Nirmal is a misreading of Nandiyal (74 miles north of Kadapa). The real Nirmal, 130 miles north of Haidarabad, is out of the question.

<sup>†</sup> Two miles north of Jinji. The name is misspelt by Bhimsen as Sholing-caram, but Shelinghur (also Sholing-puram) is another place, 60 miles northwards.

walled round for safety. The gate of Shaitandari could not be blockaded, and the garrison freely came and went out by it and brought in provisions whenever they liked. An outpost under Kakar Khan watched the path through the Vettavalam\* wood by which supplies reached the fort, but the task was ineffectively done.

The Marathas made sorties from Krishnagiri, firing rockets and threatening the Prince's camp. Zulfigar strengthened the guards there. One night a Maratha force 5000 strong sallied out of the north gate, but were defeated by the embined exertions of the entire Mughal arm7. The danger, however, was great and Zulfar removed the Prince's camp to the side of his own and joined the two encampments together by the same enclosing walls. The position opposite the north gate, vacated by the Prince, was assigned to Sayyid Lashkar Khan. Zulfigar next selected Chandrayan-durg as his objective and ran trenches towards it. Then he began a bombardment of this hill as well as of the Pondicherry gate. [Dil. 105b-106a.]

But all his exertions were a mere show, as the country around knew. The English factors of Madras record it in their Diary. In Zulfique's own camp, Bhimsen, the agent of his right-hand man Dalpat Rao Bundela, openly charges him with deliberately protracting the siege for his personal gain. The French chief Francois Martin expresses the same view again and again in his memoirs.

The condition of the Mughal camp in 1692 is thus described by an eye-witness: "The rain fell with excessive severity. Grain was dear. The soldiers, having to spend days and nights together in the trenches, suffered great hardship. From a position in the hillside, where Muhammad Mumin (the chief of the imperial artillery) had constructed a yard and a strong portico with stages, 24 tanks could be seen in the Mughal camp. In the rainy season the entire tract looked like one lake."

- \* Vettavalam, 16 miles south-west of Jinji, and now in the Tiruvannamalai taluk. Here elephents used to roam. [S. A. Gaz. i. 82.]
- † Dil. 106b. One night this battery on the hillside was attacked by the garrison and the defenders driven out of their trenches with slaughter. But Dalpat Rao recovered the lost position and restored the damaged trenches. (Ibid.)

§ 5. Santa Ghorpare Captures Governor of Conjeveram.

Bad as the Mughal position had been during the rainy season, it became absolutely untenable in winter. Early in December, a vast Maratha force of more than 30,000 horse, raised in Western India by Ramchandra (the Amatya of Rajaram) arrived in the Eastern Karnatak under the celebrated generals Dhana Singh Yadav and Santa Ghorpare.

The deluge of the newly arrived Maratha cavalry first burst on the Conjeveram district. The terror inspired by these brigands caused a panic flight of the inhabitants far and near into Madras for refuge (11th to 13th Dec.). When the division under Santa arrived near Kaveripak, Ali Mardan Khan, the Mughal faujdar of Conjeveram, went out to encounter it, without knowing its vast numbers. He could not avoid a battle, in the course of which his corps of Bahelia musketeers went over to the enemy. The Khan, finding resistance vain, tried to retreat to Conjeveram, but his small force was hemmed round and he was captured with 1500 horses and six elephants. All the property and materials of his army were looted (13th Dec.). The Khan was taken to Jinji and held to ransom. Several of his officers and many other nobles on the Mughal side fled precipitately to Madras, where they were well treated and fed at the E. I. Company's expense. After some months Ali Mardan secured his release by paying the huge ransom of one lakh of hun, which his brother-in-law Ali Qadir had raised. [ Madras Diary, 13, 17 and 23 Dec. 1692 and 4 Aug. 1693, Dil. 108b, Z. C.

# § 6. Dhana Yadhav Captures Ismail Khan.

The other division of the Maratha reinforcements, led by Dhana Yadav, attacked the siege-camps round Jinji. On the reported approach of Santa and Dhana, Zulfiqar saw himself hopelessly outnumbered, and wisely ordered his outposts to fall in on his main army, as these scattered positions were no longer tenable. Sayyid Lashkar Khan and Kakar Khan quickly carried out the order and joined their general. But Ismail Khan, posted west of the fort, had a longer distance to cross, and his soldiers, also, dispersed in trying to remove their property, so that when he at last began to withdraw it was too late. The Marathas helped by their brethren from

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the fort intercepted him. The Khan offered a brave opposition to tenfold odds, but was wounded and captured with 500 horses and two elephants, and carried off a prisoner to Jinji. [M. A. 357, Dil. 107a, Madras Diary, 39 Jan. 1693.]

The victorious Marathas immediately proclaimed their authority over the Haidara adi Karnatak,—'the Conjeveram and Kadapa countries',—appointing Keshava Ramana as their subahdar at the head of 1,000 horse and.

4,000 foot. (Jan. 1693).

# § 7. Prince Kam Bakhsh Intrigues with Marathas.

The revival of Maratha activity and predominance in the surrounding country put a stop to the free and plentiful supply of grain in the Mughal camp by way of Punamali and Madras, which had prevailed ever since the siege began. It also stopped the coming of letters from the Emperor's Court to the siege camp, with calamitous results. The condition of the Mughal army outside Jinji, now besieged in its turn, became extremely dangerous by reason of internal disputes. Prince Kam Bakhsh was a foolish youngman, the spoilt child of his father's old age, untaught to bridle his passions, and ever swayed by his caprices and the counsels of young and worthless favourites. He contrived to offend his guardian, the aged and influential wazir, Asad Khan, by putting him to inconvenience in a childish spirit of mischief. As the Court historian writes, "The Prince, in the intoxication of youth and under the influence cf evil counsellors, made the entire long journey [from Kadapa] to Jinji on horseback, prolonging it still further by hunting and sightseeing on the way. Asad Khan, as bound by etiquette, had to ride on horseback alor gside the Prince, in spite of his great weakness and the infirmities of old age. It embittered his feelings towards the Prince, and wicked men on both sides aggravated the quarrel by their intervention." [M. A. 355.]

After reaching Jinji, the Prince acted still more foolishly. Through the medium of "some reckless and mad men" he opened a secret correspondence with Rajaram. The Marathas were greatly elated by their securing such an ally in the enemy's camp; they flattered the Prince's humour and mischievously instigated him in new evil projects. Zulfiqar Khan, who "kept watch in every direction and daily paid a thousand

rupees to his spies within the fort" for intelligence, soon learnt the Prince's secret, and secured the Emperor's permission to keep him under careful surveillance. Dalpat Rao, the general's bravest and most devoted lieutenant, was posted at the Prince's camp in constant attendance on him.\* Kam Bakhsh could not ride out, hold court, admit or send out any one from his encampment without Asad Khan's permission. In fact, he found himself a powerless prisoner of State, and the quarrel in the Mughal camp became a matter of public notoriety. [M. A. 356.]

While the unhappy Prince was thus fretting in his camp and forming with his wretched servants vain projects for escape, the horizon grew totally dark for the Mughals, as the result of the arrival of Santa and Dhana in December, 1692. The grain supply of the siege-camp was entirely cut off, famine began to rage among the vast multitude, and for some weeks communication with the Emperor's Court and the Mughal base ceased altogether, as no courier could make his way through the cordon of Maratha cavalry drawn round Zulfigar's force. Alarming rumours arose immediately, which the Marathas spread and exaggerated,—even if they did not originate them as Khafi Khan asserts. It was said that Aurangzib was dead and that Shan Alam had succeeded to the throne. Kam Bakhsh considered himself in a most perilous position. Asad and Zulfigar were his enemies; they would naturally try to win the favour of the new Emperor by sending Kam Bakhsh a prisoner to him, to be imprisoned, blinded or even put to death. It was impossible for him, even if all the imperial forces before Jinji were under his absolute control, to defeat the Marathas. assert his supremacy, and proclaim himself Emperor. His only hope of safety, so his servants assured him, lay in his making terms with Rajaram, escaping to the fort with his family on a cark night, and then trying with Maratha aid to win the throne of Delhi, as his brother Akbar had done. So, one night he got his elephants and palk's ready for himself and his women; but

\* The reason publicly given out for this step was the necessity of guarding the Prince from the nightly fire and hostile threats of the garrison of the fort. "The enemy's audacity being reported to the Emperor, he ordered Rao Dalpat to keep watch day and hight, armed and ready, in front of the Prince's tent." • [Dil. 105 b.]

ch receiving a warning from Asad Khan and hearing that the latter too had assembled his men and was standing ready to make an armed opposition, the Prince dismissed his retinue and postponed the execution of his plan to another day. [Dil. 107a, M. A. 357.]

# § 8. Zulfiqar abandons the siege trenches.

But every project and every step of Kam Bakhsh was reported to Asad Khan by his spies. In extreme alarm and distraction at this division in their own ranks and the immense preponderance of the enemy outside, Asad Khan and Zulfiqar consulted the leading officers of the imperial army; they urged with one voice that the Prince should be strictly guarded, the trenches abandoned, and the entire army concentrated in the rear lines round Asad Khan and the Prince.

But the withdrawal from the siege lines was not to be effected without a severe fight. Zulfiqar burst his big guns\* by firing excessive charges of powder and abandoned them where they stood. Then, as he started from the trenches with his men drawn up in compact order and carrying away whatever materials he could, the exultant Marathas fel upon him. The base-camp was four miles in his rear and the fort-walls only half a mile in front; the garrison made a sortie, joined their brethren outside under Dhana Yadav, and hemmed the Mughal army on all sides. "The audacity of the infidels passed all bounds, and death stared the Muslims in the face." (M. A. 357.) The Khan had only 2,000 troopers with him, but they cut their way through "a hundred thousand (!) enemy horsemen and infantry." Zulfigar and his lieuntenants fought, as men fight for dear life. He made a counter-attack, urging his elephant up to the fort-gate and driving away the Marathas on that side. They fled within and shut the gate, losing about a thousand infantry in killed and abandoning in their flight about a thousand mares as spoils to the Mughals. In the whole battle 3000 foot and 300 cavalry are said to have fallen on the Maratha side. The imperialists lost 400

\* Including some brass artillery purchased at Madras. They were burst, according to Bhimsen and the English soldier Lewis Terrill who had gone six months earlier to serve Zulfiqar. [Madras Diary, 30 Jan.•1693.] But M. A. 357 says that nails were driven into their touch-holes.

troopers, 400 horses and 8 elephants, mostly killed by artillery fire; and "few of them remained unwounded." At the close of the day they reached Asad Khan's camp. [M. A. 358, Dil. 107 b.]

# § 9. PRINCE KAM BAKHSH ARRESTED.

Here the Prince had been exulting as danger thickened round Zulfigar and Asad. He had even plotted with his silly courtiers to arrest these two generals at their next visit to him and then grasp the supreme power. But this plot, like all others, had leaked out. Zulfigar Khan, worn out with his daylong fighting and anxieties, reached his father's side at night, learnt of the new plot, and then the two leaders quickly decided that the safety of the entire army and the preservation of the Emperor's prestige alike demanded that the Prince should be deprived of the power of creating mischief. They immediately rode to Kam Bakhsh's quarters, unceremoniously entered within the outer canvas-wall (jali) seated on their elephants and knocked down the screens of his audience hall. The other nobles stood by as idle spectators, leaving the odium of arresting their master's son to rest solely on these two leaders. The servants of the Prince foolishly discharged some bullets and arrows and raised a vain uproar and tumult. But Asad Khan's force was overwhelming and his movements , quick. Kam Bakhsh lost heart, and in utter distraction came out of his harem by the main gate. He had advanced only a few steps when the Khan's musketeers (bahelias) seized both his arms and dragged him with unshod feet to Asad. Rao Dalpat, seeing it, promptly drove his elephant forward, and with great agility lifted the Prince un on his hawda, sat behind him as his keeper, and brought him to Asad Khan.\*

The wazir was in a towering rage. He severely rebuked the Prince, calling him a dancing-girl's son, unworthy to rule over men or to command in war. Then he continued, "The rumours, you have heard, are false. The Emperor is alive. What is this that you have done? You have disgraced yourself, and covered my grey hairs with disgrace." The prisoner was taken to Asad Khan's own tent and treated with every courtesy consistent with his safe custody. The grand wazir

\* Dil. 108a. M. A. 358. Storia, ii. 316 Khaft, ii. 420 (useless). saluted him and served his dishes with his

own hands.  $\lceil Dil. 108 \ a. \rceil$ 

When day broke, Zulfiqar called together all the officers of the army, great and small, explained his late action, reassured them, and bound them to his side by a lavish distribution of money and presents. Thus the Mughal army was saved by establishing unity of control. The Marathas, hoping to profit by the internal difficulties of the besiegers, created "an astonishing amount of tumult and disturbance near the camp from dawn to sunset." But Zulfiqar defended himself successfully, as he had no longer to fear any enemy within his own camp nor divided counsels. [M. A. 359.]

But Santaji Ghorpare, flushed with his signal victory over Ali Mardan Khan and the 4 unresisted plunder of the Conjeveram district, now arrived at Jinji and turned his great talents and energy against Zulfigar. Fighting took place daily, in warding off the Maratha attacks on the imperial camp and foraging parties. As the eye-witness Bhimsen writes. "The enemy exceeded 20,000 men, while the imperialists were a small force and many of them were engaged in guarding the Prince and the camp. Kam Bakhsh's contingent was unfriendly and never left their tents to cooperate in the defence. Man Singh Rathor (a two-hazari) and several other imperial officers hid in their tents on the plea of illness. The whole brunt of the fighting fell on Zulfiqar Khan and Rao Dalpat, Sarafraz Khan Deccani, Fathullah Khan Turani, Kanhoji Maratha and a few other mansabdars with only 2,000 horsemen." [Dil. 108 b, also M. A. 358.] They, however, fought like heroes and were victorious in every encounter in the open.

# § 10. Zulfiqar bring food from Wandiwash.

But such victories were of no avail. The Mughal army was now in a state of siege and famine was its worst enemy. In a few days scarcity deepened into an absolute want of food. "Zulfiqar then marched out with his own division to bring in grain from Wandiwash, 24 miles north-east of Jinji. He arrived there at night. His Turani soldiers, under cover of the darkness, fell on the helpless grain-dealers (Banjaras) and carried off whatever they could seize. All discipline was lost. In the morning the Khan collected the grain left unplundered by his men, and set

out on his return" (5 Jan. 1693). Santa with 20,000 men, barred his path at Desur, 10 miles southwards, and then enveloped his army. The Mughals, after a hard fight, reached the shelter of the foot of Desur at night and encamped at its foot. Here a halt was made for a day or two.

When the Mughals resumed their march in the morning, the Marathas brought a large force into the field and made a most determined attack. "They fired so many muskets that the soldiers and Banjaras of our force were overpowered. Bullets were specially aimed at the elephants ridden by the imperial commanders. Many of these animals were hit. Regardless of the enemy fire, Rao Dalpat and his Bundelas boldly charged to clear a way ahead...The transport animals and guns stuck in the mud of the rice-fields, artillery munition ran short, no powder or shot was left with any musketeer." But Dalpat, fighting with desperate bravery and assisted by the opportune arrival of the vanguard under Sarafraz Khan (who took on himself one enemy division), succeeded in driving the enemy back half a mile, then halting extricated the baggage and guns out of the mud, sent the column on, and brought up the rear. The Marathas abated their shower of bullets and finally withdrew. The Bundelas had saved Zulfiqar's division and thereby saved also the camp before Jinji. [Dil. 109 b.]

# § 11. THE IMPERIALISTS RETREAT TO . WANDIWASH.

But the food brought by Zulfiqar at such a heavy cost was all too little for that huge multitude of soldiers and camp-followers. The condition of the starving imperialists became so bad that many common men daily walked over to the Maratha camp at the foot of Jini, where provisions were plentiful, bought, cooked and ate the grain there and returned to their own quarters, without being allowed to carry away either raw or cooked food to their army.\* Every day from dawn to sunset the Marathas assembled round our

\* Dil. 110a. Also, Keshava Raman, the newly appointed Maratha Subadar of Haidarabadi Karnatak, wrote to the English Chief of Madras, on 8 Jan. 1693: "The Mughal army being before Jinji, Dhana Yadav and several other great persons surrounded that army, whereby they cut them off from all manner of provisions coming to the Prince and Asad Khan...whereupon many of the

camp and made demonstrations. No aidcame from any source except the Gracious to the Lowly; neither money nor food-stuff ar ired. All the army, high and low alike, were distracted and depressed."

Asad Khan now made secret overtures of peace to Rajaram, offering a heavy bride if he was allowed to retreat to unmolested. Wandiwash The Maratha generals and ministers pressed their King to continue the war, crush the Mughal army which was half dead from starvation and thus establish his rule over that country before a new army could be sent by the Emperor. But Asad Khan "had cas a spell over Rajaram," so that the latier rejected the advice of his followers anc agreed to an armistice to let the Muzhals withdraw if the wazir would recommend it to the Emperor to make peare with the Maratha King. On the oth∋r side, too, Dalpat Rao urged Zulfiqar not to withdraw, as it would only bring disgrace in the end, and he offered his own gold and silver worth Rs. 40,000 for the Khan's army expenses. But while Zuligar was hesitating, his hands were forced by his soldiers.

One day his artillerymen loaded their effects, left the camp and sent word to their general that, as they were dying of hunger there, they were going away to Wandiwash. It was impossible to fight without the artillery, and hence, at the departure of the gunners every man in the camp turned to packing his baggage for removal.

Asad and Zulfiqar had no help but to start with the Prince at noon. Owing to long continued starvation most of the horses, camels and other transport animals of the whole army had perished. Those who had a few left, loaded just enough goods for these. Most men set fire to their belongings. Many in perplexity and helplessness at the terrible confusion and danger then raging,... took their own way forgetful of their friends and relatives. Many stores of the Emperor and hobles were left behind there..... When the army marched out of the camp, about a thousand Maratha horse came after them like a rearguard, and greatly plundered

Mughal's merchants and shopkeepers came to us upon our granting them our qaul (safe conduct), and we doubt not in 4 or 5 days to have all our enemies in Jinji fort." [ Madras Diary. ]

the men of the army of their property. The imperialists reached Wandiwash in three days. [Dil. 110 b.]

This retreat was effected about 22nd or 23rd January 1693. Ten days later, Qasim Khan, the newly appointed faujdar of Conjeveram (vice Ali Mardan Khan), was reported to be coming from Kadapa with abundant supplies and a strong force. Santa Ghorpare tried to intercept him; he attacked Qasim between Kaveripak and Conjeveram and pressed him so hard that he had to shut himself up in the great temple enclosure of Conjeveram. Next day Zulfigar arrived to his aid, drove away the Marathas and escorted Qasim Khan to Wandiwash (.7th February). Food again became abundant in the Mughal camp and the troops were further reassured by getting the latest news and letters from the imperial court telling them  $_{
m that}$ Emperor was alive and well. A dark cloud was lifted up from the hearts of all the imperialists; "life came back to our bodies," as Bhimsen says. There was much rejoicing, playing the band of victory (kettledrums). dance parties and distribution of alms by the officers in celebration of the Emperor's safety.  $\lceil Dil., 111 a. \rceil$ 

Zulfiqar made his camp at Wandiwash for four months (February—May, 1693), abandoning the attack on Jinji altogether. He had to wait for the Emperor's orders about Kam Bakhsh and also to replenish his army and military chest, which had been sadly depleted.

# § 12. EMPEROR'S TREATMENT OF KAM BAKHSH AND ASAD KHAN.

We may here complete the history of this episode in Kam Bakhsh's life. The officers of the Karnatak army, especially Asad and Zulfiqar, lay quaking in mortal anxiety as to how the Emperor would regard the arrest of his favourite son. The wildest rumours circulated as his wrath towards his generals. A story ran in the Wandiwash camp that Asad Khan, on being sentenced to disgrace by the Emperor, had poisoned himself (July).

Aurangzib at first ordered the Prince to be brought to his presence in charge of Asad Khan, and fresh equipment and furniture to be given to him on his way, to replace what had been abandoned or looted at Jinji, but no order was passed regarding Zulfiqar and his officers. [Dil. 111b.] Meantime, Prince Azam had been posted to Kadapa district to support the Jinji army from the rear. He encamped at Saddam at the southern frontier of his charge; and thus, after the arrival of Qasim Khan at Wandiwash, the Mughal line of communication from the Eastern Karnatak to the Emperor's Court was again secured from interruption.

When the Wazir reached Sagar on his way to the Court, he received an order to stop there\* and send the Prince alone to the Emperor at Galgala. Kam Bakhsh arrived

\* This was a mark of censure. In addition, the Emperor taxed Asad Khan a huge sum as the price of the Prince's stores which had been looted and the guns and material abandoned at Jinji; two mahals of the wazir's jagir were attached for recovering this amount. [Dil. 112a.] Asad Khan was permitted to come to the Emperor as late as 8th Jan. 1694. "On account of the effair of Kam Bakhsh, he anticipated the severe anger of the Emperor. On the day of interview, when Asad reached the place for making salam, Multafat Khan, who was standing close to the throne, recited in a low tone the verse, 'Forgiveness has a sweet taste which retaliation lacks.' The gracious Emperor replied, 'You have recited is at the right time,' and looking benignantly at his prime

there on 11th June and was presented to his father in the harem through the intercession of his sister Zinat-un-nissa. [M. A. 359.] Here the spoilt child tried to justify his late conduct by charging Zulfiqar with treachery and the collusive prolongation of the siege for enriching himself. Aurangzib was too experienced a soldier and too good a judge of men, to credit Kam Bakhsh's words. [Dil. 112a.]

Zulfiqar used the reinforcements brought by Qasim Khan to reassert Mughal authority over the neighbourhood and fill his chest. His disastrous retreat from the walls of Jinji had been a signal for the numerous petty zamindars of the Karnatak to rise in rebellion and lawlessness. They plundered Banjaras bringing grain to the Mughal camp and seized certain forts. Zulfiqar now chastised them, exacted fines, and returned to Wandiwash. [Dil. 111a. and 112b.]

minister ordered him to kiss his feet, and raised his head out of the dust of distress." [M. A. 365.] Dalpat Rao, in his anxiety, sent Bhimsen to the imperial camp to learn about the Emperor's feelings towards the Jinji army and the chance of Government supplying its officers with what they had lost during the retreat. The historian brought back reassuring news. [Dil. 112a.]

# WHAT INDIA SHOULD EXPECT FROM BRITAIN

BY ST. NIHAL SINGH

т

HE New Year has come, and shortly before its arrival a new House of Commons was ushered into existence following the collapse of the Lloyd George Administration. We may well take this occasion to form an estimate of what India may expect from the new Parliament and His Majesty's new Government—and from Britain in general.

There are two parties among us—parties not in the accepted political sense of the term, but sections of people divided by divergence of opinion, rather than principle. One of these groups takes the view that in

the struggle for Indian freedom, Britain, for all practical purposes, does not exist, and therefore, we need not trouble to carry on any "propaganda" there. The other group thinks that if we are pertinacious enough in our agitation, Britain is sure to grant India "Home Rule."

I do not belong to either school of thought. Political salvation by vicarious means has no more attraction for me than for the most radical member of the "no-propaganda-in-Britain" group. I nevertheless think that it is a suicidal policy for our people to let our political enemies in that country continue to carry on their poisonous propaganda, and we make no attempt to counter that campaign.

I am under no illusion as, I am afraid, some of my countrymen still are, that if we cry loud enough, especially in Britain, the British people will hand India back to us. Home Rule, I feel, will require from us great sacrifice, much concentrated work of educating and organising our people, and even more work on the part of our leaders to educate the aselves to be leaders.

The utmost that can be done abroad is to enable the world to realise what we really are and what we really are doing, and, above all, not to leave the field in possession of our political enemies, who possess wealth, influence, and an easy conscience. Placed besides the work which has got to be done in India, for India, the effort which needs to be made abroad is a mere "side issue," though it is a "side issue" which I feel, we cannot, in our own national interest, afford to ignore.

Having made my position clear, I shall now set down my ideas in regard to the new House of Commons—and the new British Government—and what we may expect them to do for us, or to us.

#### $\Pi$

In this House of Commons, as in its predecessor, the dominant party is the same. It is variously called the Unionist, Conservative, or Tory Party. There are groups within that party, some large, some small, ranging from the "Die-Hard" section to the "Tory-Democrats". These differences matter little to us, because, in all important issues—and the test of the importance of a Parliamentry issue lies in voting, and not merely talking for publication—the various sections of the party would back up any policy which the Government decided to pursue in our country.

The complexion of the minority in opposition in Parliament has changed considerably since the recent General Election. The Liberal Party is destroyed—at least for the time being. Mr. Asquith and his supporters, even when supplemented with Mr. Lloyd George and his lieutenants are a sorry reminder of the Liberal Opposition which, not so very long ago, existed and made its presence falt.

felt. Ti

The Labour Party, on the other hand, has greatly improved its position in the House of Commons. Its gains are neither unexpected, nor undeserved. Its ideals are great—and inspiring. The organising work done from

the headquarters in London—located, ously enough, in a house which the Rt. He ble Winston Spencer Churchill, than we there is no more uncompromising opponent of Labour, formerly occupied in Eccleston Square—and in the provinces—or districts as we would call them out here—has been exceedingly well conceived, well directed, and persistent. If any Party in Britain has enthusiastic believers in the Party programme, and, therefore, can find zealous workers, that Party is Labour.

The effort which that Party put into the election really entitled it to a larger representation in the House of Commons: and it would have got it, but for the fact that the British voter—a conservative at heart even when spouting revolution at the mouth—was driven into a state of funk by the Labour talk of "capital levy." Any one who has money in Britain does not wish such a scheme to be put into effect and naturally tried to persuade every one else to vote against the Party which professed to beleive in that policy.

Labour did, however, improve its position. The future undeniably is with it. Even if Lloyd George consents to serve under Mr. Asquith and the division created by the Georgian ambition to be Britain's Prime Minister is made up, Labour will still continue to

gain to volume—and power.

So much for the parties in the new House. Now let us count our friends in the Govern-

ment and the opposition.

In writing this article, I am labouring under a serious disadvantage. I have not seen a complete list of the men and women returned to the House. Such a list is, in fact, not yet available in this country. As I have been travelling about from place to place, I do not have even the partial lists which were cabled out by Reuter's Telegraphic Agency. I have, therefore, to depend entirely upon my memory, and am naturally liable to leave out some of the names which I doubtless would have included if I had full particulars in front of me as I typewrite this article.

#### $\Pi$

Let me first take the Conservative Party, because it is the dominant party in the Commons. I can think of two friendly members straight off.

There is, for instance, the Hon. W. G. G. Ormsby-Gore, Under-Secretary at the Colonial

Office. He knows, from experience, something of the East, and as a member of the Joint Select Committee on the Government of India Bill (later Act), he made a fairly intensive study of India. It is not generally known that he exerted himself, on many an occasion, to make that Committee considerably improve that piece of legislation. Mr. Ormsby-Gore is a "Tory-Democrat", which at least in his case means a Liberal by instinct, almost the antithesis, I should say, of his brother-in-law, the Marquis of Salisbury, who also is in the Government.

Then, there is Sir Thomas J. Bennett, one of the principal proprietors of the Times of India, and at one time, its editor for years. His views on the pace of Indian constitutional progress do not exactly correspond even with those of the Indian "Moderates", and his advocacy of a further increase in pay and allowances for the already over-paid "Imperial" Services cannot be to our taste. He, however, on the whole, means well by India. He had the courage to stand up in the O'Dwyer-Dyer debate in the last House of Commons and condemn the terrible deeds which took place in the Punjab in the spring of 1919. Few Indians who do not know England, at first hand, are really capable of understanding what that sort of championship meant to a man like him.

Poor Sir John D. Rees, who in his old age, had considerably changed his views in regard to India, and favoured cautious reform, in much the same way as does Sir Thomas Bennett, is alas! no more. He met a tragic death some months ago, and the House will miss his dry humour.

# IV

Now to turn to the Liberals in Parliament under Mr. Asquith's leadership—whom the Georgian Liberals in the last House of Commons used to call the "Wee Frees", a name which may well be transferred to the men who invented it.

Mr. Asquith, himself, knows little about India, and obviously cares less for her. As the head of the Opposition in the last House he had a magnificent opportuity to give the world—especially the Indian world—a fine exhibition of the Liberal spirit by denouncing the perpetrators of the dire—one can also spell the word "Dyer"—deeds in the Panjab. He did not, for some reason or other, however, rise to the occasion. His speech

was brief and halting, and, so far as I can remember, practically the only point which he made was that the abdication of the civil authority at Amritser opened the flood-gates for Dyerism in the capital of the Sikhs. It may, however, be added in favour of Mr. Asquith that at the beginning of the war, in introducing a motion asking for Parliamentary authority to enable India to make a firancial contribution towards the War, he pad a glowing tribute to India's Imperial patrictism.

The Liberal statesmen who played the most unforgettable part at that time, so far as India is concerned, was Mr. Charles Roberts, then Under-Secretary at the India Office, who, I am glad, has been returned to the Commons, after having been kept out of the last Parliament.

He assured India that the way she had risen to help the British in their hour of trial, had altered the British angle of viction towards Indian aspirations, and he theraby inspired in the Indian mind a confidence in British rule such as no other Englishman had succeeded in doing.

Mr. Charles Roberts. I can say from personal knowledge, is a sincere friend of India—a trifle conservative, but with great moral courage, and true to his principles. He is, Liberal to the core—and, what is very important, he married into one of the staunchest Liberal families (the Carlisles), and, therefore, his home influences are, I am sure, exerted on our side.

Then there is Professor Lees Smith, whom I am genuinely glad to see once agair in Parliament. He has first-hand knowledge of India, and though he is a staunch Free Tra ler, yet, since he is an even more staunch fighter for freedom, we need not worry lest his vote in the Commons would necessarily always go in favour of Lancashire if it came to a fight between that English county and India. He had the pluck to stick to his convictions during the war, when the pass ons were running riot and men like him, who did not see eye to eye with the rabble, hac to suffer a great deal of oblequy, and not a little persecution. It would, indeed, be disappointing if a man of such noble instincts did not support any movement which would give freedom to India, merely because India might use that freedom in a manner which would hit the industrial counties in Great Britain.

Several Liberals of the same type who had been kept out of the last House of Conmons by their political enemies mobilising against them the passions begotten of the war; have been returned to power. Some of them may be expected to speak up for India, even when their party, as a whole, proves to be lukewarm

in championing the Indian cause.

The men, who have thrown in their lot with Mr. Lloyd George, must be regarded so far as we are concerned, as a doubtful quantity, in view of the reactionary speech delivered by their leader shortly before his downfall. If they follow the lead which he then gave—namely, imposing upon us, to all intents and purposes for all time to some, the British "Civilians", upon the pleathat without them the Indian administration cannot be stable—no help can be expected from them.

 $\mathbf{v}$ 

The Labour Party in the House remains to be considered. Several of our warm supporters in the last Parliament—Colonel Josiah Wedgwood and Ben. C. Spoor, to mention only two by name, who fought valiantly for India during recent years, have been re-elected. Several others who had been kept out of the last House, but who fought equally valiantly for India in earlier years, have been returned to the new Parliament.

The most outstanding personality in the last-named category, is our friend Mr. Ramsay MacDonald. He was one of the few Labour men who had the courage of his convictions to stick to pacificism when it did not pay to do so, and quietly pocketed the insults which his war-mad countrymen chose to hurl at him. He is perhaps the most powerful figure upon the opposition bench—a great orator who knews the moods and tenses of Parliament, and who can speak impressively in the chilling atmosphere of Parliament. He knows more about foreign affairs than all the other Labour men in the House put together, Wedgwood and Swann, hardly a less important figure, excepted.

MacDonald has for years been a friend of India and did not hesitate to break a lance in defence of Indian rights when Mr. (afterwards the Viscount) Morley was at the head of the India Office, and was a party to the deportation of our men without charge or trial, and press prosecutions

were the order of the day.

Of essentially the same type are Mr. Swann and Mr. George Lansbury, who are back in

Parliament. They are both interested in India because they are interested in the under-dog. They have fought for India in the past, and, though they are free traders, at any price, they are sure to fight for her in the future.

Among those members who for the first time sit on the Labour benches mention must be made of Professors Sidney Webb, who accompanied by his wife, Dr. Beatrice Webb,—came to India some years ago, their tour really intensifying their interest in our people and problems. Being a scholar, he may take, for a socialist, rather a conservative view of India's constitutional problems. Yet it must be remembered that his heart is in the right place, and he may be expected to fight for India whenever he has the opportunity.

Mr. Shapurji Saklatwala, the first Indian to sit in St. Stephens in the Labour interest, is in the House for the first time. A fluent speaker, sharp at repartee, a hard hitter, and never down-hearted, he will be more than a match, man to man, for the "Tory Die-Hards," and the "ex-Civilian" Members and their partisans who sit upon the Government benches. Indians who have the ambition of industrialising their country rapidly will, however, find in him an uncompromising labour advocate, who insists upon paying the Indian wage-worker on exactly the same scale at which the workman in Britain is paid. How they will relish his programme remains to beseen.

VΙ

Now I come to Commander Kenworthy, who, truly speaking, is a Party by himself—a Party of One. He looks the heavy-weight champion that he is. Of aristocratic birth, his sympathies are, however, with the poor, and he uses his wealth to employ secretaries and clerks to gather for him the materials which he uses, with uncommon dexterity, in his fight for the right, as he sees it.

I remember when Kenworthy first came to Parliament. He was taken for a joke. When he used to get up in the early days of the last House of Commons, either the Hon'ble Members would hie themselves to the smoking room to find amusement there behind whiskey and soda, or occasionally a cup of tea or coffee, or stay behind to derive amusement from him.

Kenworthy succeeded in mastering the Parliamentary procedure so quickly, he

worked so indefatigably and to such purpose, he fought so hard, and proved so imperturbable, no matter how provoking his colleagues in and out of the chamber were, that they soon stopped jeering at him. By the end of the last Parliament he had risen quite high in the esteem of his fellows and was admitted to be a coming man.

No member fought harder—or more persistently—for India during the last Parliament than did Kenworthy. Certainly none received so much jeering.

## VII

So much for our friends in the new Parliament. Let us now take stock of the other side. Among those members who were conspicuous in the last House in opposing reform and in championing the O'Dwyers and the Dyers, many have been re-elected, and some of them have been promoted from private membership to be members of the Government.

Col. Sir Charles Yate, Professor Sir Charles Oman and Sir William Joynson Hicks, and sundry others, are there in full force—the last named Member now occupying a position in the Government.

A scene in which that M.P. played an important part in the course of an Indian debate flits across my memory. The Members, after casting their votes, some in favour of Dyer, others against him, had returned to their seats in the Chamber. They were hardly seated when the result of the division was announced, and, as every one expected, the Government, which commanded a large "mechanical majority" as Wedgwood would put it, was against the Dyerites.

At once pandemonium was let loose. Yelling like a pack of hungry wolves in sight of pray, they demanded that the Secretary of State should resign. "MONTAGU RESIGN—RESIGN—RESIGN" echoed and re-echoed

the walls of St. Stephens.

And now Sir William Joynson Hicks, and the Marquis of Salisbury, who was the moving spirit in the House of Lords on the occasion of the Dyer Debate, and made the most fiery speech in favour of Dyer, are in the Government, while poor Mr. Montagu has been driven out of the India Office—and even out of Parliament. We Indians find fault with Montagu. We feel, and say in no uncertain terms, that he did not give us enough in the way of freedom—that he was

hopelessly weak in dealing with O'Dwyer, Dyer and the others implicated in the Punjab affair, and in his dealings with the officials in India, to whom he gave large bribes at the expense of the Indian taxpayers, we say all these things—and more—and say them in much harsher language.

#### VIII

Let us be fair and recognise that in giving us what Mr. Montagu did, he, in the estimation of a great many of his countrymen and women, gave us more than he should have done. Let us, in any case, bear in mind the fact, that the people who thought so, and who finally succeeded in driving him out of office, have come into power. And we have to reckon with THEM.

It is not realised in India that the men who drove Montagu out of office were not entirely the "Tory Die-Hards," whom we know by the generic name of "the Sydenhamites." Included among them were a great many Liberals—Georgians and Asquithites alike and, I am afraid, not a few Labourites with Lancashire sympathies who were incensed at the policy which Montagu was permitting India to tax higher and higher the export of English cotton goods, in which Lancashire and the contiguous English counties were vitally interested, and considered him much too dangerous to the English industrial and commercial interests to be permitted to remain at the India Office.

The two British interests which are solidly opposed to permitting effective political and administrative power to pass into our hands are the SERVICE and the TRADE interest. Between them they drove Montagu out of office when they were not so strongly represented in Parliament as they are to-day.

A characteristic of the last General Election was the number of ex-"Indian" Civilians who stood as candidates. Is it a mere coincidence that while the comparatively friendly ones like Mr. Gourlay, late Private Secretary to the Governor of Bengal, have failed to be returned, men of the type of Sir John Hewetz have been sent to Westminister?

No Briton in Parliament—or, for that matter, out of Parliament—is more proud of the pre-Montagu system of administration than Sir John Hewett. None is more determined or has greater ability to keep the "Civilian" in power than he. Any one who thinks that

I am overdrawing the picture has but to turn up the volume of evidence recorded by the Joint Select Committee on the Government of India Bill and read the statements which he made, in reply to questions put on the subject, to him by members of that Committee.

# IX

The atmosphere in Britain—inside and outside Parliament—is such as to stifle the efforts which the friends of India may make to help to advance our cause, and to give an impetus to the efforts which our political opponents may make to retard our progress. Industry in Britain is experiencing a slump. Trade is slack. The problem of unemployment is acute and will be acuter still, as winter sets in.

India is regarded and has for upwards of a century and a half, been regarded as the provider of lucrative and honourable careers for young Britons, and more important still as a market for British goods. A member of the new Government suggested the

other day in Parliament that India may be of help in solving the unemployment problem in Britain by serving as a market for the industrial products of Britain. He spoke the thought which was in the minds of many Members and still more persons outside Parliament.

It needs a stouter heart than I possess to believe that, in this circumstance, India can look to Parliament-to the British nationto take, of its own accord, steps to accelerate the pace of constitutional reforms, when such acceleration involves the progressive "Indianisation" of the Services, and the industrialisation of India, which inevitably would mean fewer Indian jobs for the British youth and greater competition for the British industrial counties, and the loss of power to manipulate Indian tariffs for the benefit of import trade. Some British friends of India in and out of Parliament may prove to be sufficiently altruistic to aid us in our fight for power over our national affairs. We may, however, be sure that their number will be few, and, that they will find the majority of their own countrymen opposed to them.

# COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they drite is strictly to the point. No criticism of reviews and notices of books will be published.—Editor, "The Modern Review."]

# Hinduism and the Ideal of Celibacy.

Mr. C. F. Andrews has discussed in the Modern Review for October, 1922, the question whether the Hindu religion has given any preference to a life of celibacy over a married life as conducive to spiritual advancement. He has stated his own opinion that no such preference is given by the Hindu religion and has invited further discussion on the subject. He has observed in support of his own opinion that the Hindu religion insists upon marriage as a religious observance. It seems to me, however, that the reason why the Hindu religion insists upon

marriage as a religious observance is that marriage is the most effective check against indiscriminate sexual union. So long as this tendency of man is not checked, no spiritual advancement is possible. It is for this reason that marriage is insisted upon for every member of society. Mr. Andrews observes "that Hinduism in its central line of development had placed the marriage ideal, and not the celibate ideal, at the basis of the religious life on which all the superstructure was built." It is true that married life is the basis of religious life, but the summit is the celibate life,—the ideal in Hindu religion is the ideal of a celibate life. Mr. Andrews himself

observes: "that marriage, caste, incarnation,-all these three,—are not regarded as the end, but. rather as the preparation for that which is beyond. A further stage is always contemplated (hardly to be attempted without due self-discipline first) -a stage which is beyond marraige, beyond caste, Deyond incarnation, beyond all forms and human associations." The "stage beyond marriage" is the celibate life and in the above passage Mr. Andrews has practically admitted that the celibate life has been given a higher place in Hindu religion than the married life, though according to him a life of celibacy can be adopted only after having lived a married life. But the statement that married life is an essential condition of preparation for the celibate life is not accepted in Hindu religion. It is true that of the four stages in the life of a Hindu the nitus precedes the वानप्रख and सन्ना'स, but this is only a general rule admitting of exceptions in the case of those more spiritually advanced. Sankaracharyya in his commentary on the Brahmasutras quotes the following text from the Upanishads as sanctioning the adoption of सन्नास whenever there is नेराम and irrespective of the fact whether the previous stages of गाई खा and the नानप्रक have been actually passed through:

# यदद्दीव विरजेत तदहरीव प्रवजेत ।

Even assuming that the experiences of a married life are a necessary preparation for a celibate life, it does not follow that the married life must precede the celibate life in the same birth. For we must remember that the Hindu believes in rebirth, and the necessary previous experience of married life may have been acquired in the previous birth in which case a celibate life may be directly embraced in the next birth. And then the Hindu believes in the incarnation of God in human form, and for an incarnation of God no previous preparation can be necessary before entering a celibate life. The Hindu does not think that the spiritual advancement of a Sankaracharyya or a Jesus Christ was less complete for not having the experience of a married

According to the Hindu religion, whether the married life or the celibate life is more suitable for the spiritual advancement of a man, depends upon the amount of spiritual progress which he has already made. If he is still subject to the tyranny of the senses the married life is more suitable, otherwise the celibate life. Even in the married life he should look upon the celibate life as the ideal to be attained. It has always been recognized in Hindu religion that for the purpose of attaining God, a man may properly live a celibate life discarding the joys of the senses for the sake of Him— यदिक्ती ब्रह्मच वर्ष परिता

The Eincu religion has never prescribed the celibate life for the mass of the people. But that is because it has realised that for the mass it is difficult to attain the ideal at once, not because the married life is considered as a higher stage than the celibate life.

# प्रवृत्तिरेषा भूतानां निवृत्तिन्तु महाप्राला ।

But though the general mass of the Hindus connor practise the ideal of the celibate life, they realise that the celibate life is a higher stage than the married life. The village people realise this and always look upon the Sannyasi with the highest regard.

Mr. Andrews observes that the celibate life has been given the higher place in some But he considers these sects of the Hindus. to be aberrations of the Hindu religion. This does not appear to be correct. The religious system expounded by Sankaracharyya probably got the largest number of Hindus as His preference of the celibate followers. ideal is well-known. Among the Hindus who do not fellow Sankara perhaps the largest number consists of Vaishnavas. The most famous preachers of Vaishnavism adopted the celibate life and gave preference to it. In fact insistence on वैराग्य and preference of पन्नाह are common features in practically all the religious systems of the Hindus. If the religious systems preached by Vasistha, Sukadeva, Sankaracharya, Ramanuja, Chaitanya, Tulasidas and Ramakrishna be all left out as aberrations of Hindu religion, then Hinduism would lose its cream. It is not an accident that such a large number of the most famous religious teachers of the Hindus embraced the sannyasa.

## BASANTA KUMAR CHATTERJEE.

# The Ages of Rama and Sita.

In the Modern Review for November last (page 616) Srijut Basanta Kumar Chatterjee has tried to establish that Ràma and Sità were 13 and 6 years old respectively at the time of their marriage, by reference to the discourse between Sità and Ràvana in mendicant's guise, in the 47th sarga of the Aranya-Kanda of the Ràmàyana (Vangavàsi edition). In this discourse Sita gives her age as 18 and Rāma's age as 25, and also states that she had lived 12 years in her husband's family in Ayodhyā before Rāma's exile. The learned writer leaves out of account the time spent in exile before Sitā was visited by Rāvana at her Panchabati cottage. The following slokas quoted from the 15th sarga of Aranya-Kànda (Beni Màdhab De's edition) will show that Rama had spent 10 years of his exile before he encamped at Panchabati on the bank of the Godayari.

कुचिन् परिवसनासमेकं संवत्सरं तथा।
कृचिच चतुरी मासान् पष्ट षड् वापि कृचित्॥ २५
ग्रम्पदाधिकं मासमध्यईमपरं कृचित्।
वीन्मासानपरानष्टी राघवीन्यवसत् मुखं॥ २६
मासद्दयं चापरत सार्यं संवत्सरं कृचित्।
पच्चमन्यत्र मासघ न्यवसद्राधवस्तदा॥ २०
तथा संवसतस्तरस्य सुनीनामाश्रमे रुखं।
रमतश्चानुकृचितन यथुः संवत्सरा दश्॥ २०

If Sità had lived 12 years in Ayodhyà and 10 years in exile before Panchabati was reached, her age could not be 18 at the time she was carried of by Rāvana from Panchabati. It does not appear from the tenor of the story in the Rimàyana that after Rāma's marriage Dasaratha waited for 10 years to abdicate the throne. In Beni Màdhab De's edition of the Rámàyana I find a different and apparently more consistent reading of the slokas in which Sità relates the history of her life at Ayodhyà to Ràvana.

दुह्तिता जनकत्यादं में थिखत्य महात्मनः । मीता नामात्मि भद्रं ते भार्यो रामस्य धीमतः ॥ मंवत्सरं चाध्यूषिता राघवत्य निवेशने । मुद्धाना मःतुषान् भीगान् मुर्व्यकामसम्बद्धिनौ ॥ ततः सम्बत्सराष्ट्रद्यु सममन्यत मे पति । स्रभिषे चिश्वतं राजा संमन्त्य सचिवैः सह ॥

Eccording to the above, a period of one year only intervened between Rama's marriage and the abdication of the throne by Dasaratha. I find also a different reading of the sloka in which, according to the reading in the Vangavasi edizion, Sità gives her age as well as that of Rama. The two readings are shown below.

Vangavāsi edition.

सम अर्त्ता महातेजा वयसा पञ्चविंग्रकः। इ. टादण हि वर्षाणि सम जन्मनि रुष्यते॥

Beni Madhab De's edition.
मन भन्नी महावीणी गुणवान् सत्यवाक् श्रवि:।
रामेति प्रधिती खोके सर्व्यभूतहिते रतः॥

It is categorically stated in both the Ramayana and Vasihtha-Mahāramayana that Rama was only 15 years old when before his marriage, he was brought by Bharadvaja to Dandakaranya for a raid on the Rakshasas interrupting the sacrificial rites of the *Rishi*: there.

# (1) जाबोड्याबाँध्यं रामो राजीवलोचन:। न युद्धयायतामस्य प्रथासि सह राज्यः॥ २

Vāsishtha-Mahārāmāyana, Vairāgya Prakarana, 8th surga, 2nd sloka.

# (2) फनषोड्णवर्षीयमसतास्त्र सराचन:। सथं ग्रच्यति तद्रच एक: प्रतिसमासितुम्॥ २३

Ramayana, kanda III, sarga 42, sloka 23 (B. M. De's edition).

Rama was thus a little over 15, at the time of his marriage. That Sità was 7 years younger than Rama is undisputed and it is unnecessary to quote authority.

The object of the learned writer is to prove that early marriage was in vogue in the Ramayanic age. Rama's marriage took place under special circumstances, and may not be considered sufficient proof of the general custom. The following Slokas quoted from the 5th sarga, Bairagya-Prakaran, of Vasishtha-Mahāramayana, will however show what was considered to be the proper age for marrying boys.

यथोन षो इयवष वर्त माने रघ् हरें ।

रामानुयायिनि तथा जन्म थे प्रतृ चे ऽपि च ॥ १

भरते सं खिते निल्लं मातामहरू हे मुखं।

पालयक रिनं राजि यथावद खिलामिमां॥ २

जन्य वार्थेच प्रचार्णा प्रत्य हं सहमन्ति भि:।

तत्मन्त्रे महाप्राचे तज्ज्ञे दयर्थे मृपे॥ ३

कताथां तीर्थेथावाथां रामी निज्य हे खित:।

जगामानु दिनं कार्थं प्रदीवामनं सर:॥ ४

When Ràma and his brothers reached the age of 15, Dasaratha realised that it was time to marry the boys and held consultations with his ministers for this purpose.

GOPIMOHAN ADITYA.

# SELF-DETERMINATION AND INDIA'S FUTURE POLITICAL STATUS

HEN President Wilson put forth his now famous doctrine of Self-Determination before the world he seems to have had in his mind the idea that the doctrine would ultimately assert itself in a practical form all over the world. He could be under no illusion, however, that any comprehensive working out of the doctrine could be attempted in his own time, for in the very redistributions of territory that followed the Great War the doctrine was set at nought. The doctrine was, however, a fruitful one, fated not to die, but to flourish and finally to triumph, for it is one whose aim is a world-wide promotion of human welfare. No such idea can ever die

The holding of one people in subjection by another has been part of the political evolution of the human race. But such subjection being not conducive to the greatest good of mankind, it cannot endure for ever. Subjection has led in many cases to assimilation and even to amalgamation. But in all cases assimilation or amalgamation has not been possible, and so in some parts of the world divergent streams of population have been living on the same soil, with a tendency however, to assimilation. Difference of religious beliefs has been a mighty bar to amalgamation.

In some parts of the world, millions of subject people are dominated by a few thousands of dominant people, as for instance, in West Africa, where millions of Negroes are held in subjection by a few thousands of Frenchmen. A prince of Dahomey has been called to the bar in Paris. Why then cannot the entire Negro population of Dahomey be raised to the French standard of civilization? Even under the galling yoke of slavery, men of the Negro race in the United States, the West Indian Islands and Brazil, have risen sufficiently high, mentally and morally, to be competitors of men of European descent.

The obvious destiny of backward peoples is then to rise ultimately to the height at-

tained by forward peoples. Extremely backward peoples, like the Andamanese, who are of a very low grade of mental capacity, cannot be lifted up to a progressive state of civilization. Their ultimate destiny must be extinction, such as has overtaken the Tasmanian race. Of some tribes, such as the Eskimo, the habitat is such as to make a progressive state of civilization impossible. But being well adapted to their surroundings they are not likely to die out. It is for their fellowmen of favourable climates to help them so far as is possible.

Christian Missionaries have done a vast deal for the advancement of backward peoples. Is it not time now for lay philanthropic Missions being organized for helping on backward peoples?

When forward peoples like the English and the French acquire sovereignty over comparatively backward but civilised peoples like the Indians and the Indo-Chinese or over uncivilised peoples like those of Ashanti and Dahomey, the righteous course for them is to assume the rôle of protectors, instructors and helplers, with a view to raise them to the selfgoverning stage. The idea of such a righteous course has not yet made much way in the world. The idea has been practically acted upon only by the United States of America, in its rule over the Philippine Islands. This has been, however, owing to peculiar circumstances. The United States is larger than all Europe, and so is in no need of foreign possessions. It is again under the reflex influence of the Monroe Doctrine. It is ready to let go the non-American Philippine Islands, but has no scruple to hold the valuable American island of Porto Rico, conquered at the same time as the Philippines. The example of America in regard to the Philippines cannot fail, however, to help the cause of good government of subject peoples all over the world. France in government of subject peoples shows considerable liberality.

For the Government of territories man-

dated after the Great War certain liberal provisions have been laid down. But how these provisions are to be successfully worked is still a problem. The League of Nations may eventually develop itself into an instrument for the maintenance of accord all over the world, but its present composition and mode of working are quite open to adverse criticism.

The Great War has done a world of evil to mankind, but it has done one great good to India. India's very effective participation in the War has induced the British people to hold out to India the prospect of becoming a self-governing Dominion like Canada, Australia South Africa and New Zealand. We have been promised Swaraj (self-government) indeed, but powerful vested interests of sections of the British people stand as obstacles in the way. In face of the promised Swarai the late British Premier, Mr. Lloyd George, did not scruple to affirm that the "steel framework" of the British Civil Service in India was to permanently hold the country in its grasp. Some measure of self-government, unsatisfactory though it is, has been granted, and some more is bound to follow. Widespread Indian discontent on the one hand and wise British statesmanship on the other will not allow the door to self-government to be closed. Co-operation of all classes of Indians has to be secured by the Indian Government, as is desired by the present British Premier, Mr. Bonar Law.

The principle of Self-determination working among Indians cannot fail to bring about a distribution of the Indian territory into provinces on the basis of language. Language is the right foundation of nationality, and so there are in reality as many nations in India as there are well-developed languages, though these nations may not be called such, but all together, for political ends, be called a nation, on the ground of their being all natives of the one country, India. In this paper the several linguistic sections of the Indian population will be called peoples.

The title of Empire for India requires to be repudiated and that of Dominion adopted instead. All the British Dominions together are usually called the British Empire. Why should India be an Empire within an Empire? Perhaps India came to be called an Empire because of the word implying autocratic imperial sway. The biggest self-governing unit of the British Empire, Canada, calls itself a

Dominion, and so does the smallest, New Zealand.

Aryan India has the following well-develanguages:-1. Hindustani (Hindi-Urdu), extending from the Punjab in the West to Bihar in the East, a part of Bihar, Mithila by name, having, however, a cultivated language of its own and so being entitled to a political status distinct from the rest of the Hindustani (Hindi-Urdu) area. 2. Bengali, covering the province now called Bengal, together with the Bengali-speaking Sylhet section of the present province of Assam and the Bengali-speaking Manbhum District of the present province of Bihar. 3. Orissa; covering the present province of Orissa and the Oriva-speaking portion of the District of Ganjam. 4. Assamese, covering the Assamesespeaking portion of the present province of 5 Marathi, covering the entire Assam. Marathi-speaking portion of Western India, 6 Gujarati, covering the entire Gujarati-speaking portion of Western India. 7 Sindhi, covering the country along the lower course of the Indus.

Dravidian India has the following well-developed languages:—1. Telugu. 2. Tamil. 3. Canarese (Kannada). 4. Malayalam.

Territorial divisions on a language basis would each be in part under British rule and in part under the rule of Indian Princes. Those under British rule may have each a governor and a separate administration. This would be a system that would gratify the amour propre of the several peoples. If the Seychelles Islands with an area of 160 square miles and a population of some 26,000 inhabitants can have a governor, why cannot a small Indian province have one? All governors need not be of the same grade. There may be governors of different grades of pay. If again there was but one list of officers of the entire I. C. S. in India, the chances of promotion for such officers in provinces, large and small, would be largely equalized. For economical administration closely allied language areas such as Bengal, Orissa and Assam, may be constituted a province under such name as the placed under a and Bengal Provinces, governor. This sort of union would not be like the union of dissimilar ethnic areas like Bihar and Orissa. Economy of administration would certainly require one High Court having jurisdiction over more than one province.

The Hindustani area has not, like Bengal

or Maharashtra, one uniform literary language in use throughout its extent. Within its area the two dominant languages are Hindi and Urdu. These two languages agree in their grammar, but have widely different vocabularies, only words relating to the commonest concerns of life being the same in both, while all culture-words in the former are drawn from Sanskrit and in the latter from Persian and Arabic. The difference in the vocabularies of the two makes them substantially different languages, lying outside the limits of mutual intelligibility. The Osmania University recently founded in the Nizam's capital has Urdu for its medium of instruction up to the highest subjects. This will greatly widen the breach between Urdu and Hindi. The project for making Hindustani a common lingua franca for all India is bound to prove futile by reason of Hindustani being divided into Hindi and Urdu. English has practically become the common lingua franca of all India, and my present conviction is that this position of English will strengthen itself and endure, as being most convenient and beneficial for the country.

The Hindustani area has several local dialects also-Punjabi, Rajasthani, Bhojpuri, &c. But this does not at present cause any practical difficulty. The whole of this area is too extensive to be formed into a single province. Part of it, the Punjab, has a longrecognised individuality of its own. So it must be a province by itself. Oudh has also acquired an individuality of its own. So with some territory drawn from the Agra portion of the United provinces it may well form a province. The rest of the Agra portion, with Hindustani-speaking territories in Central India now lying outside it, and Behar n-inus Mithila might form a province of the name of Benares. Such names as "Agra and Oudh," "the Central Provinces" and "the North-West Frontier Province", are inconvenient names, for no fitting names for the peoples of provinces so named can be framed. The Central Provinces would naturally break up into two portions, one Marathi-speaking and the other Hindustani-speaking, and the North-West Frontier Province could very aptly be named Peshawar. Ceylon, ethnically Indian, should be made a province of India, and Burma, ethnically non-Indian, should be put out of India and made a separate Dominion.

The division of India into provinces on a linguistic basis would be only one element

for the good Government of the country. Good Government in full measure would be a necessary result of the Swaraj that has to be won, and Swaraj has to be strenuously striven for by the Indian peoples on pacific lines.

When Swaraj would be attained and India would become a member of the British Empire on a really equal footing with Britain, Canada, Australia, South Africa and New Zealand. could India tolerate the possession by Portugal and France of portions of Indian territory? Certainly it could not. The Portuguese and French possessions are all very small bits of territory with the exception only of Goa. These. possessions must be acquired by India by pacific means. Purchase by a money payment seems to be the only way of dealing with the Portuguese possessions. For the French an exchange arrangement is possessions feasible. Mauritius with its present dependencies, and its former dependency of the Seychelles, were old French possessions, and are still substantially French in spite of more than a hundred years of British rule. The large element of people of French descent in the islands would be glad to return to France, and in French eyes Mauritius has perhaps a sort of sacredness as being the scene of the French classic tale of Paul et Virginia ( Paul and Virginia ). The numerous Indian immigrants in Mauritius would be a sort of equivalent to the Indian population of French India, which may well be transferred to India, in return for Mauritius and its dependencies, which England may be persuaded to retrocede to France. Altogether the value of Mauritius and dependencies is far higher than that of French India. But the two values may be equalised by a distribution of the New Hebrides Islands in the South Pacific between England and France in such a way that England may have a much larger share of them than France. Under the present. system of dual control the interests of England and France in the islands are held to be equal. The petty Portuguese and French settlements in India may retain their historical continuity by remaining as small republics with full freedom of internal administration and owing allegiance to India as the republic of Hamburg owed to the late German Empire.

No sober-minded man can think that, immediately or in the near future, a severance of the connection between India and England would be beneficial to India. But the question has been raised as to whether

the connection should be a perpetual one or not. In the natural course of things the connection cannot be a perpetual one, however long it may last. Iniquity now reigns over international dealings, as, for instance, the interaction of free immigration, and will apparently reign long. So long England's herping hand will be a positive gain to India. Again, monarchical feeling is now very strong in India. This feeling exists too in England and may continue to exist long, for the Crown is the bond that now holds together the Brtish Dominions. But this bond cannot endure for ever. Crowns have disappeared elsewhere in Europe, notably in Germany, where there were lately a lot of hereditary rulers of all grades, from Emperor down to petty Prince, and where but lately Kaiser Withelm II openly avowed his belief in the divine right of kings. Even China, with its long life of stiff conservatism, has recently cast off its monarch of semi-divine repute; anc. Muhammadans, typically conservative long, have now in Turkey cast off the Sultan inspite of his holy character as Khalif. Monarchy, resting, as it does, on the principle of

inheritance of a public function, cannot consist with the most advanced stage of political development. So Britain cannot remain a

monarchy for ever.

When Britain becomes a republic, Canada, and the other British Dominions must also 🔪 become such. All these republics are likely to range themselves beside the great American Republic, which is even now the foremost of English-speaking countries. All the Englishspeaking republics may federate themselves together and thus exercise a controlling influence for good over the rest of the world. It will be time then for India to become an independent State and to be represented as such in the World-Council that may take the place of the present defective League of Nations. Britain and British Dominions cannot have any reasonable objection to such an The English-speaking world arrangement. in itself would be supreme in the world. Extent of territory, magnitude of natural resources, numerical strength of population and physical and mental vigour of population, all combined, would make it supreme.

Syamacharan Ganguli.

# FOREIGN EXCHANGES AND THE GERMAN MARK

THE Moghul princes of India were famous for their love of luxury. They filled their palaces with articles of wonderful workmanship from every corner of the world as known to them. But if one of them, by some mysterious process, could manage to come into a well-to-do and "Westernised" modern Indian home, he would be scraped clear of all conceit within a very short time.

He would find the modern Indian home adcraed with pictures printed in Germany and framed in English frames. It would be lighted with American electric lamps, controlled by German switches. Lamp shades from Venice, curtains from Belgium, vases from China and Japan and furniture from England would be found in many homes. He would be astonished to find the inmates dressed in Bolton and Manchester "marvels," carrying Swss watches and smoking Cuban cigars. The women and children would add to the

astonishment by displaying French silks and Japanese feeding bottles and by swallowing England's patent pills and bottled foods.

The Moghul prince will presently feel sick with the smell of foreign 'scents' and soaps and seriously repent his rash intrusion as soon as he is soaked in the stench of tinned salmon, ham paste and the cheese with a history and a horse power.

So much about the well-to-do and "Westernised" modern Indian. Modern India obtains every year from foreign countries metals and hardware, machinery, oils, sugar, chemicals, liquors, glass, railway plant, etc.,

worth crores of rupees.

How do we pay for all these things? Do we ship rupees to all the foreign sellers? Certainly not; for what use would an Indian rupee have in Cuba or France? Do we ship gold to them? Surely not; because we should then have to buy the gold

from outside in order to ship it, (we produce only a little gold and every year we import a large quantity). Then how is it done? Just as we buy goods from abroad, foreigners buy a vast quantity of materials from India. We owe them for what they give us and they owe us for what we give them. Now, if A owes money to B, the latter has a right to send A a bill for the amount. Similarly merchants who have sold goods to foreigners have a right to draw a bill upon these buyers. They do not go to foreign countries to collect the sums but they sell these bills to others who have to make payments in foreign countries. The latter send these bills to their foreign creditors, who collect the money from the people upon whom the bills are drawn. Thus, if Ramdas sells jute to Johnson and Ismail buys lenses from Smith and the transactions are for any sum X; then Ramdas can draw a bill upon Johnson and sell it to Ismail, (for rupees) and Ismail can send it to Smith, who will get the money (in pounds) from Johnson. Thus no one has to ship rupees, pounds, gold or silver. These bills of exchange are the means of making payments in all countries. But in most cases individuals do not go about buying and selling bills. There are banks where one can sell bills at a discount (determined by the demand and supply of bills and the general condition of the money market). If a country sells more things than it buys, it has a larger supply of bills drawn upon other countries than there are bills drawn upon it by other countries. Hence its currency is less available to others than the latters' currencies are available to it. In other words, the currency of a country which exports more than it imports is appreciated in terms of foreign currencies.

Before the War all the principal currencies of the world had some definite relation with gold. That is to say, the standard coin (such as the rupee in India, the pound in England, the dollar in America, the mark in Germany, the franc in France, etc.) was worth a given quantity of gold. Hence if owing to a dearth of bills of exchange upon a country, its currency (i. e., bills upon it) became too costly, people who had to make payments in that country could send gold in payment rather than a bill. (Of course here again the exchange banks under-

took the job and sold artificially created bills to individuals). The cost of sending gold thus was a sort of limit to the upward flight of the price of any foreign currency. If dollar bills became scarce in England owing to buying too much from America or any other reason, and if the cost of sending a dollar worth of gold to America were  $\frac{n}{A}$  (A-gold contained in the dollar), then the value of the dollar in England could rise upto  $A + \frac{n}{\Lambda}$  only. (This is only theoretically true; as owing to legal or subtle prohibitions on the export of specie, the free flow of gold is checked resulting in the exchange rate crossing the upper specie point. This has happened more than once in pre-war Germany).

Thus in the pre-war gold standard world. the balance of trade, (equality of debts and credits between countries) and the cost of exporting specie mainly controlled exchange movements and most people often overlooked

the real nature of foreign exchanges.

The general pre-war idea of foreign exchanges was based upon the assumption that the various currencies of the world should bear a definite relation to gold; that is to say that the standard coin of each currency would contain or represent a given quantity of gold. As the value of gold was for all practical purposes the same at any given time, in all the principal countries of the world; any change in the value or the purchasing power of gold could not lead to any far-reaching change in the relation that currencies bore to one another (slight changes were possible, but were limited by the cost of sending gold from country to country). Of course a cataclysmic change in either the quantity of saleable commodities or the amount of available currency would lead to a temporary but violent change. but such occasions were rare and exceptional. Since the war the various principal currencies have severed their relations with gold. The one exception is the American dollar.

The fundamental quality which determines the exchange value of any currency is its ability to buy goods or its purchasing power. This was no less true before the war but it has become more palpable of late. This is due to the fact that before the war the purchasing power of any or almost all currencies meant the purchasing power of gold, and the latter being highly stable, this aspect of the theory of foreign exchanges lost much of its importance in the public eye. But now the currencies have (unfortunately) come out of the shadow of gold and are showing every day their true nature to the world.

The purchasing power of a currency depends upon its quantity and upon the amount of trade that is carried on with its help. Money or currency (let us assume that they are co-extensive terms, although all instruments which serve as money are not included in what is known as currency) is the instrument with and for which people buy and sell. It is the medium of exchange without which exphange would become too cumbrous. But the same money may serve over and over again as an instrument of buying and selling. The number of times any money is used per annum in effecting exchanges, determines its annual velocity of circulation. All such buying and selling transactions form the trade of a country. Now let us forget for the time being that money may have (in most cases now-a-days it has not) an intrinsic value apart from its value as a medium of exchange. Money being the thing for which all people will sell goods, if there be an abundance of money in the 'country, more money will be used in transactions (i. e., higher prices will be offered for goods in general). If money be scarce, the users of money will not be in a position to use it too liberally. But as, every time that money is used in a transaction, it serves its purpose once, if the velocity of circulation of money is increased the result would be the same as if the quantity of money were increased. Thus when we talk about the quantity of money in a country we mean effective money, i. e., money x its velocity of circulatior. If there be 1000 units of money in a country and if on an average each unit were used 10 times a year, the quantity of effective money in the country for the year would be 10,000 units. Any money which is unused or in other words whose velocity of circulation is 0. is excluded from our calculation. (A quantity  $\times 0 = 0$ ).

We have seen that if trade remains constant the more the quantity of money the higher will be the prices. In other words, more money will be used to buy the same quantity of things. That is to say, the purchasing power of money will fall, other things being equal, the more it grows in quantity.

The average purchasing power of money means the price which has to be paid for things in general. This cannot be deter-

mined directly, as there is no such thing sold in the market as 'things in general'. Therefore we have to make up a list of a representative group of things and their prices at any time. Broadly speaking, the average of these prices will be the price of things in general. Leaving alone technicalities, we may say that the average of prices is found from this list. But as all things in the group may not be equally important from the point of view of buying and selling, (e. g., a certain thing may be one, transactions in which alone fill up 50 per cent. of the trade of the country and transactions in another may occupy only 5 per cent. of the trade) we have to give special consideration to the more important articles. If all things are included in the list in equal proportions, high prices for a thing of little importance may raise the general price level, too high, or low prices for negligible things leave it too low. In order to prevent this the list is weighted, i. e., things are scheduled in . quantities increasing with their importance.

We have now seen how the purchasing. power of money is determined. Now, people buy foreign currency or foreign money, not for fun, but in order to buy things, or to make payments, or, in short, to spend it in the foreign country. That being so, the higher the purchasing power of the money the higher will be the price that will be paid for it. We have seen that, other things being equal, the more the quantity of money in a country, the less the purchasing power of the unit of money becomes. Hence a ceaseless mass production of paper money always leads to a depreciation in its value. This has actually happened in most countries since August 1914 and in a very pronounced fashion in Russia, Austria and Germany. Germany had to meet her tremendous war expenditure, largely with the help of the note-printing machinery. Owing to the extremely severe nature of the reparation demands, she had to keep them going after the armistice and the peace. This led to a progressive depreciation of the German Mark. After breaking off from its pre-war parity with the £ (about 20m=£1) it hovered about the equation 200/300=£1 for a time. Then it went down to 600/700 to the pound. Early in 1922 it. crossed the boundary of 1000 and in a few violent bounds, with temporary halts here and there, it astounded the financial world by becoming worth even less than 1000 per shilling. The purchasing power of the Mark

has fallen but not low enough to justify such degeneration in the exchange market. We shall try to find out (1) why its exchange value has fallen so low, (2) whether it is a deliberate policy of the Germans to depreciate the Mark, and, (3) if so, why?

We have already said that people generally buy foreign money to spend it, and that for this reason the purchasing power of foreign money is of primary importance. We determine the purchasing power of a currency or the money of any country with the help of index numbers, and variations in the purchasing power are also located by the index numbers. A representative group of articles is taken and quantities of each article and the prices are noted. The quantity of any article will be determined by its importance in the trade of the country (weighting). This done, the average of the prices of the various quantities of the various articles will show the general purchasing power of the money. When prices rise, the purchasing power of

money falls, and vice versa.

Now, when people buy a foreign currency, the purchasing power of that currency assumes a different nature to them from what it is to the inhabitants of that country. The inhabitants of the country will udge the purchasing power of the money by what it can buy in the country, and many things such as, all sorts of food, clothing, housing rent, railway fare, builders' charges, lawyers' and doctors' fees, etc., will enter into their list. But to the foreign laryers of the currency many of the above things will be of no importance. He will judge the purchasing power of the currency by what it can buy for him. That is to say, only articles entering into the foreign trade of the country will be considered by him. Now the purchasing power of money may be x internally, but to the foreigner it may be x+y, y being any + or - quantity: Many things and services are fairly cheap in Germany, but articles entering into external trade are relatively expensive, so the exchange value of the mark is lower than it should be, if judged by its internal Then again, obstructions purchasing power. to trade, either economic or political, force the buyer of foreign currency to offer lower prices. For who would venture to buy the money of a country where revolutions may take place any moment or tax becomes a 5 per cent tax and where the value of money is fluctuating concerned pays only to of his income.

always on account of a constant issue of fresh paper money? Thus trade risks have further lowered the exchange value of the German mark. But the most potent cause is the progressive increase of the quantity of money.

The German government has to pay large sums to foreigners on account of the reparations, etc. It cannot get enough in taxes out of the rich German merchants, because they keep their money in foreign banks in pounds, dollars or francs. When assessment is made, perhaps a merchant is found to possess 25,00,000 marks worth of Swiss francs kept in a Swiss bank, when the time for the payment of the tax comes the same quantity of Swiss francs become worth 50,00,00 marks on account of the depreciation of the mark, So the merchant pays a smaller fraction of his income to the Government than was originally determined.\* This is the problem of the vanishing Mark for which the German government has to print more and more paper marks. And in consequence the mark falls in its purchasing power progressively. again, on account of the continued depreciation of the mark, people. do not want to keep marks in their pockets if they can help Most people buy things with the mark and re-sell them when necessary. means that people are buyiny and selling much more than usual. The velocity of circulation of the mark is thus accelerated and this has caused the quantity of active or effective money to be much greater than it would be under normal conditions.

We have seen how the German mark has depreciated. Now we shall try to find out why it has done so. The so-called tragedy of the German mark has been more of a tragedy to foreign speculators that to the Germans. Of course the wage-earners of Germany are suffering much but there are some people who are not; and they have the power.

Germany has to buy foreign money. She would do so profitably if she could create a demand for her currency in foreign countries. By progressively depreciating the mark,

\* A 10 per cent. tax on 25,00,000 would be 2,50,000 or  $\frac{1}{10}$  of the income. If when paying the tax the income becomes worth 50,00,000 and if only 2,50,000 is paid, the tax becomes a 5 per cent tax and the party foreigners have been lured to buy marks either for speculation or for buying German goods at cheap prices. The latter also increases Germany's trade and lessens her unemployment. Both are gains, whereas spasmodic fluctuations by occasional sales of large quantities of marks would be less useful. Going to the money market as a seller of marks is a nuch less enviable position than having others to come and buy the marks. Also, by continually lowering the value of the mark, a large profit is made at the cost of speculators.

In most cases prices are charged to foreign buyers of German goods in sterling or dollar. But the external value of the mark falls with a greater speed than its internal value. Hence, as wages, etc., in Germany are paid in marks, the German merchant makes a good profit by exchanging the dollars or pounds for marks. For example, if when an order is taken the calculation of costs (including normal profits) included 50 per cent. in wages, rent, carriage, etc., and if the price is settled at £100, with the mark at 5000 to the pound; the wages, etc., were meant to be 5000 x 50 marks. But when the £100 is received, the mark is quoted at 10.000 = £1. This means a 100 per cent. rise in the rate of exchange. But internal prices in marks may have risen only 50 per cent. So that now wages, etc., will cost only  $5,000 \times 50 + \frac{1}{2}(5000 \times 50) = 3,75,000 \text{ marks}$ ; but the trader will obtain  $10,000 \times 100 = 10,00,000$ marks. Out of this he is now paying in wages, etc., 3,75,000 marks or 1,25,000 marks less than 50 per cent. of the price received. This extra profit is made partly or mostly at the cost of the German workman whose wages do not keep pace with the fall in the purchasing power of the mark.

By depreciating the mark Germany has practically got rid of her national debt. Germany owes, let us say, 132,000,000,000 marks to other nations. If we state the amount of her national debt in the same proportion, it will standat the astounding figure of 240,000,000,000 marks. The debt to other nations is payable in gold marks but the national debt simply in marks. Therefore a reduction in the value of the mark means a reduction in the weight of this debt. If Germany had to pay 50 per cert. of its annual national revenue as interest on this debt, she has to pay much less now. Let us assume that 100 crore marks are borrowed at 6 per cent. interest per annum and

that Germany's annual revenue is 12 crore marks. Now, if the mark is depreciated progressively, prices in marks will go on rising. All incomes, generally speaking, will increase. in terms of the mark. If the national income were 500 crore marks, then, even though the real wealth of the country remain constant, a 1000 per cent. depreciation of the mark will lead to a total national income of 5000 crores of marks, and the revenue, if assessed in the same proportion, will be 120 crores. But the interest on 100 crores worth of national bonds will remain the same, i. e., 6 crore marks. So that instead of 50 per cent. of the revenue only 5 per cent. will have to be spent as interest on the national debt. In terms of a stable currency the bonds will be worth to of their original value.

The national debt of modern Germany has become, owing to the depreciation of the mark, lighter by more than 500 times. As a result, foreign holders of the debt have lost to the extent that the German state has gained.

Then again the millions of marks which foreigners hold now on speculation have been a source of profit to the Germans. They took currency with a buying power and gave paper marks or its equivalent. They have utilised what they obtained; but the marks will probably never enable the holders to get back even 5 per cent. of their investments from Germany in the shape of purchases or anything. Some people have already sold off marks at the price of waste paper.

Will Germany try to deflate her currency? If she does, her national debt will regain its weight the more the deflation. The holders of paper marks will be able to buy more things in Germany. Will she do it? Moreover a bankrupt German government does not mean a bankrupt Germany.

Herr Stinnes and Co., may yet find a way to effect a dissipation of the reparation dreams. They may successfully stage-manage a revolution in order to throw overboard the assets and the *liabilities* of the present government. A devaluation of the mark (a new gold parity such as x gold=30,000 paper marks) is more than an expectation. But no one knows or dare predict what will be the final act of the most stupendous swindle in the history of finance.

ASHOKE CHATTERJEE.

# BISMARCK'S AUTOBIOGRAPHY

BY N. C. MEHTA, I. C. S.

HE task of politics lies in forming as correct an anticipation as possible of what other people will do under given circumstances. The qualification for forming this anticipation is seldom innate to such a degree that it does not require, before it can be effective, a certain amount of professional experience and personal knowledge, and I cannot avoid certain disquieting impressions when I consider to what an extent these attributes have been lost by our

leading circles." (Bismarck\*)

The mighty edifice of which Bismarck was the principal architect is now in ruins; but future generations will not easily forget the services which Bismarck rendered not only to Germany but to the world at large. Within less than 25 years, Germany had become a mighty nation, whereas she was only a conglomeration of petty conflicting states before. The contribution of Imperial Germany lay not so much in its martial glory as in its gigantic strides in spheres educational and intellectual. Germany like Japan was a parvenu on the stage of European politics and consequently if the strength of its sabre was sometimes unduly emphasized or made too much of both by outsiders as by its own nationals, there was nothing to marvel at; because Europe is still obsessed with the cult of brute power. Germany was still in the womb of time at the commencement of the 19th century; but before the century was over, it had risen to be one of the foremost powers of the European World.

Europe only recognises the greatness of a people by the number of its legions and the strength of its artillery. What was, however, more important for the world was that all of a sudden Germany had come into the front rank of world's peoples from the point of view of culture and civilisation. The Germanic people no doubt had its share in the contribution of European civilisation but it was after all the work of a few men of genius who now and then illumined the times in which they lived. Goethe, the most versatile man of the nineteenth century, was international in his genius and his sympathies. Schiller first sounded the note of nationalism; and nationalism

\*New Chapters of Bismarck's Autobiography, translated by Bernard Miall, pages 304-5. 1920.

which had become the fetish of nineteenth century politics, was to have its most ominous development in the rise and fall of the German Empire before half a century was over.

It is sometimes the misfortune of nations to have at the helm, people who are not equal to the strain of their responsibilities. Germany and Turkey and perhaps Russia are the most instructive examples of how the efforts of a great nation may be brought to nothing by the follies of flatterers, adventurers, vainglorious imperialists. well-meaning mediocrities and puffed-up royalties. Christian Europe never believed in Christianity and consequently there has been a distortion of values to an extent which was never realised before the outbreak of the Great War. Bismarck, who had always a wonderful insight into the problems of practical politics, wrote long before the tragedy of the Great War that "one may say of the European nations in general that that king is the most truly national and the most beloved who has won the bloodiest laurels for his country; sometimes even when he has lost them again through his own neglect. Charles XII obstinately led his Sweden toward the ruin of her powerful position, yet one finds his portrait in the houses of the Swedish peasants, as a symbol of Sweden's glory, more frequently than that of Gustavus Adolphus. A lover of peace, a benefactor to his people, and a civilising agent does not, as a rule, influence the Christian nations of Europe so deeply and so inspiringly as one who is ready to make victorious use of the blood and treasure of his subjects on the battlefield. Louis XIV and Napoleon, whose wars ruined the nation and in the end had little result, have remained the pride of the French, and the more homely services of other monarchs and governments remain thrust into the background. If I picture to myself the history of the European peoples, I find no instance in which honourable and selfsacrificing care for the peaceful prosperity of the nation has had a stronger power of attraction for the sympathies of the people than martial glory, victorious battles and the conquest of even rebellious territories."

Bismarck's two volumes of "Thoughts and Reminiscences" have deservedly become a classic and the New Chapters of his Autobiography will doubtless be welcomed by all students of history. The robust commonsense, the massive intellect, the shrewd insight in affairs practical and the single-minded sense of duty and the exceptional freedom from personal ambition and above all the pungent humour which were characteristic of the man will be found amply exemplified in. shese New Chapters of his life. After centuries of torpor Germany had again arisen and come into her own with the turning back of the Napoleonic legions from the soil of Prussia. The intellectual renaissance was the harbinger of political revival. The new cult of nationalism did not make its force fully felt till the second half of the nineteenth century. The doctrine of the balance of power had been knocked to the ground and the new idol of geographical frontiers had been installed instead. The most successful devotees at this new shrine were undoubtedly Prince Bismarck and Count Cammillo de Cavour. Both collisted their great capacities entirely in the service of their country. Personal ambition was subordinated to the common weal and hence the result was more lasting though the glory of it was on that very account divided.

Bismarck has perhaps not received his meed of appreciation, particularly at the hands of French and English writers, for obvious reasons. He is often painted as the incarnation of Macchiavelli and the champion of the policy of blood and iron. But the problems of Germany in the middle of the nineteenth century were extremely difficult and complicated and required a man of iron nerves and unflinching will to fuse all the discordant elements into one harmonious whole. Bismarck has sufferred in his reputation because the unification of Germany had to be purchased at the point of the bayonet and in the process a proud people like the French came to be humiliated. The rise of Germany was too sudden and phenomenal to be easily acceptable to the community of nations, particularly to England and France, which had come to regard themselves as born leaders of European civilisation. A century hence Bismarck will probably get his proper place in the pantheon of nation-builders. Japan was luckier in that its resurrection was announced by a victory over a semi-European power when all Europe was watching as an amused and disinterested spectator of an apparently unequal contest and consequently it has not aroused the same prejudice and heart-burning in the European World as did the rise of Germany.

Bismarck was an extraordinarily shrewd judge of men and nowhere did his judgments stand the test of time so well as in his prophecies about the future of Germany in the event of a conflict with Russia and in his estimate of the ex-Kaiser William II. When the inexperienced General Caprivi expressed doubts as to his capacity to undertake the responsibilities of the office of the Imperial Chancellor, the Kaiser

allayed the misgivings with the following words: "There's no need for you to be anxious; one man's much like another, and I'll accept the responsibility for all transactions." Bismarck's caustic comment on this was, "Let us hope that the next generation will gather the fruits of this kingly self-confidence."—Ominous words which were destined to be truer than their author could have anticipated. The Iron Chancellor always claimed that he never lost his sense of humour even on the most critical occasions, and this claim is more than justified by his brilliant sallies, which are found scattered here and there in his "Thoughts and Reminiscences" and his "New Chapters of Autobiography". General Caprivi had definite orders from his Imperial Master not to consult Bismarck when he took over charge of the foreign office from the latter. Bismarck has only this to say thereon: "It has never been my experience that the transfer of a lease did not \( \). demand a certain understanding between the outgoing and the incoming tenant; but in the Government of the German Empire with all its complicated relations, no such necessity was apparent." Bismarck said that he was 'neither a courtier nor a mason' and even after 42 years of political service under 3 Kaisers, he had lost none of his native bluntness when that bluntness was necessary in the interests of his country. When Kaiser Wilhelm II wrote pompous letters to the Chancellor justifying his association as Crown Prince with the 'Home Mission' and referred to him for advice, Bismarck replied quite in his characteristic vein that he had nothing against Stacker, the missionary, exception that he had only one defect as politician; namely, that he was a priest; and that as a priest his only fault was that he dabbled in politics. He wrote: "The evangelical clergyman, as soon as he feels that he is strong enough, is as much addicted to theocracy as a Catholic, and it is all the more difficult to deal with him in that he has no Pope over him. I am a devout Christian, but I fear that I might go astray in my belief if I, like the Catholic, were confined to the mediation of a priest between me and my God." When William II as Crown Prince was desirous of announcing his accession to the throne with a fanfare of highsounding verbiage to his future colleagues of the Princes of the German Empire in anticipation of the 'not impossible eventuality of the early or unexpected decease of the Kaiser and his father,' the Iron Chancellor replied without any further ceremony and wrote, "I have the honour submissively to remind your Royal Highness of the projected document of the 29th November of last year, and I should like respectfully to advise you to burn it without further delay."

The story of Bismarck's dismissal is now a commonplace of text-books on European History, but it is told in authoritative words' for the first

time in these New Chapters of his life. "The new ruler felt the need, not only of getting rid of his mentor, but of permitting of no eclipse in the present or the future, such as might ensue from the unrolling of a cloud from the Chancellery, perhaps like the cloud evoked by Richelieu or Mazarin. An incidental remark made by Count Waldersee at breakfast, in the presence of the aide-de-camp, Adolf von Bulow, had made a lasting impression on him: that Frederick the Great would never have been the Great if on his accession to power he had found and retained a Minister of Bismarck's importance and authority." The Chancellor was called upon to report to the Kaiser at the foreign office on the morning of the 15th March. The Kaiser took objection to Bismarck's reception of Windthorst, a libral permiss on. leader, without his previous Bismarck writes: "I differed from him, indicating my liberty to receive visits in my cwn house, particularly such as it was my official duty to receive, or such as I had a reason for receiving." "If His Majesty wished to represch me in respect of this motive, it was just as if His Majesty were to forbid his General Staff, in Eme of war, to reconnoitre the enemy. I could not submit to such control over private matters and my personal movements in my own house. But the Kaiser peremptorily demanded: 'Not even when your Sovereign commands it?' I persisted in my refusal."

The immediate cause for the dismissal which took place on the 18th March was in connection with Bismarck's flat refusal to carry out His Majesty's command to cancel the order of 1852 which made it incumbent on the Ministers to send their proposals to the Kaiser only through the Chancellor. The resignation of Bismarck was duly accepted by William II with the usual letter of gratitude and regret and the grant of dignity of the Duke of Lauenburg and the gift of a ifesize portrait of the youthful monarch. The old Chancellor thanked His Majesty for the grac-ous words' with which he had accompanied his dismissal, and accepted his first class funeral obsequies in the shape of a military salute ordered by the Kaiser on his departure from Berlia on the 29th March.

Bismarck writes: "My independence as a political leader has been honestly over-estimated by my friends, and for their own purposes by my adversaries. What was attainable I took on account, and on my side it only came to a strike in cases where my personal sense of honour was involved." He was a confirmed believer in the order of monarchy "whose upholder was reso ved not only to co-operate diligently in times of pace

in the Governmental business of the country, but also, in critical times to fall sword in hand, fighting for his right, on the steps of his throne, rather than yield." A somewhat old-fashioned ideal for so modern a man as the Iron Chancellor.

Bismarck was essentially pacific but he was too much of a practical man to have very much regard for high-sounding platitudes as form the common stock of verbiage in democratic countries. He always maintained that a quarrel with Russia was only possible if Germany's statemanship went bunkrupt. He was profoundly uneasy at the purely military training of the young Kaiser William II; and it was unfortunate that his attempts to temper it with civil influences came to nothing. His estimate of the Kaiser was that he "is to-day in the position of a ship's occupant whose navigation arouses the apprehensions of the crew, and he sits smoking a cigar over the powder-After forty years' occupancy of the German Empire, Bismarck was thoroughly conscious of his importance and he did not hesitate. to call a spade a spade to his youthful master, who, above all, loved theatricals more than anything else, and the young monarch's disinclination to share the glory of the coming years of his rule with the old driveller of the Iron Chancellor was easily understandable.

To students of ancient Indian history, the character of Bismack and his outlook on life would immediately suggest a comparison with the Mauryan Chancellor, Chanakya. Both were confirmed believers in the principle of monarchy but were more devoted to the principle, rather than to the person, of the monarch. Their masterful personalities sought to use even the Prince as, merely a tool for carrying out the policy which they thought to be right for the good of the State. Both were utterly unscrupulous as to the methods employed so long as they were adopted in pursuance of a definite policy; singularly farsighted, unbiassed and passionless in their outlook, and abler than the monarchs they served. Their vision of achievement was strictly confined within the frontiers of their country and was not mellowed or made gracious with any tinge of idealism which characterised the actions of great rulers like Asoka or Akbar. Their policy was one of thorough-going opportunism; it was their weakness as well as strength. The career of Prince Bismarck is particularly instructive to politicians of subject races. The difficulties which Bismarck and Cavour and even their ancient prototype Chanakya encountered and overcame cught to indicate the magnitude of the work which is involved in the uplift of a whole nation.

# THE STORY OF MANKIND\*

HIS beautifully written history for children may be briefly summed up under the following heads:

1. It is an important lesson in the technique of reducing historical data to simple, dramatic form.

2. It is anti-Asiatic.

3. It is pro-British.

L. It is not a story of "mankind", but only of

Europe.

Although written for children, the book is fascinating reading for adults. In lucid and beautiful English, and throughout adhering to an artistic simplicity in style and treatment which Indians would do well to emulate, the book carries the reader from the earliest dawn of man down through European History to the late world war. The writer retains his impersonal and often humorous interpretation of ancient and medieval wars and war-makers; he gives a true account of the base economic motives of the Crusaders, of the religious wars of Europe, of the Holy Alliance, and he deals in a most human way with the social and economic foundations of Greece and Rome. He is always lucid, intimate and humorous, as if talking personally to a group of children around him.

But when he touches anything Asiatic—and in reality he does little more than touch Asia—or when he deals with the British Empire, or with the late world war, he does not see these phenomena in true historical perspective, but he permits inaccuracy and prejudice to mar his work. It is unfortunate, for unwary readers will accept his account as written, since his prejudices are woven into the story in a most insidious and seductive manner. This makes the volume all the more dangerous.

For example, the headings of two chapters may be taken to show his attitude toward Asian conquerors on the one hand, and European, on the other. Under "The Persian Wars", is a subhead which reads, "How the Greeks defended Europe against Asiatic Invasion, and drove the Persians back across the Aegean Sea." Two chapters later, under the chapter on "Alexander the Great", the sub-head reads: "Alexander the Macedonian establishes a Greek World-Empire and what became of this high ambition"; here

\* The Story of Mankand. By Hendrik van Loon. Published by Boni & Liveright, New York City. 479 pp. Price \$ 5.00.

there is no mention of "European invasion" of Asia. The treatment of the two chapters is equally interesting: the viewpoint is always European. For example, when the Persians attempted to invade Greece, the reader is shown Greece's preparations for defence, the internal troubles between Athens and Sparta, the attitude of the population during the battles, and an account is even given of the runner Pheidippides who carries the news of Greek victory to Athens. But in the chapter on Alexander's invasion of Asia, we do not get a picture of Asia's preparations for defence. The reader is shown, instead, nothing but Alexander's side of the story, of his conquest of kingdom after kingdom, his invasion of India, and, in the words of the author, of his "leaving a higher civilization behind."

Later on, against Jenghis Khan the most hostile racial and color prejudice is exhibited, while in dealing with the equally atrocious invasions and subjections of Asia (the author speaks respectfully of "colonial expansion") by European brigands, cut-throats and thieves, nothing of an adverse nature is mentioned. To quote directly from a passage regarding Jenghis Khan and his followers:

"No Russian could hope to survive unless he was willing to creep before a dirty little yellow man who sat in a tent somewhere in the heart of the steppes of southern Russia and spat at him."

Now, a howl of protest would go up from all Europe were an Asiatic author to write in the

same strain as follows:

"No Indian (or Chinese or any other Asiatic) could hope to survive unless he was willing to creep before a dirty little European who sat in a stolen palace somewhere in the plains of India

(or China) and spat at him."

A few more passages may be quoted to show the double standard of political morality which this writer, like all other European historians, maintains. On page 387, he speaks of a "secret society of Greek patriots" who had been preparing the way for a revolt against the Turks, and two pages later he writes with admirable feeling of the victory of these Greek "patriots", and remarks that the "policy of reaction and stability suffered its second great defeat" after the formation of the Holy Alliance. He likewise writes in a similar strain of Italy, some of the Balkan countries and of South American republics.

This is all very noble, but what of the struggle

of non-European nations for independence ! Or even of the European nation, Ireland? Or are these beyond the pale of "mankind"? At least there is not one word about them in any part of the book. We may take it for granted that the word "patriot" would not be used about an Indian or any other Asiatic, nor would it be applied to any one of that vast army of Irish martyrs. The Greek struggle for independence started in 1821; Ireland's in the 11th century. In the 17th century, Haidar Ali of Mysore followed a long list of Indian patriots, and had issued his famous manifesto to the Indian Princes, calling upon them to unite to drive out the invader even though it might lead to the loss of their thrones and all their personal possessions. China waged three wars with England in an effort to keep opium from its people; lost; was drugged, and its territory divided. Persia, as well as Young Turkey, tried for years to get rid of the alien octopuseschiefly Russia and England—which were destroying their vitality, but failed. But in no place in this story of "mankind", neither under the chapters devoted to the movements for national independence, nor on "colonial expansion" and war, is there any mention of the struggle of Asia against what the Japanese-in reply to the "yellow peril" cant,-rightly refer to as the "white disaster". Instead, on page 452, van Loon writes:

"In the year 1883 England, the largest colonial empire the world has ever seen, undertook to 'protect' Egypt. She performed this task most efficiently and to the great material benefit of that much neglected country, which ever since the opening of the Suez Canal in 1868 had been threatened with a foreign invasion"

Just as if England were not a "foreign" invader! And throughout the volume the same attitude prevails, the author being subtly and even often irrelevantly pro-British and untrathful.

In view of the cunning and animality of England's occupation of India, Egypt, and Persia, and of the long wars of conquest in India, Burma, Afghanisthan, China, South Africa, etc., the following passage in this book is of interest as a study in artistic lying:

"There never has been a good cause however unpopular or however distant, which has not counted a number of Englishmen among its staunchest adherents.....They rather admire their eccentric neighour who drops everything to go and fight for some obscure people in Asia or Africa and when he has been killed they give him a fine public funeral and hold him up to their children as an example of valor and chivalry."—P. 388.

Again, one becomes absorbed in an account of, say, the reactionary policy of the Holy Alliance on the European continent when suddenly an entirely irrelevant—and likewise false—sentence like the following is thrust in:

"The neglected provinces (Bosnia and Herzegovina) were as well managed as the best of the British colonies, and that is saying a great deal."

Or, in the middle of an account of European politics, such poisonous, untruthful sentences as the following are slipped in without any occasion whatspever:

"The greatest glory of England does not lie in her vast colonial possessions, in her wealth or her navy, but in the quiet heroism and independence of her average citizen.....The Englishman obeys the law because he knows that respect for the rights of others marks the difference between a dog-kennel and civilized society (!).....If his country does something which he believes to be wrong, he gets up and says so and the government which he attacks will respect him and will give him full protection against the mob," etc., etc.

One is surprised that the author admits the existence of "mobs" in England; one would think that mcbs exist only in Asia and in other countries which revolt against the British Empire. The author might easily have left out the seven pages which alone are given to the entire history of India and China combined; and used these for the listing of noble Englishmen who have fought so unselfishly for some "obscure people in Asia", say India, Egypt, China or Persia. We ourselves could start the list by mentioning such English "heroes" as Lawrence, Cornwallis, Hastings, Lord Curzon, Sir Edward Grey, Sir Michæl O'Dwyer, and General Dver. The Irish Republicans and the Boers might be called upon to furnish a few other names for the use of this apologist of force.

According to van Loon, India's Cultural History seems to start with Buddha, and China's with Confucius. The seven pages on Indian and Chinese History, are given to a description of the personal lives of these two great sages, whom he surprisingly recognizes as great men. But we find that he champions Buddha's cause merely to paint a contrast between him and the very evil conditions in India. Whenever he touches upon any concrete fact regarding conditions in India, he makes false statements. Perhaps this is due to an ignorance of Indian History; but in the absence of knowledge, it is not necessary that one should always paint the worst of a people; this shows a mental tendency to believe all that is evil of Asia. Take the following passages from pages 244 and 245 :-

"To maintain themselves (i.e., the Aryan conquerors of India), in the seats of the mighty, they had divided, the population into different classes and generally a system of 'caste' of the most rigid sort had been enforced upon the natives. The descendants of the Indo-European conquerors belonged to the highest 'caste', the class of warriors and nobles. Next came the

caste of the priests. Below these followed the peasants and the business men. The ancient natives, however, who were called Pariahs, formed a class of despised and miserable slaves and never could hope to be anything else.

"Even the religions of the people were a matter of caste. The old Indo-Europeans, during their thousands of years of wandering, had met with many strange adventures. These had been collected in a book called the Veda....

"The majority of the Indian people, therefore,

lived in misery," etc., etc.

Later on, on page 449, the author spends a number of pages answering his critics. Here he states that "no race ever played a more picturesque role in history than the Mongolians, and no race from the point of view of achievement or intelligent progress, was of less value to the rest of mankind."

A few pages later he opens his chapter on the recent world-slaughter by calling it "the great war which was really the struggle for a new and better world." Perhaps the Chinese and other Mongolians would have held a higher place in his estimation had they assisted in the murder of their human brothers. Even if they did not, perhaps they should be given credit for this struggle for a "new and better world", since they, themselves, originally manufactured gunpowder and thereby revealed the process by which the progressive nations of the west have been able to blow each other to pieces.

It is not possible to pass by this volume without comparing the author's treatment of Christ with that of his treatment of Mohammed. We have no desire to defend either Christ or Mohammed or any other religious teacher. But instead of being discredited in our eyes because he made an honest living as a camel-driver, Mohammed compels our admiration far more than if he had been a fat debauched Prince or Nawab with money and power enough to buy all the men and women in Arabia. Christ likewise deserves credit so long as he worked as a carpenter. But there does not seem to be enough cultural, religious or mental differences between the war-like followers of these two teachers to warrant the author's hostility to one and sympathy for the other. He is, instead, very sympathetic to Christ. But he shows no sign of sympathy in dealing with Mohammed, although in various parts of his history he later gives great credit to Moslem cultural and scientific achievements in the Middle Ages. Van Loon states that Mohammed deliberately set out to make himself a prophet; this he

did by first making himself independent by "marrying his employer, the rich widow Chadija"; his "neighbours laughed most heartily" when he "continued to annoy them with his speeches" and they "regarded him as a lunatic and a public bore who deserved no mercy." Later in Medina, he says, Mohammed "found it easier to proclaim himself a prophet than in his home city, where every one had known him as a simple cameldriver."

Van Loon departs from his pro-British sentiments in only one instance in his account of the story of "mankind"; he declares that the English Parliament is not the Mother of Parliaments, as Indian students have been made to believe by subtly-prepared textbooks forced upon them by the British Government. Many Indians are as proud of the English Parliament as if it were their own private circus. In Iceland, van Loon states, the "Althing", or the assembly of free landowners held their regular meetings in the ninth century; in Switzerland likewise; in Spain, the "cortes", or King's Council, was opened to commoners in the first half of the 12th century; in Holland there was representative government in the 13th century; in France, in 1302, representatives of the cities were admitted to the French Parliament; the Danehol of Denmark was reestablished in 1314; the Swedish Riksdag held its first meeting in 1359.

This bit of information may be a sad blow to those many pro-British Indians who so love their masters that—as an Indian exile is wont to say—when they die they believe their souls go to

England.

To sum up, the book is misnamed when it is called a story of "mankind". It is, instead, a history of Europe, and in this respect it is an extraordinary history. As a study in the technique of historical narrative it deserves the praise which has been so extravagantly showered upon it by a number of western historians. In reading it, children will not consider history one of the many curses of youth. But from its viewpoint on Asia it is no better than the British-written histories which teach Indian children that Shivaji was a robber and a thief, Haidar Ali a vicious fanatic, etc. Indians should study the book—if at all merely for the method employed. But as for its facts on Asia, one can almost do with it as with journals like the London Morning Post, London Times, New York Times,-i. e. read what it says, and then, in order to arrive at the truth, believe just the opposite.

ALICE BIRD.

# REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya. Punjabi, Sindhi, Tamil, Telugu, and Urdu. Newspapers, periodicals, school and college text books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book reviews and notices will be published.—Editor, M. R.]

### ENGLISH.

The Economic Policy of Richelleu: By Franklin Charles Palm, Ph. D. Published by the University of Illinois, Urbana, U. S. A.

Students of European history have always admired the political genius of the Cardinal de Richelieu. His activities in regard to the Thirty Years' War, his settlement of the religious question in France, his relations with the Vatican, the Queen Mother, the nobility and many foreign Courts, all go to place him amongst the greatest statesmen that western civilization has produced, or rather, is indebted to.

But his economic genius is almost overlooked by the average historian. This monograph gives a comprehensive picture of Richelieu's economic conceptions, some of which may appear crude to the masters of the analytical method of the present generation, but age and environment considered, Richelieu deserves the homage of even the finest intellect of our age. unit, both build France up as a strong political and economic, was the goal of his ambition, which a premature death prevented him from reaching." Some historians accuse Richelieu of neglecting economic problems. "Yet, far from putting them back to second place, he brought them to the front and studied them with passion."

Richelieu was a child of mercantilism. The philosophy of mercantilism is nationalism. Superficial students may call it the doctrine which puts too much emphasis on the possession of precious metals, and a large export trade, etc., but the essence of mercantilism lies in unifying numerous entities into a strong national whole. The age of wars which saw mercantilism accounts for the love of gold and the attachment of overmuch importance to a dense population. Gold was necessary for the successful operation of wars and so was population.

Richelieu's economic policy was largely influ-

enced by the writings of Montchretien. There is enough indirect evidence to justify the statement.

Certain views of Richelieu are of much interest. He believed, the king has the right to do anything, even though it is against religion, to save his state. 'He must reward merit, for that not only does the public but the entire world a service.'

Richelieu deprived the nobility of their exceptional powers but saw in them 'one of the principal sinews of the state, capable of contributing much to its conservatism and establishment.'

He established a military school for young nobles. He believed in training and efficiency even in the seventeenth century. Individuals were emobled because of their services.

He made several attempts, and some successfully at ensuring fair taxation of the poor, and he believed broadly in the emancipation of the masses. 'A king cannot do much with his money, without the love of his people.' 'Sovereigns must, if possible, make use of the abundance of the rich before they bleed the poor.' This remark has an ultra-modern socialistic tinge which is rather out of place in the seventeenth century.

Richelieu's Government knew that the health of the people is the most desired and necessary of things and it acted on the idea by making hospitals, hospitable and well-managed.

On internal revenue taxes he says that increasing such taxes raises the price of commodities and decreases their sale. This is remarkable in a "Political Statesman" of the 17th century. He also remarks that such action will lead to unemployment, diminished production and a loss, rather than gain in revenue. Richelieu said that trade schools were of more importance to France than the schools of liberal arts.

He took statistics of sailors and ships, established schools for pilots and in general tried to build up a French marine, large enough

to protect the French coast and carry on her trade. In his home and colonial policy one finds Richelieu attempting to carry out his dream of that most peculiar economic despotism which modern people call State Socialism. This was rather strange in a mind so clear and practical as Richelieu's. Bridges in "France under Richelieu and Colbert" says about the great people of Richelieu's time: in their activities "they saw, dimly indeed, and inconsequently, but still they saw, the two grand tendencies of the modern world; peaceful industry in the temporal sphere and morality based upon unfettered thoughts in the spiritual."

A. C.

Spiritual Communism: Published by the Pravartal Publishing House, Chandernagore. Pp. 80. Price As. 12.

Reprinted from the "Standard Bearer". Deals with spiritual regeneration on individualistic and collective principles.

A JOURISM OR PREMAMRITA: By R. S. Taki. Published by G. P. Murdeshwar and J. W. Joshi, Saraswat Buildings, Grant Road, Bombay. Pp. 254. Price Rs. 2-0-0.

The book has an Introduction and five chapters, the headings being—(1) Amourisim (Premamrita), (2) True Faith, (3) Perfect Resignation, (4) Universal Charity, and (5) Infinite Grace (Sampushti).

In the book, our author describes the Religion of Love which culminates in Sampushti as

preached by Shri Vallabhacharya.

The publishers say that "No profit is desired by the publication of this book, the intention being to apply the net sale proceeds to religious and charitable purposes."

Aspects of Ahimsa: By N. K. Gogte. (Poona City). Pp. 76. Price As. 6.

Selections from the writings of Vivekananda, Tilak, Aravinda, Gandhi and others.

K. M. CHATTERJEE AND HIS TIMES: By N. Chatterjee (28, Camac Street, Calcutta). Pp. XI +218+XXXII+VII. Price Rupees two.

In this book, the author deals with the life of Kisorimohan Chatterjee and the social and political evolution of India at the end of the 19th century. Kisorimohan Chatterjee was the second son of Sreemati Chandrajyoti Debi, a grand-daughter of Raja Rammohan Roy.

Though hurriedly written, the book is interesting. It has been dedicated to the Indian Rationa-

listic Society, Calcutta.

THE SACRED BOOKS OF THE HINDUS: Nos. 151 to 156 (January—June 1922). Brahma-vaivarta Puranum, Part IV, translated by Rajendranath Sen, M.A., LL.B., and published by Sudhindranath

Basu, Panini Office, Bahadurganj, Allahabad. Pp. 12+233—567. Price of this part Rs. 7. (Annual subscription Rs. 12—12 as. Inland).

The Brahma and Prakriti Khandas have been translated in part I and the Ganesha and the Krishna Janma Khandas in parts II, III and IV.

The book is now complete and we welcome it in its English dress.

The Message and Ministration of Dewan Bahadur R. Venkata Ratnam, M. A., L. T., F. M. U., M. L. C., Ex-Principal, Pittapur Raja's College, Cocanada: Edited with an Introductory Sketch by V. Ramkrishna Rao, M. A., L. T., Principal, Pittapur Raja's. College, Cocanada. Vol I. Pp. XXXIX +398.

This book has been published in commemoration of the Diamond Jubilee of Dewan Bahadur R. Venkata Ratnam, who was born in 1862. His father was a staunch Vaishnava devotee of the orthodox type. Venkata Ratnam was brought up in strictly conservative ways. During the early days of his association with the Brahma Samaj, he was confined by his father within a closed room, well-nigh starving for two days, for the disobedience of persistent attendance at prayermeetings. While pursuing his collegiate studies, he joined the Southern India Brahma Samaj at Madras. This "decisive step" was due to the first missionary visit to Madras in 1881 of Pandit Sivanath Sastri. He served the country in He was an educationist. various capacities. He was a social reformer and a religious reformer. Under the auspices of the Social Purity Association, he launched a memorable campaign for purity and against 'Nautch' and soon enlisted the practical sympathy and support of influential and promising spirits and, with signal success, extended the crusade far and wide over the Telugu country: wherever he settled, he was at first dreaded and reviled as an unsparing denouncer of individual vices and national iniquities; nay, his • very life amongst people was a silent rebuke to every species of unworthiness. But in course of time, the strength of his character would shame all "In his staunch antipathy into admiration. advocacy of the cause of social purity and its natural corollary, the anti-nautch movement, with which perhaps his name is best identified in the public mind both within and without the Madras Presidency, he takes high ground, maintaining that 'purity is to character, what symmetry is to beauty—not an accident of adornment but an essential of structure' and that 'piety without purity is baser than gross superstitionit is sanctified sin.' It was in this spirit, that, against overpowering odds, he led the agitation in the famous "Norton incident" on the Congress platform of 1894. It is also in this spirit that he has produced his really monumental essay in the

Hon'ble Mr. C. Y. Chintamani's publication on "Indian Social Reform"—a thesis in which he has given us of his best and to which, pending its reappearance in this series, the reader may profitably turn once more to measure the ethical and spiritual grandeur as well as the literary

greatness of the author.

In the concluding portion of the introduction, the editor rightly says—"This life (i. e. of Venkata Ratnam) and the life of the evervenerated Rao Bahadur Veereslingam Pantulu, such as they are, make up the two hemispheres of one glorious orb of illumination in the Scuthern Presidency—Venkata Ratnam the sage, Veereslingam the hero; the one, with his ideal of saintliness and passion for worship, the other with his ideal of righteousness and passion for work; the one an influence to mould the aspirations, the other a force to direct the energiesboth the twin-stars that have swaved and shall still sway, the southern horizon. Blessed be the name of the Holy Spirit of Love that has vouchsafed us these invaluable gifts in the felbwship of the Brahmo Samaj for the good of the Andhra and unto the glory of Mother Ind!"

Venkata Ratnam is held in high ven∋ration not only in the Deccan but also in other parts of

the country, especially in Bengal.

This book contains some of his addresses and articles, services and sermons, prayers and meditations and appreciations and reminiscences. The longest chapter in the book is on "The Spirit of Rajah Rammohon Roy," being the presidential address delivered at the Indian Theistic Conference held in Calcutta in 1903.

The book is worth reading; it is edifying and

inspiring.

The Sacred Books of the Hindus,—Vol XXVI. (July—December 1922, Nos. 157-162). Srimad Devi Bhagavatam, Part II: Translated by Swami Vijnanananda. Published by Sudhindra Natu Vasu, Panini Office, Bahadurganj, Allahabad. Pp. 4+353-796. Price Rs. 9. (Annual Subscription. Inland Rs. 13).

This part contains the Fifth Book (35 Chapters), the Sixth Book (31 Chapters), the Seventh Book (40 Chapters), and the Eighth Book (40 Chapters) and is mainly devoted to the deeds and stotras of the Devi in her various manifestations of Durga, Kali, Bhavani, etc. The Devi-Bhagavat inculcates the worship of Sakti and as such it is held in great esteem by the Saltas, to whom the present work will be found very agreeable and useful especially to those who are unacquainted with Sanskrit.

### Maheschandra Ghosh.

AN INDIAN EPHEMERIS, -700-1799 A. D. Showing the daily solar and lunar reckoning according to the principal systems current in India with their

English equivalents, also the ending moments of tithis and nakshatras and the years in different eras—A.D., Hijra, Saka, Vikram Samvat, Kaliyuga, &c.:—by Diwan Bahadur L. D. Swami-Kanna Pillai, M. A., B.L., LL. B. (London), I. S. O., Secretary to the Madras Legislative Council, 7 vols. of tables &c. (Madras Government Press.) Rs. 100.

Diwan Bahadur Swami-Kanna Pillai has earned the undying gratitude of all future students of Indian history by producing a work of which we have all sorely felt the need. An inquirer into the sources of Indian history has often been sharply pulled up by meeting with dates in the Hindu luni-solar era ( Badi-Shudi ) in an inscription or Hindu chronicle or Hijera dates in a Persian document, and the time lost in finding out the exact English equivalents of these criental dates has interrupted the research and dissipated the researcher's flow of thought for the time being. The book under review will render such loss of time and energy unnecessary by supplying a handy book of reference. For each day during the 11 centuries from 700 to .1799 A. D., these volumes give us five columns indicating its (1) year, month and day according to the sidereal Brihaspati cycle of 60 years, (2) day of the week and English month and day, (3) lunar tithi with exact ending moment to two places of decimal, (4) lunar nakshatra with exact ending moment and (5) Hijera year, month and day. In addition, eclipses are marked, and also the Mesha Sankranti.

The Diwan Bahadur published in 1911 (through Grant & Co., of Madras) a slender volume giving briefly the beginning of every luni-solar month from 1 B. C. to 2000 A. D. as well as the eclipses, but not the Hijera dates. The work thus begun has been now completed. His Indian Ephemeris ought to be in every learned library. Individual scholars would also like to have it at their elbow, but the price is prohibitive to most of us. The Madras Government—the holder of the copyright—would be acting wisely and would be financially a gainer, if it issues each century separately in a cheap volume in boards, priced Rs. 3 cr four, and sold apart from the others.

Selections from the Historical Records of the Hereditary Minister of Baroda: Collected by Ran Bahadur B. A. Gupte. (Calcutta University, 1922.) x+128, with 17 portraits.

It is pleasing to contemplate that Rao Bahadur Gupte has kept up his studies in spite of his age and physical infirmities. This slender volume contains the English translation of 54 Marathi documents (letters, memos, and brief narratives),—of which "9 throw a side-light on the transactions of the E. I. Co.'s officers, 18 of them offer glimpses of the Baroda administration, 6 bespeak of the Poona politics in the last stage

of the Maratha Empire, 13 of them are connected with the working of the almost nominal sway of the Ruja of Satara, and 8 are chronicles of the times recorded by Hindi historians in the service of the Diwan family."

The value of the book would have been greatly enhanced if the original text had been printed at the end in Balbodh, the dates converted and notes added. We are, however, glad that these records have been made available to the public.

TEC POLITICAL INSTITUTIONS AND THEORIES OF THE HINDUS: a study in Comparative Politics: By Benoy Kumar Sarkar. Markert and Pelters, Leipzug, 1922.) XXIV+242. Price 16s. 9d.

"Cur countrymen too often think that the mere study of Indian history with reference to original sources is enough to make a man a competent historian of our past. We are apt to forget that such a writer's mental equipment is defective unless he has studied foreign history, especially the history of Europe, and thus acquired a breader outlook and the power of comparing and criticising the facts of Indian History and viewing them from the right stand-point. Above all, a thorough knowledge of Political Philosophy—that quintessence of history,—is necessary to enable us to interpret our country's history in the light of the eternal principles and to perceive the why and how of events."

I wrote the above words in this Review in March 1917 (p. 299.) and Mr. B. K. Sarkar's work illustrates their truth. It is difficult to conceive of a man more fully qualified than he is to treat of ancient Indian political institutions comprehensively and correctly. He knows Sanskrit and has translated and critically commented on one of the ancient works on polity, the Shukra-niti. He has deeply and widely studied European history, politics and economics, and, what is of priceless value, he has lived among the greatest and most progressive European thinkers on Economics and Politics and some of the makers of modern European history. He has inhaled the life-giving atmosphere of their company. The result is one of the happiest. Our author is an ardent Indian nationalist, his life-story is a testimony to the fact, but he is singularly free from national prejudices; he realises that the greatest disservice that one can do to his country is to flatter its self-love, hinder the removal of the abuses in its institutions, and induce it to hide its head ostrichlike in the sand-heap of ignorant self-complacency and proudly shut its eyes to the modern world and its march of mind.

Benoy Kumar's account of the political institutions of the ancient Hindus is correct and full and enriched by frequent comparisons with those of ancient Greece and modern Europe and America. But even more valuable is his fresh and independent outlook. Like the Hero-Prophet of Carlyle he insists on discarding all shows, all painted idols and laying bare the heart of things, and reaching the bed-rock of Fact. Such an honest physician, such a teacher inspired by love of truth, is needed by India to-day in the hour of her national awakening.

After a rapid survey of the subject, in which the author's standpoint is briefly explained, he deals fully with the subject in its two broad divisions, the Hindu Constitution (pp. 27—154) and the Concepts of Hindu Politics (pp. 155—226). There are elaborate critical bibliographies and indexes (12+16 pages.) In fact a fully scientific and philosophical treatment of the subject has been here attempted by a man equipped with modern political knowledge and the modern outlook. The book, therefore, marks a distinct and long step in our knowledge of ancient India in its true bearings on human thought.

The author's method and aim come out clearly in his preface and notes. He has "sedulously eschewed the Sanskrit and Pali treatises on politics and law as well as the semi-historical epics and Jatakas, because the evidential value of these latter sources in a portrayal of Realpolitik is very questionable. This circumstance is not adequately realized by writers on Hindu public and private law." Also, "the standpoint of the present undertaking is to be sharply distinguished from the trend of recent Indian researches on the Hindu constitution. Besides, on several issues, e.g. those bearing on national unification, democracy, taxation, and so forth, the facts exhibited will no doubt give a rude shock to the postulates of the political nationalists of Young India." But the author hopes that his is "perhaps the first comprehensive attempt at introducing to the scientific world the people of ancient India as peers of the Greeks and the Romans and their medieval successors down to the ancien regime both in constitution-making and in speculation on the State." On p. 24 he measures swords with Vincent Smith, arguing thus: "Now, India is as large in size as Europe minus Russia. If, therefore, in ancient and mediæval India there were as many rival nationalities in the "state of nature" as in Europe, Indian history need not be condemned as a horrible record of anarchy.....civil war and barbaric raids. ... (These critics ) have an extraordinary cenception of the importance of political unity in national life. It is evidently forgotten that the clan de la vie of mankind is not unity so much as freedom, be it the freedom of five thousand or of five million."

"Local self-government and national imperialism militate against each other....The idyllic picture of autonomous village panchayats as a feature of old Hindu polity should have to be taken as depicting a survival in mediaval times of the more

primitive folk-institutions of Vedic and republican India,.....Shunted off, like benighted Aradias, from the main tracks of enlightenment and culture.....They are marks of decay." (P. 59.)

Chapter VI. sec. 3 (pp. 150-154) is a singularly lucid and, to our mind, truthful "valuation ∠ of India's democratic attainments," and we commend it to all who think on the subject. Similary, his reflections on caste (pp. 212—214) give us a fresh view-point. On p. 166 he rightly points out how "Dr. P. N. Banerj and Hayell's works are vitiated by a fundamental fallacy, because they have made no distriction between political theory and political institutions. They have, besides, accepted the statements in the Sastras at their face-value without discr minating between 'pious wish' and Real politil. On the other hand, the fallacy of an opposite character is equally manifest in V. A. Smith...wlo has made it a point to disparage the Sastras in a sweeping manner without trying to evaluate them in the perspective of European writings of the same class." It would be well f the principles enunciated here were remembered by all Indian writers on ancient Hindu Polity.

But we must guard the reader against the assumption that we are prepared to accept every assertion of the author. We occasionally notice in him that tendency to read the most modern ideas into ancient Indian texts and institutions and to idealise and generalise about our remote past on insufficient data, and that adoration of the idols of the market-place (catch-words and set terms) which mark a certain school of Indologists. The author, also, assumes reader a greater familiarity with the terminology of politics and economics than is to be found in India or even among any but professed students in Europe. The copious abstract terms of political science, specially French and German, with which the book bristles, make it hard reading and detract from its usefulness to a public familiar with English only.

Only one other criticism we have to make. Benoy Kumar has not made sufficiently clear the fundamental difference between the self-governing constitution of ancient Athens or Rome and the parochial self-rule of an Indian village or ribal brotherhood. Popular government, in the time sense of the term, means the control of the people over the finance and foreign policy of the central government either by direct voting as in A hens or through their chosen representatives as in the modern world. A South-Indian village-community may tax itself for village improvement, temple-building, caste-dinner or school-keeping. But such "self-government" does not take t an inch nearer to true political self-government. These villagers have thereby gained experience in, demonstrated no potential caracity

for controlling the executive, managing the finances, quiding the military operations and conducting the

diplomicy of a STATE.

Then, again, if a State is to be governed by the people and if they are to form a nation, then its par's (human units) must be interchangeable. National life cannot exist without national equality; one man's place anywhere in the administration of the national army, chequer, or embassy should be capable of being taken by another without difficulty, without disturbance. This stage has not been attained where we merely see the Hindus of a certain sect ( and frequently only those of one dominant caste with its dependents) in a certain village have dug a well for communal-we beg pardon, for sectorian use-by communal or caste taxation. They have not thereby come an inch nearer to solving the problems of national taxation. When the Anglican vestry of an English parish collect the parish rate and instal the parish pump—from which the non-conformists are excluded, as witness the terrible Shanar and Maravar riots of Madras—they have not promoted popular government or democracy at all.

We have noticed a rather loose use of the term constitution in this book and similar works. No doubt it is possible for a constitution to be entirely unwritten. But, then, a constitution implies the reign of law or man-made restraints controlling the instincts of the state of nature where the people can rid themselves of a bad king only by violently rising against him, it is merely an assertion of the blind primal natural instinct of the wounded stag turning at bay, and net a constitutional act. It is anarchy, though a needed anarchy. That was exactly the character of the deposition of tyrants in the Jatakas.

Mr. K. P. Jayaswal, in this Review for February 1920 (p. 125), has clearly illustrated the real value of the constitutional powers of the people in ancient India. The scene is Ayodhya and the occasion the selection of the heir to the throne. The knights of the shire and the burgesses (Pauras and Janapadas) "meet together...to resolve upon the appointment of a Yuvaraja or King-assistant. After their deliberations they ask the king to consecrate the prince [Rama] whom they say we want ... The king makes a speech by which he gives directions to carry out the resolution."

What happened next? The old king, in order to please a young member of his harem, banished this innocent prince, the nominee of the people; and the people?—they went back to their nomes and smoked their pipes in peace. If this was popular control over the sovereign, then the phrase must be understood in a different sense from what it has in the language of the people who, in the 17th century, garred kings ken they kad a lith in their necks.\*\*

### JADUNATH SARKAR

UMAR KHAYYAM AND HIS AGE. By Otto Rothfeld, E.A. (Oxon.), I.C.S., etc. D. B. Taraporevala Sonz & Co., 190 Hornby Road, Bombay. 1922. Pp. iii + 89. Rs. 7-8 as.

Mr. Rothfeld's name is not unknown in the domain of orientalistic literature as author of i sympathetic study of Indian Womanhocd ("Women of India"), which has been favourably reviewed by the press. The present work is the outcome apparently of a desire to share with the general public the poetry-lover's enjayment of the quatrains of the immortal Omar and the appreciation of the high culture and intellectuality of the Perso-Islamic world during its best period, such as every student of history feels. The work consists of two essays, one on Umar's Life and Period and the other on the Significance of Umar's Ruba'iat. In the first, the author has attempted "to correlate Umar Klayyam's work to the historical and spiritual development of Islam and in particular to summarise and explain the nature of Persian influence upon the 'Abbasid Khalifate and the great period of Muhammadan civilization." He thus presents a rané of the political and cultural history of the eastern Islamic world in the 11th century for the general reader who cannot study this most fascinating subject in the pages of Browne and Nicholson and of the continental writers. His resumé is rather sketchy, but it is eminently readable, as he has the two requisite things for an expositor, namely, knowledge and sympathy in plenty. In the second essay he analyses the form and matter of the poet's work. Here, as in all appreciation of art, it is a question of personal taste,—it is mainly a subjective matter. Mr. Roshfeld seems inclined to consider the frankly religious or devotional or Sufi-istic quatrains as spurious, or merely reflections of a transient emotion. But he apparently has the caution of Whinfield in mind, that "unless we are prepared to throw over the authority of all the MSS., including the most ancient ones, we must reakon with the obviously mystical and devotional quarrains." Whinfield explains this "essential contradiction in tone and temper of these two sections of Omar's poetry" as being due to the poet's possessing "strong religious emotions, which at times overrode his rationalism and found expression in those devotional and mystical

\* When Dr. Johnson asked Boswell's father in contempt, "what did your Oliver Cromwell do ?", the old Whig gave this reply, which means, "Ee made kings know that they have a joint in their necks ( which can be easily severed ).

quatrains which offer such a strong contrast to the rest of his poetry. "Mr. Rothfeld deals with other aspects of his poetry, and also touches upon his "modernity". Mysticism certainly has a recognised place in modern literature, and experience; and it seems it is the presence of this mystic element as well in Omar that makes him so dear to as moderns, not merely his rationalism and his doubts, his humour and his flippancy, his satire and his bold irreligiosity. Mr. Rothfeld studies the real Omar of the Persian texts, who is presented before English readers by Whinfield; in this he is quite right, although the best introduction to this master-mind for English readers is through Fitzgerald, who with a poet's instinct has culled, albeit with modifications of his own, from the accumulated poems which have gathered round the name of Omar the quatrains which have the truest ring and the most universal appeal, and has in this way given a new classic to the world.

The printing and general get-up of the book are beautiful, but the price, Rs. 7-8 as., can

hardly be said to be a popular one.

SIN KAF CHIM.

#### GERMAN.

INDISCHE PLASTIK VON WILLIAM COHN. BRUNO CASSIREE VERLAG, BERLIN.

One of the finest books on Indian Plastic Art we have seen. The printing is excellent. There are 164 plates in which the wealth of detail will be valuable to students of Indian Art.

William Cohn says in the preface that his intention is to deal with Indian Plastic Art from the point of view of art alone. He has not attempted to make it a history of Religion or Folklore.

South Indian-Bronzes and Sculptures from Ceylon, Cambodia and Boro Budar Java, have also been dealt with. The author gives full weight to the fact that Religion has been most powerful or rather the only force in the history of Indian Art. He ascribes it to something peculiar in the nature of the Hindu people. He has given an account of Indian plastic art from the oldest monuments, etc., down to the 17th century—the later ones are mostly Bronzes and South Indian specimens.

The price of the book is not given.

A. C.

### GUJARATI.

NARAYAN GADYA GANGA (नारायण गराइरा): By Thakkur Narayan Visanji, printed at the Diamond Jubilee Printing Press, Ahmedabad, cloth bound, with pictures. Pp. 413. Price Re. 1-8-0. (1922).

This is a collection of articles on literature and history from the pen of Thakkur Narayan Visanji contributed by him during the last decade to various Gujarati journals and periodicals. At the time they were published, we had read them with deep attention and appreciated them greatly. His incisive style, trenchant criticism, versatile genius, and assiduous study were apparent in every line, and we are glad he has been persuaded to give them a book-form and thus make them readily available in one place.

HIND SWARAJ (हिन्द खराज ): By Mchatma Gandhi. Printed at the Nava Jivan Printing Press, Alimedabad. Khaki cloth bound. Pp. 213. Price As. 0-6-6 (1922).

This is a reprint of the articles contributed by Mahatmaji to the *Indian Opinion* when in South Africa. They are full of his innate sagacity and sincerity and our literature has gained much by this reprint. It is printed on Indian paper.

Chhotam Krit Kavya Sangraha ( इंटम सर्व को ब-संद्र्य ): By Bansilal Manilal Mehta, B. A., LL.B., and Sonnath Monsukhram, printed at the Proja Hitartha Press, Ahmedabad, cloth bound. Pp. 397. Price Rs. 2-0-0 (1922).

The poems of Chhotam Kavi—of which this book is a collection, and who flourished in the last century—wake in us an echo of the sort of old Gujarati poetry which, we are afraid, we have now left definitely behind. He was a Sathodra Nagar Brahmin, native of a place near Petlad in H. H. the Gaekwad's territory and of humble origin, but his poetry preaches all the spirit of the Yoga and the Vedanta philosophy. The fund out of which this collection is printed also owes its origin to an equally humble individual, Bhagat Jivaji Kishoredas, a bleacher by profession, but a saint in word and deed. The poems are worth preservation.

PRADHAN NI PRATIJNA (মধাননী দ্বিভা): By Rao Bahadur Keshavlal Harshadrao Dhruve, B. A., printed at the Union Printing Press, Ahmedabad. Paper cover, pp. 152. Price Re. 1-4-0 (1922).

This is a translation of a well-known play of Bhas called the प्रतिज्ञा-योगस्थायण, and a complement of his खुप्रवास्त्रज्ञा. It had once appeared in a popular monthly now defunct, and has been resuscitated with alterations and changes, much for the better. As is usual with all his publications, Rao Bahadur Dhruva has prefaced this one also with a very valuable and erudite introduction, bearing on the different phases of this book, with an antiquarian research scholar's acumen. We prophesy for it the same high place in literature as his other translations.

The Art of Grafting and Budding (বন্ধারি ধার্থন মাধ্য ): By D. C. Amin, F. R. H. S. (London), Agri. and Horticultural Adviser, Baroda. Printed at the Arya Sudharak Press, Baroda. Paper cover, pp. 183. Price Re. 1-8-0 (1922).

Mr. Amin has studied Horticulture in England and adapted his knowlege to the conditions and climates of Gujarat. To those, therefore, interested in horticultural pursuits the book is sure to prove of great help, as the writer has written on practical and not on theoretical lines about the requirements of the subject.

VISHWA BHARATI (farrital): Translated by Hiralal Harjivan Ganatra, B. A., printed at the Lohana Mitra Printing Press, Baroda. Cloth cover, pp. 62. Price Re. 1-0-0 (1922).

This is a translation of Rabindra Nath Tagore's "The Centre of Indian Culture." It is well done.

ARYA VIDYA VYAKHYAN MALA ( সাম বিত্তা আহ্রান্দ তা ),: Published by the Gujarat Puratativa Mandir, Ahmedabad. Printed at the Diamond Jubilee Printing Press, Ahmedabad. Thick card board, pp. 244. Price Rs. 2-0-0 (1922).

It is a collection of eight lectures, all bearing on the antiquities, either of Gujarat or of India in general. The subjects are of great interest, e. g. those of "Ancient", "Mathematics," "Prakrit Language and Literature," "Umar Khayyam," and they have been treated with much intelligence and acumen.

Khedani Ladat ( উর্বাদী ভার ): By Shankarlal Dwarkadas Parikh. Printed at the Nava Jivan Printing Press, Ahmedabad. Thick card board, pp. 568. Price Re. 1-8-0 (1922).

There was no connected account of the "Fight of Kaira" put up at the instance of Mahatma Gandhi. Only scattered and unconnected accounts were available, and therefore the full force of the "fight" could not be properly gauged. Now it is possible to follow, understand and appreciate in these pages the significance of the sacrifice made by the inhabitants of the district, and hence as such a narrative the book is valuable.

Mahatma Gadhiji nun Jivan ( महासा गांधीजी तुं जीवन ): By Jaya Krishna Nagardas Varme, B. A., LL. B. (Bombay), M. Sc. (London), Bar-atlaw and Bhanu Chandra. Printed at the Lohana Mitra Printing Press, Baroda. Cloth bound, Pp. 344. Price Rs. 4-0-0 with photographs. (1922).

This is the most detailed and up-to-date life of Mahatma Gandhi in Gujarati or for the matter of that in any other language so far as we are aware. It is written in a very simple style and we welcome it as a valuable asset of our literature. It will take some time before its completeness is outstripped or even reached by others.

THE HISTORY OF THE INDIAN NATIONAL CONGRESS (हिन्दी राष्ट्रीय कोंग्रंसनी इतिहास): By J. N. Varma, B. A., LL. B., F. S. S., Bar-at-law, and Bhonu Chandra. Printed as above. Pp. 346. Cloth bound. Price Rs. 5-0-0 (1922).

This substantial volume gives, as its name implies, a connected history of the workings of the National Congress. It is more or less a translation of "How India Wrought for Freedom," but is so well done that one would not suspect it to be a translation.

Eashtriya Gitanjali (राष्ट्रिय गौतांजिंड): By Ramaniklal Girdharlal Modi, M. A., Principal Giarkul, Panta Cruz, Bombay. Printed at the Sri Krishna Printing Press, Bombay. Paper cover, Pp. 32. Price Rs. 0-5-0 (1922).

It is a collection of songs, devotional, patriotic and nationalist, in Hindi and Gujarati and furnishes pleasant reading.

PALA GITA MANJARI (ব'ল্লা মীন ম'জারী):— Collected by Chunilal Kubereas Shah, Bombay. Printed at the Jaina Vijuya Printing Press, Surat. Paper cover. Pp. 52. Price Re. 0-4-0 (1922).

Songs written by various modern writers and fit for the instruction of little girls have been collected in this little book, published in memory of his deceased wife by the collector.

MANTSHYA MANTHI MAHATMA (मनुष्य मांशी महासः): By Harjivan Kalidas Mehta. Printed at the Eharat Seva Printing Press, Bombay. Paper core: Pp. 100. Price Rs. 0-10-0 (1922).

Ir. Harjivan Mehta is well-known in Gujarat as the preacher and a sincere preacher and worker in the cause of Theosophy. This book gives the substance of seven lectures delivered by him on the subject of the evolution of mere man into attaining the highest Beatitude or Mahatmaship. The subject is religious and metaphysical and he has tried his best to make it popular, but we are afraid few people will understand it.

K. M. J.

This year the Dipavali holidays have witnessed the appearance of a very large number of periodicals, whose editors were biding the auspicious moment to bring them out. Three of them are connected with institutions started more or less under Mahatma Candhi's inspiration and the men at the helm are his staunch followers, and the fourth is edited by one who too is a strong supporter of his cause. The Sabarmatt is a two-month-y magazine, modest in aim and size,

published by the Gujarat Mahavidyalaya; the Yugadharma edited by Indulal K. Yajnik, B.A., is a monthly, ambitious in aim, substantial in size, and crammed with subjects, informations, instructive and interesting. The Puratativa, a quarterly edited by R. C. Parikh, is a new departure altogether, and strikes a note hitherto not known to the periodical literature of Gujarat. From start to finish it is full of antiquarian lore and almost every contributor has tried to throw some new light on the antiquities of Gujarat and India in general. The aim with which it is published is of the greatest importance to the history of our province and if as a consequence thereof, it awakens in us a sense of historical research, it will have amply justified its existence. The last of them, the Rangabhumi, also a quarterly, is the creation of the enterprising spirit of Mr. N. B. Vibhakar, B. A., LL. B., Bar-at-law, a beautiful instance of the printer's art and a blaze of colors, no pains or money having been spared to make it as attractive as possible from an artistic point of view. Its objects are so high that we wonder whether it would be possible to keep up an even level in its future issues, and whether the average reader would be interest-. ed in its contributions.

As a rule we do not notice periodicals, but the unusual number in which they have showered themselves on us during these holidays, and their peculiar features, have made us depart from the rule.

We have received two small pamphlets reporting the work done by the Wadhavan Kelavani Mandal (Education Society). We notice books, not reports.

K. M. J.

### MARATHI.

संस्तृत वांमयाचा बोटक इतिहास: By Mr. C. V. Vaidya, M. A., LL. B., author of the Riddle of Ramayan, &c. (in Marathi). Pp. 174+6.

Every Marathi student will welcome this publication being the best short account of the History of Sanskrit Literature based on Dr. MacDonnell's work on the same subject.

This is the first book of its kind in the vernacular boldly setting forth the orthodox view regarding the dates of certain memorable events of the past history of India.

Not a single Western scholar has yet been convinced or persuaded to accept 3100 B. C. as the probable date of the Mahabharat war. In the latest book published under the auspicies of the University of Oxford by Mr. Pargiter, M. A., late Judge, Calcutta High Court, the memorable event is mentioned to have taken place about 950 B. C. in his "Ancient Hindu Historical Tradition" (1922).

This extremely narrow vision of the westerners is especially due to their hopeless neglect of not looking towards the subject and settling the dates with the help of astronomy. Again the date of अवपंत्र बाह्मच is given to be 3000 в.с., and we have not yet come across any convincing objection to the statement regarding the position of कविका mentioned in that work.

This little book of Mr. Vaidya has seen the light of the world before he was able to measure the degree of success attained by the learned Judge in gathering the History of Ancient India from the Puranic information about genealogical tables and other facts.

The account of स्मृतिकाच in particular clearly evinces the eminent scholarship of भारताचार्य Mr. Vaidya and the quality of the admirable picneer work done by him. We hold the same view regarding the dates of the great भारतीय हुन, the Epics, Panini, Kalidas, &c., but respectfully beg to differ from the learned author regarding the dates to be assigned to the beginning of the composition of Rigved. The reviewer is engaged in collecting evidence to prove that the traditions recorded in Rigved, Mahabharat, &c., do unmistakably point to a period not later than 18000 B. c. When the vernal equinox was in Aquillae ( प्रवच ) or in other words when the astronomical phenomena allegorically described in the बद and बिनना legend occurred in the North Polar regions. In this booklet the treatment of the history of भाषकात is disproportionate to the length at which the स्मृतिकाच is treated. It would not have been amiss to put in much more about the history of धर्मेग स्त्र, the details of which the students of a national university are expected to know from the authoritative pen of a thorough religionist of the type of the author. We regret to note that the history of अलंकार प्रास्त, गवित, इतिहास and वैदाक is very meagre. We also find nothing in the book about the history of the तन्त्रविद्रा, मन्त्रभास्त्र and allied subjects. With all this the book deserves a critical study of the views herein expressed by every student of history.

VYAPARI MAHITI or a hand-book of commercial information, Part I: By Mr. Balkrishna L'alhar Awati. Publisher—Maharastra Vyapar Mandal, Girgaon, Bombay. Pages 100. Price Re. 1-4.

V. H. V.

The Mahrattas are almost non-existent in the commercial world and have only recently realised the fact that commerce is a factor of supreme

importance in the economic development of the community (vide the proceedings of the first Maharastra Commercial Conference held in Bombay a few weeks ago). The appearance of a book like the one under notice is therefore quite opportune and is expected to equip them well for their entry into a new line of business. The book deals with the production of and dealings in cotton, wool and silk, both raw and manufactured, and lucidly explains the intricacies of the market methods of ready and forward contracts, activities of the 'bulls' and 'bears', delivery of goods, fluctuations of market rates, speculations, &c. English equivalents for the technical commercial terms used in the book would have been a useful addition as they would have enabled readers of commercial columns in English newspapers to better understand the subject. The appendices which fully occupy one-third portion of the book comprise articles on Khadder by Mr. K. P. Khadilker and on Charkha by Dr. Sir P. C. Ray. The book is no doubt a useful and welcome addition to the scanty stock of books on commerce in Marathi literature.

Jantel or Chronological Tables: Compiled by the late Prof. B. G. Modak of Kolhapur and published by his son Mr. V. B. Modak. Price Rs. 2-8.

The late Prof. B. G. Modak was known as a very indefatigable worker and author of over a dozen bulky volumes (mostly translations of English works ) on physical sciences and a compiler of histories of the Deccan states. The present work bears testimony to his patient and painstaking efforts in compilation and comprises chronological tables covering a period of 200 years from 1728 A. D. to 1928 A. D. Every day in the Christian year in these tables has noted against it its contemporary day in Shaliwahan Shak, the Vikrama Samvat, Raj Shak, and the Fasli, Hijri eras. To the students of historical records, revenue and civil officers. pleacers and others who have to deal with sanads and old documents, the book ought to prove indispensable, as they will be enabled by this poor to easily find out a particular date, tithi, day, month and other details in a moment.

V. G. APTE.

#### URDU.

HAYAT KHUSRU: By Maulana Shibli Nomani. Published by Halgai Adbiah Mahmud. Nagar Lucknow. Price as. 8.

Amir Khusru is known to many of us as a great Fersian poet. He loved poetry and wrote nearly in all branches of Persian poetry. It is no exaggeration to say that "whatever he touched he adorned."

He knew many fanguages, and had a thorough command over some. Turkish and

Persian were his mother tongue. He was a great scholar of Arabic, and knew Sanskrit full well.

Besides poetry, he wrote prose also. Ejaz Ehusrawi is a book written by him on the principles and rules of prose writing. In all, the number of his books on prose and poetry is 92. Most of his books are not existing today, but still, a great many are left to secure a high place for the writer among the Persian roets.

Amir Khusru is fortunate to get Maulana Shibli as his biographer who is a well-known

writer to the Urdu-reading public.

MAKATIB AKBAR: Edited by Maulana Mahbub £li Saheb. Published by Halgai Adbiah, Mahmul, Nagar Lucknow. Price Re. 1.

The life of a person can fully be known to those only who enjoy his Company. But this is obvious, that all, or a great many cannot have that privilege. The next best way to know the life of a man is to read his correspondence. Syed Akbar Husain Akbar of Allahabad was a well-known Urdu poet. He has the credit of opening a new branch in Urdu poetry.

Like R. L. Stevenson, he seldom enjoyed good health, and like him has a touch of

lumour in his writings.

In Kulliat two hundred and fifty letters have been collected, which he wrote to Maulana Aziz of Lucknow. There were many other letters written by him, but they have not been collected, in the Kulliat. It is hoped that in future, when the book is reprinted, all the remaining letters will also be included.

S. M. H.

TAMIT.

THE LIFE AND TIMES OF CHALUKYA VIKRAMA-DITYA VI: By A. V. Venkatarama Iyer, M. A., L. T. Assistant Lecturer in History, Queen Mary's College for Women, Madras, Published by K. Abhirama Iyer. Pp. 74—IV., Price Re. 1.

This is an excellent piece of research work. The author has assimilated all the available literature on the subject; but has taken his own stand on several points, invariably giving convincing reasons for the position he takes. The whole work and especially the chapter on the social, economic, religious and political life of the people under the later Chalukyas, proves very useful and interesting reading. It is, in short, worth the perusal of all interested in South Indian History.

MADHAVAN.

SINDHI.

MRS. HALIBURTON'S TROUBLES (IN SINDHI): By Lilaram Vilaitrai.

The translator is one of those few authors who can claim a place in the literary circle of Sindhi writers. He is well-known as the translator of two stories from the writings of the great Count Leo Tolstoi and also of another story from Mrs. Henry Wood. Lucidity of style and simplicity of language are the two prominent characteristics of his writings. The present work is likely to be enjoyed by young and old alike.

G. L.

## BLIND

The golden day is growing dim...

Soft winds come winging the wild sea

Wandering over some vague blue rim

Of quiet evening-mystery.

Now in the centre of my mind A perfume breaks in this pale hour Flooding my heart while eyes are blind To the unfolded mother-flower.

HARINDRANATH CHATTOPADHYAYA.

# SCULPTURE OF BENGAL

ENGAL had at one time a school of Sculpture of her own. But the history of its birth and death lay buried in oblivion, until attention was drawn to it by an extract from the Tibetan work of Taranatha. It disclosed a tradition, which ascribed the birth to an inhabitant of Varendra (North Bengal), named Dhiman, and to his son Bitapala, who lived in the ninth century, during the flourishing reigns of Dharms pala and Devapala; and the death to the decline of Buddhism, and the occupation of the country by the Mahomedans, in the beginning of the thirteenth century. It was an epoch of nearly four hundred years, most eventful in the history of a national awakening in Bengal. But it failed for a long time to arouse any enthusiasm for a systematic investigation due in a great measure to a groundless belief that the people of the alluvial plains of the ower Ganges played no part in the development of the culture of Man.

The Varendra Research Society, established in 1910, took up the investigation in right earnest, and in a short time succeeded in discovering and collecting together a large number of specimens of sculpture lying scattered over the country in a more critess mulilated condition. They revealed several interesting and instructive features; and lent a strong support to the traditional account recorded by Tarahatha, opening there by a vista of great splendour and beauty.

The specimens, now displayed in well-arranged galleries in the Museum of this Society at Rajashahi, have been examined by many competent occidental scholars, incliding M. Foucher and Dr. Thomas. The following may now be safely taken as abuncantly established by these forgotten art-treasures of Ancient Bengal:

(i) Bengal abounds in specimens of Sculpture, with special local features, which were gradually developed between the ninta and the thirteenth centuries of Christ.

(ii) These special features related to conception as well as to execution, betraying an intimate connection with the life, insuition and convention of Bengal.

(iii) They exerted an influence far and wide, which may be noticed not only in adjacent provinces in India, but also in many distant countries of the East.

Literary records, preserved in manuscripts and inscriptions, have also been discovered with significant references to the existence of this special School of art in Bengal. The Deopara inscription of Vijava Sena, who occupied the throne immediately after the kings of the Pala-dynasty of Bengal, contains an eulogy on the artist Sulapani, who is described as a Ranaka for his social status, and "a crest-jewel of the guilds of artists of Varendra" for his personal skill. Sandhyakara Nandi, who lived in the reign of Madanapala, described his motherland "Varendri", in his Samskrita poem, the Rama-charitam, as a country which had thrown into shade the artistic taste of the South. These literary notices fairly indicate the existence of a local School of art in Bengal. Taranatha seems to have regarded this Eastern School as a renaissance of the Yaksha-school of old. Its chief importance lies not only in its peculiar conventions, but also in the direct and indirect influence it exerted over all the countries of the East. A time has, therefore, come for a systematic study of the subject. The abours of the Varendra Research Society in that direction received from time to time generous encouragement from many learned scholars, one of whom, Dr. Stella Kramrisch, Ph.D. (Vienna), after a recent examination of the art-treasures of the Society, has recorded her preliminary notes, in view of publishing in due course the full result of her considered study. The notes are quoted below.

### A. K. MAITRA.

## NOTES ON BENGAL SCULPTURE.

The collection of the Varendra Research Society, Rajshahi, contains a large number (over 300) of black chlorite images, which represent four centuries of Bengal art. The hard polished material, which the artists instinctively selected, rendered the modelling of the sculptures with minute

# SCULPTURE OF BENGAL

ENGAL had at one time a school of Sculpture of her own. But the history of its birth and death lay buried in oblivion, until attention was drawn to it by an extract from the Tibetan work of Taranatha. It disclosed a tradition, which ascribed the birth to an inhabitant of Varendra (North Bengal), named Dhiman, and to his son Bitapala, who lived in the ninth century, during the flourishing reigns of Dharmapala and Devapala; and the death to the decline of Buddhism, and the occupation of the country by the Mahomedans, in the beginning of the thirteenth century. It was an epoch of nearly four hundred years, most eventful in the history of a national awakening in Bengal. But it failed for a long time to arouse any enthusiasm for a systematic investigation, due in a great measure to a groundless belief that the people of the alluvial plains of the lower Ganges played no part in the development of the culture of Man-

The Varendra Research Society, established in 1910, took up the investigation in right earnest, and in a short time succeeded in discovering and collecting together a large number of specimens of sculpture lying scattered over the country in a more or less mulilated condition. They revealed several interesting and instructive features; and lent a strong support to the traditional account recorded by Tarahatha, opening thereby a vista of great splendour and beauty.

The specimens, now displayed in well-arranged galleries in the Museum of this Society at Rajashahi, have been examined by many competent occidental scholars, including M. Foucher and Dr. Thomas. The following may now be safely taken as abundantly established by these forgotten art-treasures of Ancient Bengal:

(i) Bengal abounds in specimens of Sculpture, with special local features, which were gradually developed between the ninth and the thirteenth centuries of Christ.

(ii) These special features related to conception as well as to execution, betraying an intimate connection with the life, intuition and convention of Bengal.

(iii) They exerted an influence far and wide, which may be noticed not only in adjacent provinces in India, but also in many distant countries of the East.

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Vishnu.

preciseness. We can witness, how step by step the artists grew more familiar with the latent qualities of the material until they identified their intricate vet minutely organized wealth of forms with its subtlety. These artists were chiefly modellers, that is to say, essentially sculptors ; they realised their visions in tangible forms, breathing with life, fully modelled in the round. They had left behind them the stern calmness and refinement of the Gupta age. they abandoned it unlike their Orissa contemporaries, who infused into the smooth, graceful and unearthly limbs the frenzy of artistic confessions. The Bengal Sculptors, however, were an earth-bound race of artists. They loved life and studied their material until their inner experience and the finegrained quality of the hard stone became one. They made the stone yield to life and the wealth of animate forms became stabilised in the surging curves of the material. Less than the rest of Indian artists, they surrendered themselves to the abstract. Their gods, endowed with all characteristic features, which were duly associated with their existence, are humanised; they grew somewhat smaller but they came nearer to the heart, restrained in vigour and expression, polished

not only on the surface but in their inmost existence. Even the emaciated wickedness of Chamunda has an almost intimate atmosphere around her. No excess, no rapture is allowed. Benign, elaborate, and smooth—such are the main qualities of all the figures.

A joyous and harmless playfulness invaded, therefore, the whole sculpture, except the image itself, for the canons laid down for the appearance of the gods could not be violated; but the pedestals for instance are overflowing with human emotions, although they belong to the figures of ganas or animals and the backslab of the images becomes the



Simha-Vahini.

play-ground for ornamental devices which are interwoven with the mythical figures of kinnaris, leogryphs, vidyadharas and the like. A sense of humour gets into its own, when the Dance of Ganesha is to be shown. In his heavy, grotesque and child-like body all the spirits of the Bengal artists seem let loose. They were not fettered by subject-matter and their art is religious by destination more than by their own inclination. The prescriptions were given to them, and they carried them out in their own way and infused them with personal charm. The artist enjoyed his own personality when creating them, and, thus the

godhead of the Bengal images consists in their sincere humanity. Still their main outlines are prescribed by a tradition of universal validity,—as far as India is concerned; and the peculiar softness and earthbound liveliness of the Bengal images is a local variation only of an all-Indian theme. It is, therefore, not while representing the main deity that the Bengal artists unfold all the secrets of their vision. Where, however, no rules are binding, and full scope is given to them, as is the case with the attendant divinities, the vidyadharas and kinnaris, they make their bodies bent in curves of a rapturous sensuality, and it is when depicting goddesses that the Bengal artist does justice to his own ideals of beauty and signi-

Amongst the Indian artists, he is the sculptor of femininity and his favourite theme is the fully developed female body, where he is free to display the unfailing roundness of his modelling and his exuberant imagination, which revells in endless variegated curves. While the female body is to him a source of inspiration, the back-slab of the images gives him an opportunity to unfold the intoxicating magic of curves which flow and intertwine and are halo, background and frame of the images of the god. In an artistic sense the background of all the accessories of the main image are treated as its sakti, carrying all movement and action, while the main figure remains the unmoved form of an everlasting ineaning.

Thus the Bengal artist,—addicted to life in all its fullness, -is at his best when rendering the animate forms of this world. His lotus flowers carry the heavy burden of fleshy petals with strength; and fatigue is unknown to his human figures whose dancing postures his indefatigable chisel goes on inventing and repeating. He takes life as it is offered to him, and he surrenders. He would never venture to conquer or to master it. And, therefore, even where he makes use of the all-Indian symbol of the conquest of blind nature by self-possession and restraint, as indicated by the phantastic leogryph, trampling down an elephant, the supernatural body of the phantastic animal in his hand becomes an utter failure. So weak is it and so unexpressive. The same can be said about the Kirttimukha, whose terrifying features are conventionalised and made into an insignificant grimace. The terrific, the cruel, the fierce and the great do not receive adequate form by the Bengal artist, whose realm is the tenderness of nature and the sensuous delight he takes in the living forms. He never fails to emphasize their surging curves and a minutely elaborate display of ornaments and flowing garments, enhances and accompanies their roundness.

Evolution, height, and decay of Bengal art may be traced by comparing the sculptures in the museum of the Varendra Research Society. The attempt, however, of fixing their date has to wait until the characters of



Lakshmi.

the various inscriptions on the pedestals and slabs of the images are studied.

The images which bear the most ancient character are distinct by a broadly treated, heavy and flat volume of the single figures, which are left without accents by modelling or by design. Their quiet and clumsy surfaces are not yet disturbed by a profuse ornamentation. The garments are suggested in a most unobtrusive way, i. e. by showing their folds with the help of lowly engraved lines. In this way the lines are made to play over the flat surface of the slab and over the flat and flabby modelling of the figures, uniting the figures and the background in a flowing movement. The heavi-



Chandi.

ness of the plastic form shows that the volume of the material, the stone itself appeared to the artist as the chief feature of his work. He adapted to it the forms of the bodies of the figures, to the effect that a largeness of vision is peculiar to these sculptures which later on becomes overpowered by the prolific invention of elaborate details. Distinct features of this early group are further: the rounded shape of the slab, on the top of which in the centre a lotus flower is engraved. The attendant figures are made to recline on their own slabs, which appear as fixed to the main slab in a vertical plastic layer. The main slab is only sparingly ornamented. An architectonic device, suggesting the back of a throne or carriage is shown by a bold perpendicular and horizontal frame-work in a very low relief. Ribbons flutter down from the architrave and enliven the image by the

flowing movement of their folds. Nothing else except one vidyadhara on each side of the slab, flying on a flat cloud as background though itself treated in a higher relief. -is made to accompany the appearance of the main god. The pedestal too is adorned merely by engraved devices, and frequently the doublelotus-throne, on which the image rests, is, in its lower half, a mere outline drawing, engraved into the pedestal, while only the upper half gains cubic volume. The headwear of the main figure and the female attendants is also peculiar and agrees with the quiet heaviness of the general treatment; the jatamukuta is prismatic; and the woman's hair is tied in a big knot on the top of the head. An evolution in the treatment of the accessories may be witnessed already here, in so far as the miniature slabs become contracted, if two are standing next to each other, and finally they lose their plastic independence, and are merely indicated by a rounded outline, engraved into the main slab. Characterestic examples of this group

are the Vishnu figures, numbered as  $\frac{E(a) 23}{343}; \frac{E(a) 6}{62}; \text{ and } \frac{E(a) 16}{17}$ 

The alterations, however, which this simple scheme had to undergo, are manifold. The modelling of the human bodies grows more accentuated and firm. The same concentration and accentuation applies to the treatment of the garment, of which the folds have become distinct as a kind of plastic veins, which are raised over the surface of the modelled body. The modelling of the forms, represented on the pedestal, similarly gains in roundness. The round frame of the slab itself is made slightly pointed at the top, and the lotus flower, which adorns it, is no longer merely engraved, but is also modelled in a fairly high relief, and plastic ropes and garlands hang

down from its petals. Hamsas, with a fantastic scroll-work of plumage, are placed on the architrave of the throne device; and ribbons flutter down the head-wear of the main figure, to the effect that the appearance of the whole image grows more complex and profuse. An image of this style may be

seen in the Simhavahini ——.

133

The next step is made by introducing more and more accessories into the backslab, of which the point is made more and more pointed. The lotus-device there, is replaced



Vishnu

by the kirttimukha, the architrave of the throne ends in a makara, the hamsas with the weird plumage still retain their position on the top of it, while underneath it the leogryph-device is introduced. The vidyadharas appear in the society of their wives, whom they carry through the air while sitting on one of their outstretched legs. Sometimes the more ancient type of the fluttering ribbons, which are tied on the architrave, is still retained (and no leogryphs appear as yet); but the miniature slab of the attendant figures have completely disappeared. The whole of the



Ganesha.

slab is now fully covered by a low relief, and the attendant deities are made independent of the slab, just as the main image. At the same time the heavy volume becomes not only more accentuated but also animated. Typical

images are; the Sueyya  $\frac{F(a)}{259}$  and the

Laksmi 149.

These differences, although clearly marked. are variations within one perception of form. which is that of a heavy mass, vigorous in movement and bold in treatment. This mass. however, becomes more and more accentuated in all the single forms of the represented bodies, which are enlivened by a plastic modulation within their extension. The forms become more supple, more fleshy, and still they remain stone-like and are obedient to a firm discipline. Inspite of the monumental largeness of the mass, the vigorous tension of the living form is emphasized, which in a later stage of development, grows into a voluptuous fulness. The ornamentation of the figures and the slab grows profuse, and every device assumes a life of its own. The vidyadharas and the attendants are almost modelled in the round, yet they remain attached to the main slab by some sort of stone-bridges. The folds of the garment, though treated as plastic 'veins', still accompany the modelling of the body underneath, and have not yet emancipated themselves into independent forms. hamsas are now replaced by kinnaris. Typical specimens of this stage are:



River-Goddess Ganga.

Chandi  $\frac{D(a)}{11}$ ; Mother and child  $\frac{H(d)1}{231}$ ; the Vishnu to the left of  $\frac{E(a)}{195}$ ; the various F(a) 10

Further on, we find that the exuberant

wealth of forms invented, becomes organised by a new artistic discipline. We recognize three distinct plastic layers; the lowest, in flat relief, is supplied by the scroll-work; which now abundantly grows out of the kirttimukha's mouth, and builds the plumage of the kinnaris. The second layer, in high relief, is occupied by the architectonic device, the leogryph, makara, kinnaris, kirttimukha, and the dvarapalas. The main image and the attendant deities are set before them, almost modelled in the round. The ribbons, the folds of garment, and the modelling of the body gain a wavy plastic modulation, in all their parts, and thus the limbs of the body are breathing with life, while folds and scrolls are not less animate. All the various details now have become elegant and shapely. The jatamukuta for instance has evolved an amalaka which crowns its main part, which now has assumed the shape of a pyramid. The hairdress of the female figures on the other hand consists now of a big knot of hair tied on the side, behind one ear. Every feature now tends towards gracefulness and is minutely

elaborate. Examples:  $\frac{\text{E (a) } 3}{205}$  Vishnu.

Having once reached the height of its inner evolution, Bengal art proceeds in growing intricate, crowded, overladen, full of nervous excitement, manifest in wavy curls of lines. The main movement of the composition breaks into fragmentary detail—movements, which on their part get full plastic independence. The single forms have the touch of flesh, yet they remain under the firm discipline of the stone. The hard flesh of the sculptures seems inflated by breathing, and supports the extravagant and minute display of jewellery, folds, locks, etc. All forms grow in fullness, and roundness, and even the eyes are made to look round. Examples: Vishnu E (a) 2

; Ganga; Garuda; Ardhanarisvara.

After this culmination, nothing is left but decay. The wealth of devices still increases in number, and decreases in size, vigour, and quality. The ample movement of the previous stage has become petrified, and petty, and sinks down from plastic roundness into insignificant surface-decoration. Examples: Vishnu standing to the right of Garuda, in the Rajshahi Museum.

STELLA KRAMRISCH.

Dill in

# REPRESENTATION OF INDIA IN FOREIGN COUNTRIES

An Open Letter to Indian Statesmen

BY ROBERT M. BUCK EDITOR, THE NEW MAJORITY.

TAKE the liberty of addressing this letter to the Indian statesmen, because I am interested in the cause of human freedom and I have special interest in the question of Indian freedom, being a member of the National Advisory Council of the Friends of Freedom for India, which has done so much to acquaint the American public with the Indian situation.

India should have its freedom and there cannot be any valid argument against it. Human freedom is sacred. All love it. The Indian people love it. They must have it and will have it sooner or later. But if India is to attain her goal of freedom, it must come through her own efforts, supported by international public opinion. No one, particularly no worker for Indian freedom, can afford in this twentieth century to think lightly of the value of international public opinion. England knows its value and for that reason she is using it to the limit to maintain her hold upon India. She is using it in an effort to control and direct American public opinion in her favor and against the aspirations of the Indian people. In this campaign Great Britain is using American, English and Indian propagandists in America.

Professor Horne performed brilliant anti-Indian propaganda in American universities. This year Professor Van Tyne of the University of Michigan, who was the guest of the Government of India and went there at the Indian government's request, is working cleverly, writing anti-Indian articles in American journals and addressing American clubs. Then there are Mr. Ratcliffe, Mr. Rustamjee, Mr. Wadia and many others, doing this pro-imperial-British work.

Great Britain is so afraid that the American public will learn the real situation in India that it refused to vise the passport of Professor Clarence Skinner of Tufts College, who wanted to go to India for a year and study Indian conditions. Professor Skinner is known to be pro-Gandhi. Dr. Sudhindra Bose, lecturer in political science at the University of Iowa, an American citizen, wanted to go to India after sixteen years of absence from his native land, to see his old mother, but he was refused permission to

enter Incia. These are but two of a multitule of similar cases.

The work of spreading truth about a cause can be carried on effectively in a foreign country only through organizations which are supported by the intelligent public of that land. The Friends of Freedom for India in America has been carrying on this work so successfully that Mr. Srinivas Shastri wanted the Indian gove ament to spend money in America to counter at the enlightenment of American public opin on concerning India. Mr. Shastri kept quiet when he came to America this year, because he was promptly challenged to public debate by he Friends of Freedom for India.

There is some talk, according to the Indian papers, having the spending of money by he All-India National Congress for propaganda in England. Mr. Horniman, lately editor of he Bombey Chronicle, is championing the idea. This raises a question of policy. There would seem to be no doubt that, when the Indian people have limited funds to spend, the most effective use possible should be made of them. Mr. Ho niman is asking that Indian money should support propaganda in England. Cun the most important results be obtained that way? Or can the money be utilized to better advantage?

The British people, including British labor, do not want India to be free and independent of Great Britain. It is doubtful if even the most elaborate and effective propaganda in Eng. and could make the slightest lent in this stubl orn British opinion. The governing class of G cat Britain knows all about India and the members of that class have a money interest in keeping India in subjection. The working class in Ingland apparently is still hepelessly victimized by the imperialist argument that for Great Bri ain to lose India ( which will mean loss of Br tish trade and economic control of the land ) wil be for English workers to lose jobs. British public opinion has less value than many think, so far as Indian independence is concerned. The rish situation and the attitude of the British people and British labor and liberals, furnishes a guide to clear thinking in this connection. Irelanc has its "free state" not because of British opinion, but because the Irish fought for a republic and as an important feature of that fighting, created a world public opinion against the British method of ruling Ireland with Black and Tans. This brought intolerable international shame upon Great Britain. Even so, the Irish have not secured independence or anything that resembles liberty very much. Great Britain is very touchy about what other nations say concerning her rule in India or any other part of the world. Britain rules India with the support of a false world public opinion. This is against Indian independence and India will have to remove it. This seems to support the opinion that the work of spreading truth about India should be done outside of the British Empire, just as the Koreans are spreading their propaganda outside of Japan; Armenia is being discussed outside of Turkey; Poland, Czecho-Slovakia, etc., have been discussed outside of Germany or Austria.

So long as India has so little money to spend outside and so few able leaders can be spared to go abroad at the present stage of political evolution, we wish respectfully to advance a suggestion of the following minimum program for

foreign work:

1. Truth about Indian aspirations to be spread in the countries (the United States of America, Japan and Germany) upon whose support the British Government depends to carry on her international program of world-empire.

2. Truth about India to be spread in the nations which will be forced to be antagonistic to Great Britain because of their selfish interest and world-conditions (France, Russia, Italy,

China, Turkey and others ).

3. Truth about India to be spread in countries like Sweden, Switzerland and Spain, which influence world-opinion from a neutral stand-

point.

It is needless to add that the work in various countries should be carried on in the same efficient way that characterizes the efforts of the British embassies. The method of work in each country will vary with the varying conditions found to exist. This cannot be formulated beforehand and can only be planned after careful study of the conditions and interests of each nation concerned. Thus, the first important thing regarding the work of spreading truth about India might well be to have in India a Board of Foreign Affairs in connection with the All-India National Congress, with experts knowing the conditions of various lands and they should work through reliable agents or organizations or workers already established in these various lands,

For American work I take the liberty of suggesting that proper recognition be given to

all organizations working for India.

We understand that the India Information Bureau of Germany is doing good work and that this organization is deserving of proper recognition. In Japan there already are persons working for India and also in France. The All-India National Congress may not recognize these outside organizations as its branches, because most of them are for establishment of a Federated Republic of the United States of India and the Congress has not yet defined Sawraj. As there are members of the Congress itself, however, who believe in a republic, it would seem not inconsistent for persons believing in a republic in India and residing in other lands to be recognized as representing the Congress. Might it not be well for the choose the most progressive Congress to representatives from among the Indians who have been working for years in India and send out a delegation of them as special envoysmen who have some knowledge of world conditions and who believe in international cooperation and who would be able to study world-conditions further—to tour the world, come into touch with the bodies already working for India outside of India and report to the Board of Foreign Affairs of the All-India National Congress?

On the whole it should not be forgotten that England does not much care what you say about her as long as it is within the British Empire, but she is supersensitive about world public opinion, because she lives upon the goodwill of other nations and utilizes other nations for herself. Therefore it seems to me that the most effective foreign work would be outside of the British Empire and that it would best be entrusted to tried individuals who know foreign countries and have worked for India for years in those lands. Recognition of these workers and bodies by the Congress and resolutions thanking such organizations as the American Federation of Labor and others which are in sympathy with Indian freedom, would be of great aid. Special recognition would be appropriate to American publicists like William Randolph Hearst, Professor Robert Morss Lovett, of the New Republic, Dr. Norman Thomas of the Nation, and Mr. B. W. Huebsch of the Freeman. Reciprocity and friendly relations with other nations outside the British Empire could thus be cultivated and this might force the British, through selfinterest, to pay more attention to the just demands of the Indian people.

# GLEANINGS

### Here Are the Most Wonderful Gorilla "Portraits" Ever Taken!

The amazing gorilla photographs reproduced here are not only the most remarkable pictures of their kind ever published, but are a valuable addition to scientific knowledge of the fierce



Gorilla and Man

Compared with this giant gorilla from Lake Kivu, Belgian Congo, the African native, standing five feet ten inches tall, looks puny. Note the animal's long, powerful arms, short legs end bare breast. He weighs more than 450 pounds

"manlike" ape—the rarest and largest of all the ape tribe. They were obtained by T. W. Barnes, in the wild gorilla country west of Lake Kivu in the Belgian Congo, Central Africa.

Because little has been known of the actual life and habits of the gorilla, although of all anthropoid ages he and the chimpanzee represent the nearest approach to man in bodily form and intelligence, these photographs are of exceptional interest.

The first picture, showing an American native, five feet 10 inches tall, standing beside one of the manlike monsters of Lake Kivu country, gives an idea of the gorilla's enormous bulk and power. Standing nearly seven feet high, and with a chest girth of 61 inches, he weighs more than 450 pounds.



Profile of an old male gorilla, showing the distinguishing high crest at back of head, the heavy, bulging brow, ridiculously small ears and the tremendously powerful jaw

The second photograph—a profile of an old male gorilla—reveals a strange distinguishing mark of the species—the high crest at the back of the head, forming a great plate of bone for the attachment of muscles of the jaws, which are so powerful, it is said, that they can flatten a gun barrel

In the last photograph note the wide, wrinkled nostrils, and especially the heavy bulging brow ridges that also are marked characteristics of the so-called prehistoric "ape man" skull



Face of a Gorilla

Ferocious? Yes—but this shaggy head, twice the size of a man's, incloses a brain that for intellectual capacity is nearest approach to human

recently unearthed in Rhodesia, South Africa, and believed by some scientists to be that of the long sought "missing link". Dr. William T. Hornaday, director of the New York Zoological Park and an authority on wild animal life, points out that these huge, savage-looking, manlike creatures may be capable not only of learning and adopting some of the civilized habits of human beings, but also of meeting puzzling situations with evidence of original thought.

## Nonsinkable Bathing Suit for Timid Swimmers

Timid persons who lack a full measure of self-confidence while bathing, may now reinforce



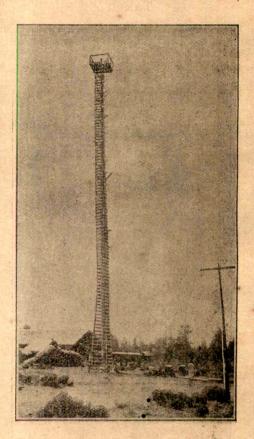
themselves in this respect by wearing non-sinkable The garments are made of wool, knitted in the usual way, and have rubber tubes sewed on the inner side, which are inflated with air before the wearer enters the water. The tubes are incorporated in such a

Nonsinkable Bathing Suit manner as to be

hardly noticeable, and the outfit can be worn as an ordinary bathing suit when the air is released from the interior.

## Every Step Adds a Mile to the View

An added mile of sight for every step is claimed for "the Sister's Lookout," a forest fire station in the Deschutes National Forest, Ore.



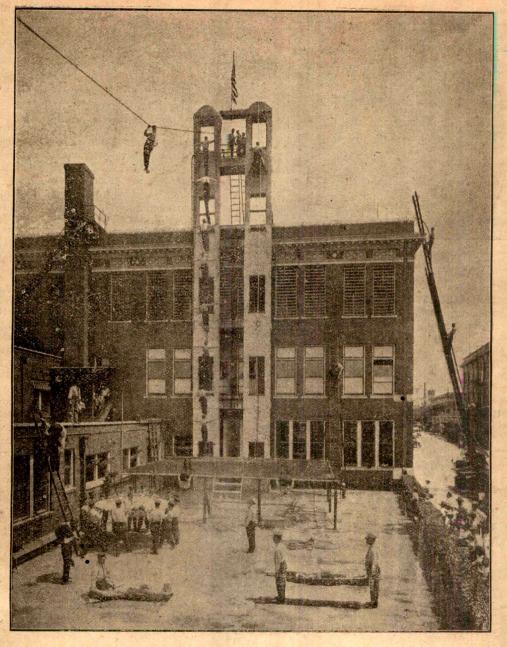
100-foot Fire Tower

A frame of rough timber nailed to a fir tree forms a 100-foot ladder to the observation platform.

### Central-Station Drills Train Firemen

The city of San Antonio, Texas, U. S. A. has been getting some highly gratifying results from the intensive training given the city firemen at the central station. This station has special towers for drill in climbing and rescue work. A permanent net is provided to guard against accident. Members of the various companies have their

GLEANINGS



Fire-Training Equipment at Central Station, San Antonio, Texas, U. S. A. Where the Firemen are Drilled in Various Rescue Methods and Means of Resuscitation, so as to Be Fit for the Emergencies of Disaster

definite days for this drill work and gain nimbleness in climbing ladders, rescuing supposed fire victims, etc. They are taught the use of the life net and the proper methods to induce respiration, as well as many other pointers that are of practical value to them when they are on actual service. Gymnastic exercises are also a part of the work in keeping the firemen in fit physical condition for the strenuous duties they have to perform in case of fire.

## Two may sit side by side on New Motorcycle

Two persons may sit side by side on a new



New Motorcycle

motorcycle having separate "saddles" and double sets of handlebars. Individual footrests are likewise provided. Thus, while comfort in riding is assured the transcontinental tourists, or casual "joy riders," the narrow width of the outfit, permits the owner to economize space in the garage.

## An Excellent Foster Mother

These Orphan Lambs have certainly an Excellent Foster Mother, with no danger of running

little out-of-the-way town in the Province of Quebec. Canada.

## How Plant Hunters Risk Lives to Find New Foods

A little band of globe-trotting plant hunters from the United States Department of Agriculture, has succeeded in the past 25 years in locating in foreign countries, and introducing into that country, more than 51,000 lots of grains, fruits, forage crops, vegetables and plants regarded as worthy the attention of American plant breeders and experimenters.

Almost every year, one or more of these new crops appears for the first time in America's valuable farm products. In December, 1921, the grain known as durum wheat, was first brought to that country from Russia.

Egyptian cotton, to name a second discovery of the plant hunters, yearly enriches Southwest-

ern planters by more than \$6,000,000.

These Columbuses of the plant world travel through tropical jungles where boa constrictors, tigers, lions and leopards lie in wait for human prey. They travel on foot through swampy terrain, where the chances of escaping the jungle fevers are 99 to one against the white man. Their only goal, through all the suffering and privation, is a mere plant which, if introduced into the agricultural life of America, may add,

it is hoped, to the farm wealth and food resources of the country.

The intrepid plant hunters of the United States Department of Agriculture are constantly penetrating the wilderness of Africa, China, Manchuria, the Philippines,

South America, Egypt, and elsewhere. The range of climatic, soil, and topographical conditions in the United States is so wide and varied that practically every crop or plant that can be grown anywhere else in the world can be raised successfully in some part of the United States.

Farmers in the north plains states (North and South Dakota, western Minnesota and Montana) depend largely on the high-yielding durum wheat that was first introduced from Russia (it consti-



Cow and Her Foster-Children

short of nourishment—quite the contrary. This Unusual Family scene was photographed in a

tutes 15 per cent of the spring wheat crop). The area devoted to this crop averages 31 million acres. In 1921 it was almost five million. In the past five years, the quantity raised annually has ranged from 26,000,000 to 50,000,000 bushels. The average annual production, at one dollar a bushel, would amount to \$40,000,000.

The early service rendered by the Office of Foreign Plant and Seed Introduction of the United States Department of Agriculture owes much of its success to the enthusiasm of Mr. Barbour Lathrop, of San Francisco. Mr. Lathrop, in Company with David Fairchild, now chief of the office, traveled at Mr. Lathrop's expense for three years through many countries, collecting new plants and laying the groundwork for future broad and constructive effort.

One of the first of the exploring scientists, Frank N. Meyer, finally lost his life in the service, after passing through experiences that would match the tales of a soldier of fortune. In the nine years spent in China, Siberia, Turkestan and Korea, he walked over 10,000 miles in search of agricultural gems. Alone and miles from help he fought off Chinese ruffians who sought to hinder his work. For from six to eight months he traveled through the wilderness without seeing another white man. During this time he gathered and transmitted to Washington thousands of plants that have enriched the fortunes of many farmers.

His invaluable work was suddenly terminated by his accidental drowning while en route home, but the memory of his achievements is kept fresh in the minds of other workers in the service by the "Frank N. Meyer Medal" awarded annually by the American Genetic Association, for the most outstanding achievement in plant introduction

Dr. H. L. Shantz, another of the leading agricultural explorers, has invaded the innermost jungles of darkest Africa, on a 9000 mile trip, in many respects the most remarkable ever made by one of Uncle Sam's plant hunters.

Still another globe-circling tour of the type that our agricultural explorers frequently make was a recent expedition of Dr. J. F. Rock to Burma, to obtain the seed of the real chaulmugra tree. From this tree comes chaulmugra oil, from which is derived the only cure so far found for leprosy.

After many false quests in different parts of Burma, where he found numerous socalled chaulmugra trees, but few that were bearing the essential fruit and seed, Doctor Rock was finally successful in gathering enough of these remark-

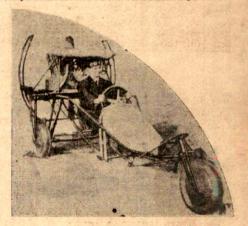
able seeds to establish plantations in Hawaii.

Hundreds of food delicacies have passed through the fumigated laboratory in the Department of Agriculture, Washington, and become citizens of American soil. It is here that seeds and roots, sent from all over the world by our plant hunters, are examined for insects or diseases that might prove dangerous if admitted.

According to doctor Fairchild, Uncle Sam's pioneer plant explorer, if one per cent of the money spent in advertising chewing gums or breakfast cereals could be applied to advertising the varied vegetable immigrants thus introduced, the American dinner table would boast scores of new, cheaper, and more wholesome foods.

### An Aeromobile

Fifty miles an hour is the speed of this



Aeromobile

propeller-driven "aeromobile" built of airplane parts.

## Flashlight Razor Permits Shaving in the Dark

A new combination of flashlight and safety



Large Pipe on Bicycle Advertises Shop

razor will enable all

those who are in

the habit of shaving

themselves to shave

when the lights are

out, or to shave with

A new adaptation of old-world trade sym-

more comfort where the light is poor. The handle of the razor is a flash-light and throws a brilliant glow on the face.

Flashlight Razor

bols is seen in the appearance of a large pipe



The Pipe Bicycle

mounted on the delivery bicycle of a pipe shop. The pipe is about 5 feet long, with its bowl resting upon the rear axle and its stem over the handlebars. It has not only proved an effective means of advertisement but is found useful as well, as the bowl can be filled with smokers' supplies when the regular wire basket is overloaded.

#### Paris Road Brush

The tricycle street cleaner recently made



Road Brush

its appearance on the boulevards of Paris, France.

#### Body of Motor Car Built to Imitate Church

Constructing an imitation church on the chasis of a small motor car of wellknown make, was the method adopted by a New York minister



Imitation Church and Its Pastor

literally to take his sermons to the people. The Odd-appearing vehicle, in which he intends to tour the country, has windows in front, doors at the sides, a steeple on top, and a pulpit at the rear from which he preaches to the various gatherings.

#### First French Victim of the World War

Corporal André Peugeot, the First French. Victim of the World War. He was killed



Corporal André Peugeot, the First French Victim of the World War



Odd-Appearing Vehicle in which the Entire Family may be Transported, Showing the Clever Pedal Arrangement and the Wicker Baskets Used for Seats.

by German Uhlans, 30 hours before the Official Declaration of War.

# Odd-Appearing Vehicle Operated Like Bicycle

How to transport himself and family of five children at the same time, was the problem encountered by a European father of limited means. Taking the wheels, gears, pedals and chains from two bicycles, he constructed a strong frame, exles, and steering apparatus. Four wicker beskets, having a combined seating capacity of six persons, were then mounted on the vehicle, and now with his eldest boy aiding in the pedaling, the father and five youngsters jointly partake of pleasure-trips.

# AN EASTERN LIBRARY

BY MRS. MARGARET E. COUSINS, B. MUS.

T has for long been accepted that the richest output of modern Indian Literature is to be found in Bengal. Many lovers of peetry and fiction in other parts of India have desired to become acquainted with the best of the Bengali literary work, but were unable to do so owing to ignorance of the language. Such readers have been grateful to W.B.Yeats and Messrs. Macmillan and Co. of for introducing them to Rabindranath Tagore's treasure-trove of poetry, and now they must be grateful to Mr. E. J. Thompson and the Oxford University Press for enabling them to judge for themselves of the merit of other noted writers. The Eastern Library has brought enrichment to our knowledge of the daily general life of modern Bengal. By the translations into English from the Bengali it has published in a cheap and clearlyprinted series of volumes of some of the writings of the gifted daughters of Mr. Ramananda Chatterjee and of Mr. Saratchandra Chatterjee. The two books below under review are like a window through which we look into one phase of Eastern civilisation and the pictures attract and repel us by turns,

Tales of Bengal: By Santa and Sita Chatterji (Oxford University Press, Calcutta, Madras,)

These six tales vividly portray incidents common to modern Indian life as seen through the eyes of two keenly observant, tender-hearted talented sisters, who are so full of love for their country that they expose all its weak spots, knowing that "we must be cruel to be kind." They are born story-tellers who have the gift of making us identify ourselves with a character in each story and by the accurate description of details of environment or character-drawing cause us to live in the tale. The writing and style is strikingly good giving the pleasure of refinement and mastery of the craft to the piled-up sadness of theme after theme. The fault of the book is in its lack of contrast. Story after story tells of the woes of women. The deceit descended to in order to get a plain-looking girl married off, the crushing out of the purest love of two pure people in order to preserve purity of caste, the sorrow of thwarted motherhood in the child-widow, the shattering of mutual love by parental greed for money with madness bringing release to the girl victim, the poignancy of widow-remarriage in the hands of the selfish, the tragedy of the

moment of first seeing the husband and finding oneself tied up to an unwanted man,-all these pile up the agony inflicted on youth in India. The book forms as strong an indictment of marriage customs in India to-day as did Dickens' novels the wrongs of his day and country. There is no preaching of reform in the stories but their poignancy would melt the heart of a stone and indirectly they cry out from every page-"Change the customs, change the customs, give room for natural selection, stop breaking our hearts." Herein are the hitherto hidden sufferings of womanhood given expression to and with such cleverness in treatment that the humour of the sarcasm and irony, the beauty of the descriptive scenes, the realism of Santa's writing and the poetry of Sita's absorb one's interest, and relieve what would otherwise be the unbearable tragedy of Indian girlhood. As Mrs Browning wrote the "Cry of the Children", so the Chatterji sisters have written the "Grief of the Girls". The book is a piece of real literature and will form a salutary antidote to the sentimentality and coarseness which one finds in many of the stories now being written in India on Indian themes. We foresee a great future for these authoresses.

SRIKANTA: By Saratchandra Chatterji. (Oxford University Press, Madras. Calcutta.)

This story forms a very good companion volume to the above as it views Bengali life through masculine eyes. It is the account, written in autobiographical form, of the adventures of two boys in their teens continued to the close of the first love affair of the hero. We understand this is only the first volumes of the original Bengali novel, so it cannot be judged as a complete work. It whets one's appetite for the remaining volumes, which is the best compliment one can give it. Its portrayal of youthful

courage is strikingly fine. Its sense of lonely space inhabited only by spirits is eerie in the extreme. It has as a background "the motion of great waters" which Pater pointed out as one of the distinguishing factors in all Leonardo's paintings. It is pervaded with the atmosphere of religion in a way conceivable only by an Eastern writer. Here and there it lapses into the deepest of philosophical digressions, but they give to the book a perspective of psychological understanding of life's problems that extends the scope of the novel from one life to the boundary of many lives, and that gives one the "little more and how much it is" so lacking in the Western literature. It is corroborative of the deplorable state of Indian society that this book also, though so different in style, characterisation and theme, is yet pervaded with the oppression of sadness springing from the wrongs inflicted by the superstitious and inhuman social customs of the day. The author uses stinging satire to expose the degrading influence of the dowry system. The story of the heroine's marriage made is a triumph of summarised satire, as is also the description of the life of the westernised prince, while the lot of the widow is sketched in the saddest tones. Is there no joie de vivre in Indian life? "Srikanta" is written by a master of language and this trait is so reproduced in the English translation that it is hard to believe it was not originally written in English. We do not wonder that the sales of Mr. Chatterji's books have been enormous and this new edition should still more enhance his popularity and reputation.

The Eastern Library is to be congratulated on its first two publications. They deserve a very wide sale. The get-up leaves a good deal to be improved though the type is clear, and the proofing excellent.

### THE BURDEN

Translated from the Swedish of MARTA AF SILLEN

#### BY CHARLES WHARTON STORK

She carried her water pitcher,—
From the well by the gate she bore it,
And high on her head she wore it.
—In the South 'tis a second nature.—
And her carriage was straight as that of a queen,
Though she was but crowned
With earthen pride,
And her motion the while was poised serene,
As the calm when the sound

Of music has died.
But the way that she trod was a dusty way,
Her burden the weight of every day,
And her steps with their gliding grace
Won a humble guerdon;
Yet silent I watched her, and now I see
That no posture has more of majesty
Than theirs who, steady of pace,
Walk erect with a burden.

# SHANTINIKETAN TWELVE YEARS AFTER—THE EVOLUTION OF A UNIVERSITY

TWELVE years ago some public interest was aroused in Calcutta, specially among students, by the publication of two illustrated articles in the now defunct Bengali magazine Suprabhat (Sravan and Bhadra 1316 B. S.) from the pen of Jitendralal Bannerjee, giving an account of the work of

niketan Asram and the poet's work there, except an illustrated description of the place in the "Empress" and the poet's own exposition of its ideals in his articles on Satishchandra Roy and Mohitchandra Sen in the pages of the Bangadarshan (N.S.). But Jiten Babu's account of the actual working of the school and the system of education

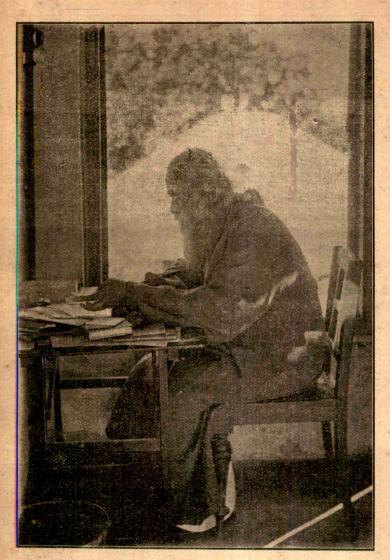


Shantiniketan

Rabindranath in Shantiniketan. These were reviewed in the columns of Karmayogin by Aurobindo Ghose, who wrote in very apprecative terms of the graphic descriptive power of the writer. Up to that time very little had appeared in the magazines about Shanti-

followed there was somewhat fuller and so it was that Aurobindo Ghose wanted to be further enlightened about the educational activities of the "great original mind under the shade of mango groves at Bolpur."

College students at that time, we became at



The Poet at Work at Uttarayan

once interested, all the more intimately because of the light thrown thereon by a teacher of ours, who had so recently interviewed the poet in his retreat at Shantiniketan and had written in touching terms of the saintly life that the latter was leading in the Ashram founded by his father. With the description given by our professor, assisted by the following passages from the writings of the poet, we tried to picture the Ashram for ourselves.

"Around Shantiniketen Ashram stretch undulating fields unobstructed to the horizon—fields which have never known the scratch of a ploughshare, 'Here and there are to be

found bushes formed by shrubs of wild datepalms, dwarf jambolans and other stunted trees, growing through anthills. Not far off the streak of water of the bund, at the outskirt of the neighbouring village of Bhubandanga, flashes like a sword, and the line of age-old palm trees on its southern bank look like standing columns of some dilapidated palace of demons. Here and there are to be seen the courses cut by the rainwater through the red gravel and in the deep ravine-like furrows, littered with pebbles, are to be found many miniature caves and grottos. Over this lonely moorland, a red path stretches towards the villages beyond the horizon, along which the villagers go a-marketing to the Bolpur hat on Thursdays and Sundays. The Santhal women carry bundles of the straw of their fields on their heads, and bullock-carts under the weight of their loads groan slowly through the silence of the noontide, raising clouds of dust. On the highest point of this desolate treeless region, a row of straight and tall sal trees, the cast-iron dome of a temple and a corner of the roof of a two-storied house catch the eye of the traveller from a distance—it is here,

nestling among amalaki and mango groves, at the foot of madhuka and sal trees, that Shantiniketan Ashram is situated."

While our imagination was at work filling in the details of this picture, the first manuscript of the Reminiscences of the poet (long before its publication in the *Prabasi*) fell into my hands and therein I caught a glimpse of the boy Rabindranath when he visited the Ashram for the first time in company with his father. "It was evening," I read, "when we reached Bolpur. As I got into the palanquin I closed my eyes. I wanted to preserve the whole of the wonderful vision to be unfolded before my waking eyes in the



The Sal Avenue and the Dormitories

morning light. The freshness of the experience would be spoilt, I feared, by incomplete glimpses caught in the vagueness of the dusk."

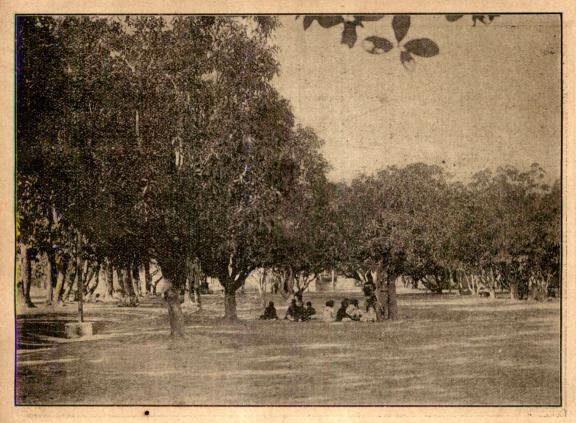
It was with a mind full of these impressions that I started one day for Bolpur in the month of April 1910 and reached there after night-fall. It was a moonlight night, but, much as I would have liked to follow the plan of the boy Rabindranath, I could not help keeping my eyes open to my sorroundings, which the moonlight only partially revealed. I trudged on foot behind the man who was carrying my luggage. After passing the local bazar, the road ran through an arid-looking plain, dotted here and there with shrubs and palm trees. Memories of lonely places infested with robbers and murderers came pouring into my mind from its store of nursery tales, as I walked along this unknown path through an unfamiliar region in company with a stranger.

After what seemed to me to be a long, long trudge, a few village lights were seen twinkling through a cluster of trees. Very eagerly I inquired whether that was Shanti-

niketan. No, it was Bhubandanga. The name was familiar to me through written descriptions and I felt that I had nearly covered the distance. But it was some time more before the tall trees surrounding the Ashram came into sight, with its numerous lamps twinkling from the thatched buildings on all sides:

My riends at the Ashram welcomed me and tried to make me at home, but I could not get over my disappointment at not being able to pay my respects to the poet that very night, as he was then engaged in his prayers. After taking my meal, as I was sauntering about the grounds before going to bed, a message came for me to say that the poet had heard of my arrival and had sent for me. I hastened towards his quarters and met him on the way on the gravel walk under the sal trees which had all this time loomed so large in my imagination.

The moon, near its full, was in the midheavens and its silvery light lay like a mantle over the trees and silent meadows, when the poet, clad in spotless white, stood



Open-air Classes under the Trees.

before me. Every corner of my mind seemed to be illuminated with the radiant glow of his luminous personality and as I took the dust of his feet, and as he blessed me, laying his hand on my head, with the words "May this Ashram be favourable to you and may you also be in tune with this Ashram," I felt that this was really a blessed and unforgettable moment in my life.

A white moon-light filling the sky, unobstructed from horizon to horizon, and the poet blessing a new arrival at his Ashram under his favourite sal avenue—these were the only visions that filled my dreams when

I retired to rest that night.

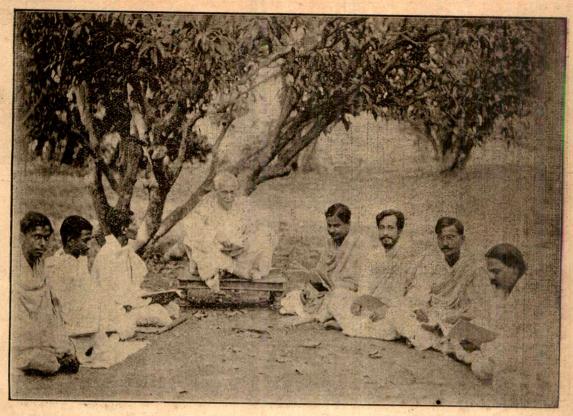
The next morning I revelled in a full view of the Ashram itself and its surrounding regions. I had passed the night in one of the students' dormitories and was roused by a gong at break of dawn along with the boys. They dispersed to their morning duties, while I proceeded to have a look around.

The high-road from the station was lying to the east. The sun had risen above the

horizon but was not actually visible to me by reason of the intervening mounds along the railway cutting. On the south the horizon was bounded by clusters of trees in the dim distance. A few palm trees were standing, as I had already read in the poet's description, on the banks of the bund near the village through which I had come in the night. The west and the north were fully open to the horizon, with only a stray palm tree or two standing here and there.

The Ashram itself appeared to be a circle of high land extending over a considerable area. At the centre, stood a two-storied edifice, into the porch of which the main road turned through a gateway on the south, over which were inscribed some texts from the scriptures. There was a back entrance also from the north, over the gate of which was written and its coan.

In the north-eastern corner of the Ashram I found the temple of which



Prof. Levi with a Group of Vishwabharati Teachers as his Students.

I had heard and read before. It was a structure of cast-iron framework, filled in with tinted glass, its series of archways standing open to the light of the sky and to the view of the open undulating ground stretching right up to the horizon on the north, the west and the south. The temple garden was adorned with marble flowerpots mounted on short pedestals with suitable scriptural inscriptions. The floor of the temple and the flight of steps leading up to it were of marble and the cast-iron dome on the east was visible to the villagers round about, and by them the temple was known as wach-bungalow, the crystal house.

There is a hill-like mound to the southeast of this temple formed by the excavated earth from a tank which was being dug by its side. This is what the poet refers to in his Reminiscences as the hillock which his father asked him to decorate with the many-coloured pebbles, the trophies of his boyish adventures.

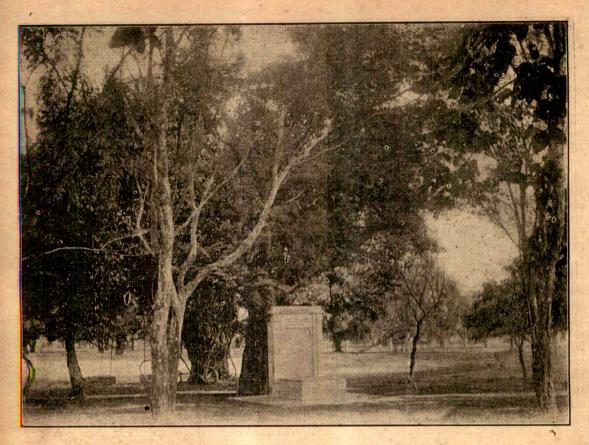
The famous pair of chhatim trees

(Sanskrit Saptaparna) under which the Maharshi used to sit in meditation, are at the north-west corner of the Ashram. A marble prayer-seat marked the place, on the back of which was inscribed a favourite saying of the Maharshi—তিনি আমার প্রাণের আরাম, মনের আনন্দ, আত্মার শাস্তি. On a branch of the tree itself was inscribed—কর তার নাম গান.

It may not be out of place here to say a few words about the rise and progress of the Ashram, as these *chhatim* trees were the nucleus round which it grew.

#### II

The village of Raipur, which has since become better known in connection with our latter-day political history, lies not far from this spot. The Sinhas of Raipur were particularly intimate with Maharshi. Srikantha Sinha, of whom the poet tells in his Reminiscences, was a constant companion of the Maharshi in his later years. It was



The Saptaparna Tree and Maharshi's Favourite Seat of Prayer.

on the way to Raipur that the Maharshi rested a while under the shade of these two trees. The bare desolation of the surrounding moorland somehow greatly attracted him and this became a favourite spot for his lonely meditation. A band of dacoits used to infest the neighbourhood, lying in wait under these chhatim trees to rob and murder wayfarers. One day, the story goes, while the Maharshi was sitting in meditation there, the ring-leader of these dacoits came up for plunder, but was so affected at the sight of him seated in prayer, that he not only turned back for the time, but surrendered himself to the Maharshi good, taking up service under him.

This was the spot where the Maharshi attained the peace which was the object of his quest, and so here he founded Santiniketan, the abode of peace. He covered the barren tract of land with good soil brought from other places and laid out a garden and an orchard. The avenues of dowering trees, the groves of mangoes and

other fruit trees were skirted round with lines of deodar, amlaki and other noble trees. At first a one-storied house was built as a retreat for himself. To this a second storey was added later, and eventually, in 1887, Maharshi dedicated the Ashram to the public by a trust deed on non-sectarian lines. On the one hand while it is laid down in the trust that no idols, animals, birds, portraits or other symbols are to be worshipped as God, on the other, it is also expressly laid down that no religion, or object of worship of any sect, is to be traduced or insulted. Fish, flesh and wine,—these are also strictly prohibited within the Ashrama under the trust deed.

It is interesting to learn that though there is a provision for a Brahma Vidyalaya in the trust deed, no school was opened in the place till 1901, when the poet first conceived the idea of imparting education here on the lines of the forest retreats of ancient India, but adapted to modern needs. When the poet approached his father with

his proposal, it met with his hearty approval, being indeed the fulfilment of the unrealised wish of his heart.

The opening of the school itself synchronizes with the dawning of what may be called a full historical consciousness in the mind of the poet. This was the beginning of what has been termed the Swadeshi Age of his life. It was at this time that he took up the editorship of the Bangadarshan (new series) which played such an important part in bringing about the renascence of life in Bengal. which burgeoned into the Swadeshi movement of 1905. The evolution of the poet's patriotism took him from one attempted solution to another till at last it led him to found a School where the Sadhana of ancient India, might he carried on. The poet's lack of practical experience landed him into every kind of difficulty, till the late Brahma-bandhab Upadhyaya with his friend and disciple Sj. Rewachand (now founder and director of The Boys' Own Home, Calcutta) who had a long experience of educational work in Sindh, came to his rescue and undertook to be the first teachers at the school.

The School is situated on the southern side of the Ashram and when I visited the place for the first time there were only a few thatched buildings, all inside the boundary, with a brick-built library house situated in the south-west corner. The only houses outside the boundary

were a group of cottages for teachers (then occupied by Sj. Jagadananda Ray) and on the south of the Ashrama and at some distance to the south-east the Nichu-Bangla, the residence of the sage Dwijendranath Tagore, whose presence had become a part of the Ashram life for nearly a quarter of a century.

As I saw it then, the boys used to wake up at or before dawn and after performing their ablutions they had prayers and songs together. This last was preceded by an interval for separate prayer, when the boys were at liberty to worship according to their denominational beliefs. The classes began at 7 o'clock in the morning and went on till 10 o'clock. Then came the time for mid-day meal



Pandit Vidhusekhara Sastri

and rest. Work started again at 2 o'clock in the afternoon and lasted till 5 p.m.

The classes were held, not inside walls, but out in the open under the snade of trees, or in the verandahs during rain, each boy sitting on his own little carpet. The groups taught together were small, ensuring individual attention and the classes for different subjects were not composed of the same set of boys but constituted on the basis of proficiency. Thus a boy might take his mathematics with a higher group and his English or Sanskrit with a lower group. All instruction was imparted through the vernacular and English was taught as a second language by the direct method. The poet was the pioneer in Bengal in introducing the



Mr. Jagadananda Ray, a Teacher at the School

direct method in teaching languages and for this he composed primary books in English and Sanskrit to be used in his school. The afternoon was spent by the boys in sports or walks.

Evening was again the time for prayer, and with the ringing of the temple bell the boys chanted verses from the Upanishads in unison. Before this they had sat apart for fifteen minutes concentrating their mind in silent meditation. One could not but be impressed by the sight of these little munis sitting scattered about the place in the stillness of evening, like so many stars in the sky. After that, they passed the time in telling stories to the younger children, or in conversation with the teachers, or in songs under the guidance of their teacher Dinendranath Tagore. After supper they retired, but not before a party of singers had gone round the Ashram chanting their favourite hymns. The day which began with a song was thus brought to a fitting close with song, and this will bring home to the reader the large place that music holds in the system of education followed there. .

· But the larger, though silent, influence which seemed to me to give tone to the at-

mosphere of the Ashram, unconsciously shaping the aims and ideals of the students, was to be found in the temple of the One Infinite God, the *Chhatim-tala* symbolising the saintly life of the Maharshi, and the personality of the poet himself. These are materials which may well crystallize into shape as a true University. The medieval universities of Europe also, such as those of Oxford and Cambridge, unlike the charter-created ones of modern times, grew up round chapels and the monasteries of monks. And even at the time of that visit of mine in 1910, the poet was looking forward to the day when the seed of a University might be sown in his beloved Ashram.



The late Ajit Kumar Chakravarty, sometime a Teacher at the School

The evenings I had the rare privilege of spending with the poet under the sal trees, listening to his inspiring talks, and the loving kindness of the students whom I taught during my short stay there, have taken an abiding place in my mind and when I left the place on that occasion only one month after, even the high expectations that had been raised in my mind were not altogether unrealised.



The late Brahma-bandhab Upadhaya—an old teacher of Shantiniketan

#### III

Such was Shantiniketan in 1910. Since then I have visited this place twice. My second visit to the place took place in 1913, with the party that went from Calcutta by special train to congratulate the Poet on the award of the Nobel Prize to him. The demonstration was got up on lines which did not appeal to me, but I was then a Professor in Ripon College and the late Ramendra Sundar Trivedi insisted that I should go on its behalf lest it should be said that Ripon College had not joined in the function. Then, however, I did not notice any appreciable change.

The change really struck me during my last visit after the Poet's return from Europe and America in 1921. I had heard that things were moving rapidly; that Messrs. Andrews and Pearson had come to join hands with the Poet; that Mahatma Gandhi had been and stayed there, casting the magic spell of his influence on teachers and pupils alike; that pilgrim-souls, from East and West alike,

had been wending their footsteps to this peaceful retreat of our poet, who had come to be looked on also as a prophet; that Rabindranath had founded the Viswabharati and students and teachers were trooping thither from all parts of the world;—yet I was hardly prepared for all the material changes which thrust themselves on my attention.

New dormitories had sprung up beyond the former limits of the Ashram, the whole place was lit by electricity generated on the premises; a printing machine was at work, where some of the poet's works as well as the school-magazine and other books were being printed; the library had extended beyond expectation and a rich collection of books on Indology, including works in German and French, marked it as the most remarkable of its kind in India; a Kala-bhavan had grown up in the two-storied house at the south-eastern corner of the Ashram under the superintendence of the well-known artists Sj. Nandalal Bose, Surendranath Kar and Asit Kumar



The Poet as a School Master

Haldar. Many residential houses had grown up in the surrounding regions;—the Poet's own residence, known as Uttarayan (lit. North End) at a little distance from the north-east corner of the Ashram, the Venukunja, (lit. Bamboo Grove) usually occupied by Mr. Andrews, a guest-house to the south, and the row of residential cottages for teachers and professors along the edge of the bund. The fallow lands to the east had been brought under the plough, the road had been lined with trees and there were other subtle changes which had greatly altered the arid aspect of the region.

Since my last visit, Dr. and Madame Sylvain Levihas come, stayed in the Ashram and gone back. Rabindranath has formally inaugurated his International University and registered it as a public body. Savants from West and East have been coming, in response to India's call through, the mouth of her poet-prophet, for mutual understanding and

good fellowship and exchange of cultures. Dr. Stella Kramrisch, and M. Benoit have been there for some time. Now Dr. Winternitz and Mlle. Andree Karpellez have also recently arrived and we are looking forward to the day when Romain Rolland will be in our midst.

The place of a devotee's meditation—then an Ashram with a temple of God—then an educational retreat organised by the genius of a Poet, which has broadened and developed into a seat of international learning and culture, unique of its kind, perhaps a forerunner of the great World-State yet to be—this has been the process of evolution through which the seed-ideal of the original founder is in the course of being realised, amidst the turmoil of political and social strife that is raging all around the world today.

ASWINIKUMAR GHOSE.

# INDIAN PERIODICALS

#### The National Value of Art.

In Shama'a for October Sri Aurobindo Ghose's masterly paper on the National Value of Art is continued. Says he:—

THE work of purifying conduct through outward form and habitual and seemly regulation of expression, manner and action is the lowest of the many services which the artistic sense has done to humanity, and yet how wide is the field

and our sense of sin a sense of ugliness and deformity in conduct. It may easily be recognised in the lower and more physical workings, as for instance in the shuddering recoil from cruelty, blood, torture as things intolerably hideous to sight and imagination or in the æsthetic disgust at sensual excesses and the strong sense, awakened by this disgust, of the charm of purity and the beauty of virginity. This latter feeling was extremely active in the imagination of the Greeks and other nations not noted for a high standard



The Poet Taking a Class at Shantiniketan

it covers and how important and indispensable have its workings been to the progress of civilisation! A still more important and indispensable activity of the sense of beauty is the powerful help it has given to the formation of morality. We do not ordinarily recognise how largely our sense of virtue is a sense of the beautiful in conduct

in conduct and it was purely asthetic in its roots. Pity again is largely a vital instinct in the ordinary man associated with jugupsa, the leathing for the hideousness of its opposite, ghrina disgust at the sordidness and brutality of cruelty, hardness and selfishness, as well as at the ugliness of their actions, so that a common word for cruel in the



Prof. and Mrs. Levi at Shantiniketan

Sanskrit languare is nirghrina, the man without disgust or loathing, and the word ghrina approximates in use to kripa, the lower or vital kind of pity. But even on a higher plane, the sense of virtue is very largely æsthetic and even when it emerges from the æsthetic stage, must always call the sense of the beautiful to its support if it is to be safe from the revolt against it of one of the most deep-seated of human instincts. We can see the largeness of this element if we study the ideas of the Greeks, who never got beyond the æsthetic stage of morality. There were four gradations in Greek ethical thought, the eucrepes that which is seemly or outwardly decorous: the dikaion, that which is in accordance with dike or nomos, the law, custom and standard of humanity, based on the sense of fitness and on the codified or uncodified mass of precedents in which that sense has been expressed in general conduct-in other words,-the just or lawful; thirdly, the agathon the good, based partly on the seemly and partly on the just and lawful, and reaching towards the purely beautiful; then final and supreme, the kalon, -that which is purely beautiful, the supreme standard.

The Greek view of life was imperfect even from the standpoint of beauty. God as

beauty is not only Beauty, He is also Love, and without perfect love there cannot be perfect beauty and without perfect beauty there cannot be perfect delight.

The æsthetic motive in conduct limits and must be exceeded in order that humanity may rise. Therefore it was that the Greek mould had to be broken and humanity even revolted for a time against beauty. The agathon, the good, had to be released for a time from the bondage of kalon, the æsthetic sense of beauty, just as it is now struggling to deliver itself from the bondage of the euprepes and the dikaion, mere decorousness, mere custom, mere social law and rule. The excess of this antiæsthetic tendency is visible in Puritanism and the baser forms of asceticism. The progress of ethics in Europe has been largely a struggle between the Greek sense of æsthetic beauty and the Christian sense of a higher good marred on the one side by formalism, and the other by an unlovely asceticism. association of the latter with virtue has largely driven the sense of beauty to the side of vice. The good must not be subordinated to the æsthetic sense, but it must be beautiful and

delightful, or to that extent it ceases to be good. The object of existence is not the practice of virtue for its own sake but ananda, delight and progress consists not in rejecting beauty and delight, but in rising from the lower to the higher, the less complete to the more complete beauty and delight.

The writer then passes on to consider the third activity of the aesthetic faculty.

The third activity of æsthetic faculty, higher than the two already described, the highest activity of the artistic sense before it rises to the plane of the intellect, is the direct purifying of the emotions. Chitta-suddhi the purification of the heart, is the appointed road by which man arrives at his higher fulfilment, and if it can be shown that poetry and art are powerful agents towards that end, their supreme importance is established. They are that, and more than that. It is only one of the great uses of these things which men now-a-days are inclined to regard as mere ornaments of life and therefore of secondary importance.

He then reaches the kernel of the subject.

We now come to the kernel of the subject, the place of art in the evolution of the race and

its value in the education and actual life of a nation. The first question is whether the sense of the beautiful has any effect on the life of a nation. It is obvious, from what we have already written, that the manners, the social culture and the restraint in action and expression which are so large a part of national prestige and dignity and make a nation admired like the French, loved like the Irish or respected like the higher class English, is based essentially on the sense of form and beauty, of what is correct, symmetrical, well-adjusted, fair to the eye and pleasing to the imagination. The absence of these qualities is a source of national weakness. The rudeness, coarseness and vulgar violence of the ordinary Englishman, the overbearing brusqueness and selfishness of the Prussian have greatly hampered those powerful nations in their dealings with foreigners, dependencies and even their own friends, allies, colonies. We all know what a large share the manner and ordinary conduct of the average and of the vulgar Anglo-Indian has had in bringing about the revolt of Indian, accustomed through ages to courtesy, dignity and the amenities of an equal intercourse, against the mastery of an obviously coarse and selfish community. Now the sense of form and beauty, the correct, symmetrical, well-adjusted, fair and pleasing is an artistic sense and can best be fostered in a

nation by artistic culture of the perceptions and sensibilities. It is noteworthy that the two great nations who are most hampered by the defect of these qualities in action are also the least imaginative, poetic and artistic in Europe. It is the South German who contributes the art, poetry and music of Germany, the Celt and Norman who produce great poets and a few great artists in England without altering the characteristics to the dominant Saxon. Music is even more powerful in this direction than art and by the perfect expression of harmony insensibly



The late Satishchandra Roy (in the centre) and the late Ajitkumar Chakravarty (to his right), both teachers at the Shantiniketan School.

The late Satyendranath Datta the poet ( to the left )

steeps the man in it. And it is noticeable that England has hardly produced a single musician worth the name. Plate in his Republic has dwelt with extraordinary emphasis on the importance of music in education; as is the music to which a people is accoustomed, so, he says in effect, is the character of that people. The importance of painting and sculpture is hardly less. The mind is prefoundly influenced by what it sees and, if the eye is trained from the days of childhood to the contemplation and understanding of beauty, harmony and just arrangement in line and colour,



A Group of Students of Shantiniketan

the tastes, habits and character will be insensibly trained to follow a similar law of beauty, harmony and just arrangement in the life of the adult man. This was the great importance of the universal proficiency in the arts and crafts or the appreciation of them which was prevalent in ancient Greece, in certain European ages, in Japan and in the better days of our own history. Art-galleries cannot be brought into every home, but, if all the appointments of our life and furniture of our homes are things of taste and beauty, it is inevitable that the habits, thoughts and feelings of the pepole should be raised, ennobled, harmonised, made more sweet and dignified.

The author adds :-

A similar result is produced on the emotions by the study of beautiful or noble art. We have spoken of the purification of the heart, the chittasuddhi, which Aristotle assigned as the essential office of poetry, and have pointed out that it is done in poetry by the detatched and disinterested enjoyment of the eight rasas or forms of emotional æstheticism which make up life, unalloyed by the disturbance of the lower self-regarding passions. Painting and sculpture work in the same direction by different means. Art some times uses the same means as poetry but cannot do it to the same extent because it has not the movement of poetry, it is fixed, still, it expresses

only a given moment, a given point in space and cannot move freely through time and region. But it is precisely this stillness, this calm, this fixity which gives its separate value to art. Poetry raises the emotions and gives each its separate delight. Art stills the emotions and teaches them the delight of a restrained and limited satisfaction.

Another value of art is then dwelt upon:

The value of art in the training of intellectual faculty is also an important partof its utility. We have already indicated the double character of intellectual activity, divided between the imaginative, creative and sympathetic or comprehensive intellectual centres on the one side, -and the critical, analytic and penetrative on the other. The latter are best trained by science, criticism and observation, the former by art, poetry, music, literature and the sympathetic study of man and his creations. These make the mind quick to grasp at a glance, subtle to distinguish shades, deep to reject shallow self-sufficiency, mobile, delicate, swift, intuitive. Art assists in this training by raising images in the mind which it has to understand not by analysis, but by selfidentification with other minds; it is a powerful stimulator of sympathetic insight. Art is subtle and delicate, and it makes the mind also in its movements subtle and delicate. It is suggestive, and the intellect habituated to the appreciation of



A Group Mainly of Ex-Students of Shantiniketan

art is quick to catch suggestions mastering not only, as the scientific mind does, that which is positive and on the surface, but that which leads to ever fresh widening and subtilising of knowledge and opens a door into the deeper secrets of inner nature where the positive instruments of science cannot take the depth or measure. This supreme intellectual value of art has never been sufficiently recognised. Men have made language, poetry, history, philosophy, agents for the training of this side of intellectuality, necessary parts of a liberal education, but the immense educative force of music, painting and sculpture has never been recognised. They have been thought to be byepaths of the human mind, beautiful and interesting, but not necessary, therefore intended for the few. Yet the universal impulse to enjoy the beauty and attractiveness of sound, to look at and live among pictures, colours, forms ought to have warned mankind of the superficiality and ignorance of such a view of these eternal and important occupations of human mind. The impulse denied proper training and self-purification, has spent itself on the trivial, gaudy, sensuous, cheap or vulgar instead of helping man upward by its powerful aid in the evocation of what is best and highest in intellect as well as in character, emotion

and the esthetic enjoyment and regulation of life and manners. It is difficult to appreciate the waste and detriment, involved in the low and debased level of enjoyment to which the artistic impulses are condemned in the majority of mankind.

The noblest use of art is described next.

But beyond and above this intellectual utility of art, there is a higher use, the noblest of all, its service to the growth of spirituality in the race. European critics have dwelt on the close connection of the highest developments of art with religion, and it is undoubtedly true that in Greece, in Italy, in India, the greatest efflorescence of a national art has been associatied with the employment of the artistic genius to illustrate or adorn the thoughts and fancies of the temples and instruments of the national religion. This was not because art is necessarily associated with the outward forms of religion, but because it was in the religion that men's spiritual aspirations centred themselves. Spirituality is a wider thing than formal religion and it is in the service of spirituality that art reaches its highest selfexpression. Spirituality is a single word expressive of three lines of human aspiration towards divine knowledge, divine love and joy,



Rabindranath receiving Prof. and Madame Levi

divine strength, and that will be the highest and most perfect art which, while satisfying the physical requirements of the æsthetic sense, the laws of formal beauty, the emotional demand of humanity, the portrayal of life and outward reality, as the best European Art satisfies these requirements, reaches beyond them and expresses inner spiritual truth, the deeper not obvious reality of things, the joy of God in the world and its beauty and desirableness and the manifestation of divine force and energy in phenomenal creation. This is what Indian Art alone attempted thoroughly and in the effort it often dispensed, either deliberately or from impatience, with the lower, yet not negligible perfections, which the more material European demanded. Therefore, art has flowed in two separate streams in Europe and Asia, so diverse that it is only now that the European æsthetic sense has so far trained itself as to begin to appreciate the artistic conventions, aims and traditions of Asia. Asia's future development will unite these two streams in one deep and grandiose flood of artistic self-expression,perfecting the esthetic evolution of humanity.

But if art is to reach towards the highest, the Indian tendency must dominate.

The paper from which we have quoted some passages above should be read in its entirety. But even these extracts will make apparent the enormous value of art to human evolution. Its value as a factor in education has also been suggested.

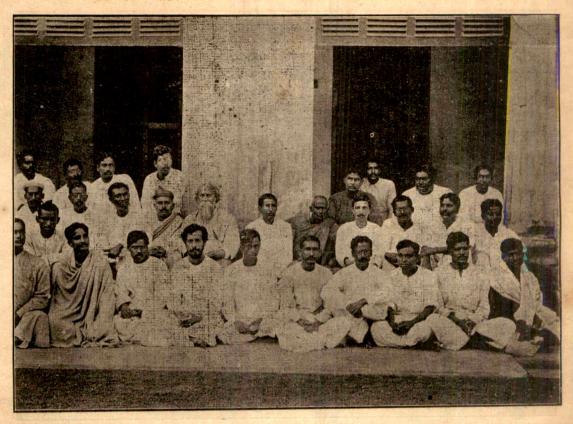
It is obvious that no nation can afford to neglect an element of such high importance to the culture of its people or the training of some of the higher intellectual, moral and esthetic faculties in the young. The system of education which, instead of keeping Artistic training apart as a privilege f r a few specialists, frankly introduces it as a part of culture no less necessary than literature or science. will have taken a great step forward in the perfection of national education and the general diffusion of a broad-based human

culture. It is not necessary that every man should be an artist. It is necessary that every man should have his artistic faculty developed, his taste trained, his sense of beauty and insight into form and colour and that which is expressed in form and colour, made habitually active, correct and sensitive. It is necessary that those who create, whether in great things or small, whether in the unusual masterpieces of art and genius or in the small common things of use that surround a man's daily life, should be habituated to produce and the nation habituated to expect the beautiful in preference to the ugly, the noble in preference to the vulgar, the fine in preference to the crude, the harmonious in preference to the gaudy. A nation surrounded daily by the beautiful, noble, fine and harmonious becomes that which it is habituated to contemplate and realises the fullness of the expanding spirit in itself.

In India, the revival of a truly national art is already an accomplished fact and the masterpieces of the school can already challenge comparison with the best work of other comntries.

As to the demands of Indian Art, Sri Aurobindo Ghose writes:

Indian Art demands of the artist the power of



A Group of Teachers at Shantiniketan—the Poet Sitting in their Midst

communion with the soul of things, the sense of spiritual taking precedence of the sense of material beauty, and fidelity to the deeper vision within of the lover of Art, it demands the power to see the spirit in things, the openness of mind to follow a developing tradition, and the sattvic passivity, discharged of prejudgments, which opens luminously to the secret intention of the picture and is patient to wait until it attains a perfect and profound divination.

#### Burmese Women Lead.

\*Stri Dharma notes :-

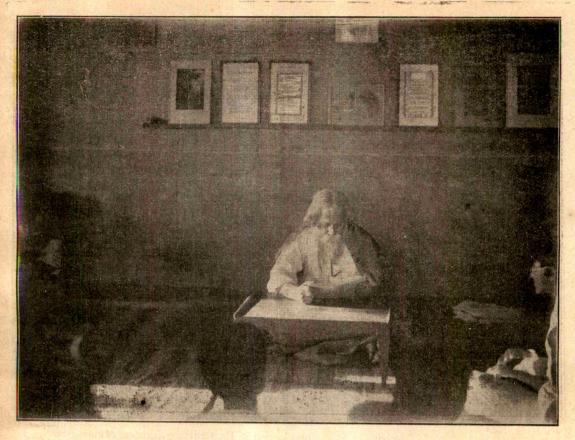
It has fallen to the good lot of the Burmese women to be the first women in Asia to exercise the Legislative Council franchise, and thus to be the first to have a direct influence over legislation. The elections for the new Burma Legislative Council were held in the middle of November and it was edifying to read in the Rangoon papers the manifestoes of condidates for election addressed to "Brothers and Sisters," and to come across the terms "men and women" in their arguments. News has not yet come to hand as

to how the Indian and Burmese women shouldered their new responsibility, but one feels assured that such good, practical, business women will soon find out the great value of the vote and use its pressure to bring about desired economic and educational changes in their loved land. Burma deserves to lead the way, for she has long given to her daughters social equality and liberty.

### Women Municipal Councillors.

The same journal records :-

Madras City leads in India in the matter of being the first City with a Woman Member of its Corporation, Mrs M. C. Devadoss. Saidapet is about three miles from Madras, so large a suburb that it has a Municipal Council of its own, and it is with great pleasure and pride that we announce that two members of the Saidapet Branch of the Women's Indian Association have been nominated as Councillors of the Saidapet Municipality by the Collector of Chingleput District.



RabindranathR eading out to a Class at Uttarayan

#### Commercial Victimisation of Children.

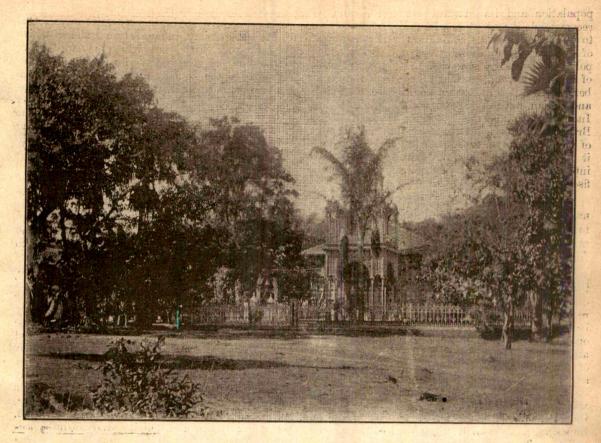
We endorse every word of the following observations of Stri Dharma:

There are over 8,000 children employed to-day in the Indian coal mines, and though the Government has accepted a provision in the Mines Act Amendment Bill to prohibit the employment of children under thirteen years old in mines, a most reactionary letter has been sent to all the leading newspapers from the Indian Mining Federation calling for the deletion of this clause and also claiming that the withdrawal of children and women would wreck the key industries of the country. Better then to do without this industrial development if it exists only through the exploitation and ruin of the health, mentality and morals of women and children! Better to go back to the simple agricultural life of the age-long India if this contention were true! . But other experts maintain that within five years modern equipment could be installed in the mines which would adequately carry on the industry without either decreasing the wages of the miners or increasing the cost of coal. The Federation Conservatives base their scare-cry on the ground that conditions of labour are different in India from other countries. Yes, we agree, but they are harder for women here. "Let justice be done though the heavens fall" will be the slogan of awakened women with respect to the rescue of women and children from conditions of labour and life which are not tolerated in any other country. We call on the Government to stick to its prohibition and not be budged an inch from its stand by selfish panic-mongers.

### Child Widowhood in Andhra-desha.

The same journal writes:

A correspondent commenting on certain statistics of the recent Madras Census writes: "In Andhra districts the number of child widows has been steadily increasing. Among the Kalingis, for every 1000 children under 10 years of age about 664 are married. There is an increase of 50 p.c. in the number of infant marriages and girl widows. These figures speak volumes for the failure of the work of social reformers in Andhradesha, a country which is clamouring for political



The Mandir ( Temple ) of Shantiniketan

rights in the face of such a scandalous state of things! How can the God of Justice grant Home Rule to those who rule their homes so unjustly as to sentence six out of every ten little girls of the tenderest years to the possibility of childwidowhood?

### "A Clash of Ideals"

Under the above heading "A Workman" compares and contrasts the ideals of Tagore and Gandhi in *Everymans Review*. He does not appear to possess a sufficient and correct knowledge of the life, labour and works of Tagore. However, here are some of his observations:

Tagore also prescribes the medicine of universal love for the ills of to-day. But he does not dream of tearing up the complex structure of the twentieth century society. He seeks to filter through its ramifications somewhat of a better understanding of its components by each other, nation and nation and class and class ceasing to struggle with each other and beginning to

struggle together towards common welfare. While Gandhi's appeal is to the masses, Tagore's is possibly only to the elite.

So that, while, ultimately, Tagore's is the saner and more practicable ideal, Gandhi's is more likely to be put to the test of proof earlier. The foundations of society, even when a little shaken, will produce far greater results than even a regular upheaval among a few scholars, eminent though these may be as learning goes in the countries of the world. Russia is in the throes of the experiment advocated by Gandhi More countries will probably follow. Meanwaile Tagore will still be elaborating his ideas in his lecture tours.

# The Indian Fiscal Commission and Protection.

Prof. Brij Narain writes in The Indian Review:

The Majority Report recognises that "the industrial development of India has not been commensurate with the size of the country, its

population and its natural resources," and it recommends the adoption of a policy of protection to be applied with discrimination with the object of stimulating Indian industrial enterprise. This policy has been recommended in the best interests of India and every one will admit that the members of the Fiscal Commission, both European and Indian, have considered the whole question of India's future tariff policy, which seriously affects British interests primarily from the Indian point of view. For the first time in our fiscal history it has been definitely recognised that Indian interests are of the first importance in framing a fiscal policy for India.

He does not consider that there is any material difference of opinion between the majority and the minority of the Fiscal commission members as regards the best policy for India:

The minority declare that this is "protection," the majority recommend "protection applied with discrimination." Even if the majority recommended unqualified protection, it could not be applied without proper discrimination. Every one recognises that protection will raise prices and impose heavy burdens on certain classes of our consumers. It is certainly desirable that as far as possible, the rise of prices should be restricted. I do not see what advantage will be gained by extending protection to industries which will not benefit by it, or by imposing unnecessarily high duties on imported articles. There is great need for the exercise of caution in applying the principles of protection to India. We are trying a new experiment, and we should proceed carefully. Let us not forget that protection is not an unmixed good. Protection is an expensive thing; a heavy price has to be paid for developing national industries. The country is prepared to pay the price of protection, but there is no reason why the people should be called upon to make heavier sacrifices than is necessary, or why the cost of protection to the consumer should not be reduced as much as it can be reduced consistently with our aim—the development of our industries.

For practical purposes the difference between "unqualified protection" and "protection with discrimination" is very little, for no country can afford to apply protection without due regard to the interests of consumers, and that must mean protection with discrimination.

#### "India's Gift to the World".

Under the above caption The Treasure Chest (edited by Miss Routh E. Robinson, Bangalore) for December, has the following:—

The most important happenings in the world generally begin in very quiet ways. One of the present-day influences in India of which we hear very little, but which may well prove to be one of the great landmarks in her history, is the founding of an International University, Viswa Bharati, by Dr. Rabindranath Tagore, at Shantiniketan. purpose of this University, as stated by the founder, is to promote mutual understanding between the East and the West, and to do this by offering the hospitality of India's learning to students from other lands. "In the whole length and breadth of India," he says, "there is not a single University established in the modern time where a foreigner or an Indian student can properly be acquainted with the best products of the Indian mind in a full measure. For that we have to cross the sea, and knock at the doors of France and Germany." He plans to make India itself a great centre for the study of things Indian. He sees, in vision, a time when India will have an intellectual unity similar to that of Europe, where the diverse cultures of France, Italy, Germany, England have "contributed to the common coffer their individual earnings." He believes that the University in India must provide for the study of all the different cultures which have made its richness in the past: the Vedic, the Puranic, the Buddhist, the Jain, the Islamic, the Sikh, the Zoroastrian; and that the study of influences must be added from outside countries to these; the Chinese, the Japanese, the Tibetan, and, lastly, the European cultures. As the great ages of renaissance in history had their birth in the re-discovery of the treasures of antiquity, so India, by bathing again in the fountains of her ancient wisdom will find fresh life and the secret of immortal youth.

### Cottage Industries for Women.

The Saree, a Sinhalese magazine conducted by women for women, enumerates certain cottage industries which can be so developed that the position of Sinhalese [ and Indian ] working women may be strengthened. Here are some of them:—

One is the mat-weaving industry. To-day most of the mats offered for sale are of inferior make. The designs, though beautiful, are marred by the coarseness of the material used. The quality of the work will be improved if there is an encouraging demand. Fine mats of even make should be more often used in place of bed sheets. Then, mats could be used for the floor. Elaborately

prepared mats may at times be used instead of carpets. If mats are used for these purposes there is bound to be an improvement in the make.

Pottery is another industry that women have taken to. There is much scope for beauty here. And good pottery is of great use. But the average piece of work to-day is of very inferior quality. If the standard of its quality is improved,

this industry ought to be a success.

The cocoanut palm provides various forms of occupation. Eikle baskets and cocoanut-shell spoons have a good demand. The cocoanut shell is converted to many other uses. These shells when finely carved are used as ornaments. The cocoanut husk is made into fibre from which rope and brooms are made. All these could be done,

and are being done by women.

An industry that could be followed by women with very good results is the weaving of cloth. The hand-loom is an easy instrument for a women to manipulate. Women should succeed in this more than men, for they are more nimble with their fingers. Any woman who knows to use a needle or a bobbin could learn the intricacies of weaving in a few weeks. Dusters, towels, etc., could be made with little labour and small expense, with experience it may be possible to weave sarees of fine material as well as saree trimmings. This industry would give women better and quicker returns than many others.

Sinhalese embroidery is practically dead art. If its distinctive features could be revived, it may be turned to suit modern purposes. Hand-bags, cushions and curtains could be made out of this type of embroidered work. This would not cost so much as the article that is imported. This should be improved so that it may be possible to work out a distinctive kind of embroidered sares

called the Sinhalese embroidered saree.

The making of gold and silverware and jewellery is not an impossible work for womer. Making jewellery is, I think, an occupation suited for women, for it is women that consciously or unconsciously contribute to the beauty of this work. Our women should develop this industry by submitting new patterns and designs to the workers. And we should give every encouragement to goldsmiths to recover the lost, intricate loveliness of our ancient necklaces.

Lacquer work is an easy occupation for womer. Lacquered brushes, photo-frames, candlestands, boxes could be made beautifully. Necklaces and curtains could be made from olinda and other seeds. The multi-coloured shells that adorn our sea-shores could be formed into pretty chains and boxes and curtains.

All these could be done by women with a little guidance. But it is not enough to tell them how to do the work. It is necessary that a market should be found for the sale of their goods.

# The Expressiveness of Indian Art.

Of the six valuable lectures on the Expressiveness of Indian Art, delivered by Dr. Miss Stella Kramrisch at the Calcutta University, which we hope will be published as a booklet, the last three, on "Space", "Rhythm" and "Evolution: the Historical Movement", are published in the December number of The Calcutta Review. It is difficult either to summarise or to sample them The following passages may, however, serve to give some idea of the lecturer's method of treatment:

Small children are fond of glittering things. They want to seize the ornaments of their mother when she comes near to them and they want to seize the moon. To them distance does not exist and whatever attracts their interest, is within their reach. They had no depta yet.

Grown up people see that their hands are near and that where the sun sets is far away. They see that big tree behind the bush and the mountain in further depth.—But do they see it?

Physiclegically the eye has no faculty of perceiving cepth and the objects appear to it as coloured surfaces only, and the world is a curpet, woven in manifold colours.

When the child for the first time gets hurt against the table, it comes to know of the existence of the table and experience tells it not to go too near.

Depth, therefore, is the dimension of actual reality and we know of it by practical experience. Space, however, has depth for its chief constituent. Without the latter, it shrinks down to surface.

An age,-where practical experience was held to be the standard of civilisation, -found the law of perspective and how to apply it to art. From the 15th century onwards, perspective as a means of giving clear impression of the situation of objects represented in a picture, was made throughout Europe the standard of appreciation. This law has for its contents the proportion in which the size of objects decreases, while their distance from the spectator increases. Ferspective in this sense is purely mathematical. Mathematics consciously separates space and time: actual reality, however, as well as art contain space and time in insoluble fusion. Perspective, therefore. has its purpose where an objective result is aimed at for further utilisation. But art has no further use but its own existence and is independent of perspective.

The East, different from Post-Renaissance Europe, never investigated the scientific connection between reality, empirical knowledge and eye-sight. Still, the eastern artist fairly pays the price for having his intuitions of space aroused

through sense. That is to say, they are subject to whatever variations may be necessary for the proper business of his vision and he tries with utmost sincerity to design that vision.

#### Buddhist Vihara and Sarnath.

It is good that Buddhism is coming again to exert influence in the land of its birth. In November last, Sir Harcourt Butler, as the Governor of the United Provinces, laid the foundation stone of the Buddhist Vihara at Sarnath. In doing so, he said, in part, as reported in The Maha-Bodhi and the United Buddhist World:

It is very meet and proper that a shrine should be raised here to remind pilgrims and other visitors that this is hallowed ground inspiring the reverent devotion of some hundred millions of men. The Archaeological Department have excavated the site with great skill and attention and have collected the treasures found The beautiful lion in an admirable museum. capital, one of the wonders of the world, the stone railing, the sculptures and the inscriptions are treasures for all the world. They stand to remind us of the transitoriness of human phenomena, and the permanence of those great spiritual truths which have ruled and guided the hearts of men in every age and in every clime.

#### The Lot of the Young Bride.

The condition of society and customs vary so much from province to province in India and even in different parts of the same province and among different castes, that it is not easy to say of what province, district or caste Mr. Bhagat Ram writes in the following passage taken from *The Jaina Gazette*:

In some countries the custom is that the young married couple, forsaking their respective parents' homes, establish a new home of their own, but in India only the girl has to make such a sacrifice, for she leaves her home for her husband's parents' home.

Before the performance of marriage generally the parents' chief desire is to see their sons married. With great anxiety they await for the moment. So in order to attract the attention of girls' parents they often try to make a greater display of wealth than is really theirs. When an engagement is made, many a boy's parents begin borrowing from here and there the things required to enhance the vain pomp of the marriage. At last the time of marriage comes and a scene of

cruel deception takes place. The very jewels and ornaments which are to be presented to the girl are often the borrowed property of others. The golden and silver articles are now arranged on a big tray and, in the presence of the Panchayat and marriage party, are shamelessly presented to the girl. Alas! the poor girl is thus deceived. When the marriage rites are over, and the girl goes to the home of her father-in-law, the whole scene changes and all the beautiful articles begin to disappear. The jewels and ornaments are one after another taken away; sometimes even those presented by the bride's parents are also removed. Thus in broad daylight the married girl is robbed of all her Stri-Dhan. The poor young bride, feeling sad under this cruel treatment, inwardly curses all those who have been spectators and parties to this deception practised in the name of religious rites.

When a man raises his voice against such selfish and unjust practices he is often met with such an excuse as "Sir, in family life such things had to be done." What a great pity that our Hindu people do not hesitate to introduce trickery and fraud even into such sacred matters as marriage. Under the cloak of fair words such as "family life" and with much circumlocution they try to deceive themselves and others.

#### Buddhism and Indian Women.

Mr. Haripada Ghoshal's paper in *Pra*buddha Bharata on the position of women in the Buddhist age contains much interesting information. For instance, we read:

The number of Bhikkunis was very small compared with that of the Bhikkus, but they were accorded a very high place in society. We hear of their learning, intelligence and influence in society from Sanskrit books like Malatimadhava. The Bhikkuni could become a Samanera, even she could rise to Arhatship. We also hear of the erudition and intelligence of Khema and other Bhikkunis. The Therigatha of Sutta Pitaka was written by very many Sthavira Bhikkunis even in the life-time of Gautama. Many of the Gathas are beautiful and prove the piety and intelligence of these ladies. They expounded the high ethical truths and lessons of Buddhism and many Bhikkus and Bhikkunis came to hear them. In Theri Bhashya has been mentioned the name of Soma, daughter of the court-Pandit of Bimbisara, who rose to Arhatship by meditation and culture.

Those women who had renounced the world with all its joys, and took shelter at the sacred feet of Gautama Buddha, were highly cultured and many of them acquired a true inner vision.

Buddhist literature contains many examples

of exalted womanhood, and though the weaker sex were at first strictly kept outside the pule of the Buddhist church, they slowly but surely gained a high and honourable place as the most efficient instruments for strengthening the solidarity of the religious organisation and successful propagation of the new faith among the multitude.

The tremendous wave of Buddhism reached all the strata of society. Its educative value was immense. The royal household and the families of big merchant-princes, middle class men and humble mechanics could furnish examples of typical women, and this goes to prove that culture and education, rectitude and piety, liberality and charity were not restricted to the women of any particular class, but they permeated all sections of people. When Buddha became weak and powerless after six years of hard penance, Sujata appeared before him like a sweet ministering angel and offered him delicious food with adoration. The Lord gratefully accepted her offer and blessed her for the fulfilment of her desire. The charming and bright-eyed Ambapali came to adore him while he was staying in her mango garden at Vaisali. Behind her fascinating and bewitching exterior, Buddha detected a pious heart. He eradicated the root of her impious thoughts and turned her from the path of unrighteousness to that of virtue. Buddha accepted her invitation to a dinner at her house in preference to the invitation of the Licehavis. She dedicated her garden-house to the Buddha and the Sangla. Bishakha invited Buddha with all his Bhikkus to a dinner at her house, and intimated her desire to give clothes to the Bhikkus in the rainy season, to feed 500 Bhikkus through all her life, to offer diet and medicine to the sick, to establish an Annachhatra where Sramanas would be free y supplied with food, and to give cloth to the Bhikkunis when they bathed naked in the river incurring the ridicule of bad women. Buddha granted her desire.

Women were married after they attained age, and there appears to have been some freedom in their movements, Bishakha was married to Purnabardhan [at the age of fifteen. Widow remarriage was: in vogue not only among women of lower castes (Utsanga Jataka), but also among higher classes (Ashatrup Jataka), boys were not married before they were sufficiently grown up. Love-making in the modern sense was not unknown. Girls were not given in marriage before they attained the age of puberty. Buddha himself married the daughter of his maternal uncle. This custom was in vogue in royal families, especially in the Sakya race. Many sought the hand of Yasodhara after Gautama's Prabrajya, and were candidates for her love, but as she had implicit devotion in her husband, she rejected their overtures and turned a deaf ear to them ( Chandrakinnar Jataka). As sanctioned in the Parashara Samhita a woman could take a husband for the second time in the event of her first husband's death, if he proved unchaste, if he were a eunuch, if he renounced the world or was excommunicated. Fallen women were not given up as lost. The story of Ambapali illustrates Buddha's kindness and sympathy for women dead to society, and shows that those who had strayed away from the right path in moments of weakness due to our common human nature can be won over and their life made useful to society instead of subjecting them to eternal damnation.

### Popular Mistakes in Feeding.

In Health and Happiness Eustace Miles considers a few of the commonest mistakes in feeding.

First and foremost may come, as Dr. MacCarn has so repeatedly pointed out, the vast amount of devitalised starchy and sugary food (white flour, bread, confectionery, and so on ) that is consumed to-day. The sailors on the "Kronprinz", cating abundance of the so-called Caloric-foods—foods that are sail to provide ample units for fat and heat and energy—became weak and ill. Among other reasons they needed the precious "salts" and vitamines that would have been supplied by whole cereal foods, or by fresh ripe fruits or fresh green vegetable materials.

Dr. MacCann, I think, over-emphasises the deficiency of "salts and vitamines"; I consider that the excess of starch and sugar, especially when it is taken in a pappy form that discourages mastication, is an equally serious matter.

A second error in popular feeding that is extremely common, is the use of so many stimulants and condiments.

Many authorities-Sir James Cantlie is among them-are against the taking of milky foods, such as-rice puddings, at a meat-meal; and the strict Jews are against this, as well. Nearly all authorities, I believe, are agreed that cooked fruits should not be eaten after cooked meat, nor after cooked vegetables. But aside from such special faults, there is certainly too great a variety of foods and flavourings at the same meal, on the tables on most of those who can afford such variety. I have found that, almost wherever well-balanced one-course meals have been fairly tried, people soon are satisfied, and feel far fitter for work or exercise after such a meal, than they used to feel after the ordinary two-course or threecourse meal. Personally, I seldom have a two course meal more than once a week.

The habit of drinking at meals unless the mastication of foods is very thorough, is another pernicious mistake that millions make. The food is

swilled down almost untested and uninsalivated; and this is a very common cause of fermentation.

Closely akin is the habit of fast eating or "golloping".

# Health of London and of Calcutta and Bombay.

The same journal notes :--

Reuter despatched the following telegram

from London a few days ago:

"Health statistics for London show that the past wet summer has been singularly free from epidemic. The death rate has remained very low ranging from 8.3 per thousand in the first week in September to 9.7 in the last week of September."

So, it may be said, that London has almost solved the very difficult problem of the health of a densely populated large town inhabited by millions. Here is Calcutta, another large town in the British Empire. Both London and Calcutta are administered by almost the identical English method. But the mortality of London during September was just one-third that of Calcutta. And the population of London is at least seven times as great as that of Calcutta. Or, rather, to be exact, according to a recent statistics published efficially in London, the exact population of London is at present 7480201. In greater London in the last decade the population has increased by at least half a million. In comparison with Calcutta as regards popular health, London may be called a health resort for sickly and convalescent people. No wonder, the mortality figure of Calcutta is very large. Its conservancy arrangements, the congestion of people in ill-ventilated, ill-lighted houses without sufficient air and water-all these jointly and severally account for the unhealthiness of Calcutta. But the health condition of Bombay and other large towns is still more bad. Though Calcutta is not in itself a healthy city, yet in comparison with Bombay, Calcutta may be regarded rather as a health resort. Very recently we dwelt on the appalling infant mortality of Bombay. How long are we to endure such apathetic treatment in the hands of those entrusted with the sacred duty of preserving the health of the cities, towns and villages of India?

#### Good Work Irrespective of Pay.

Those who will not pay adequately for good work have no right to expect it. At the same time, it is best for the worker to do the best he can, no matter how much he is

paid, as the following from Ram Sukh Das College Magazine illustrates:

"We do not do our best, because we receive less pay" is often heard from persons working in various lines of work. These persons do not realize that by putting hasty, poor or blotched work they are spoiling their habits or character. "One has no right to demoralise his own character by doing slovenly or blotched work simply because he is not paid much." The following beautiful and true story would amply pay reading:—

"Judge M....., a well-known Jurist, says that he once employed a young man to mend a fence and told him to use rough unplained boards, not to try to make a neat job, because he would pay

him only a dollar and a half."

"Later the Judge found the man carefully planing the boards and doing a very fine job. Supposing that he would try to collect much more than a dollar and a half, he ordered him to nail the boards on the fence, rough as they were, and passed on. The young man paid no attention to the order. He did the best job he could. When the Judge returned he was angry and said to him, 'I told you this fence was to be covered with vines. I don't care how it looks.' 'But I do,' said the Carpenter. 'How much do you charge?' said the Judge. 'A dollar and a half,' said the Carpenter. 'Why did you spend all that labour and pains if not for money?" 'For the job Sir.' 'But nobody would have seen the poor work on it,' said the Judge. 'But I should have known it was there," the young man replied.

"Ten years afterwards the Judge had the awarding of a contract for several large public buildings. 'Among the bidders', he said, 'I recognised my man of the fence. I gave him the contract and it has made a rich man of him.'"

But even if the carpenter had not become a rich man, his skill and character were and would have remained in valuable possessions.

#### Water-Power in India.

We read in the Indian and Eastern Engineer:

Lecturing last month before the Royal Society of Arts on "Water-Power in India," Mr. J. Willoughby Meares lamented the fact that the survey which he had conducted was moribund. This he attributed mainly to the transfer of the subject to the provincial Governments and to the Councils pouncing on certain sums reserved for the survey. They were not enthusiastic regarding the development of industries foreshadowed by the Industrial Commission.

Sir Thomas Holland who presided, said that he could sympathise with the point of view of irrigation engineers fearful lest water for power might deflect control of water for fertilization. India would always remain mainly agricultural. Though eager for India's inlustrial advance he would prefer to see no marked development of manufacturing industries if the price were to be the loss of efficiency of agriculture, but he did not believe that this was an alternative. There was room in India for both irrigation and the hydro-electric engineer and the latter could contribute directly to agricultural progress.

A complete water-power survey is undoubtedly needed for India. But a greater and a prior necessity is the power to see that water-power and all other resources of the country are exploited, not by foreign capitalists but by Indians themselves.

### Transparent Rubber.

The paragraphs printed below are taken from the *Indian and Eastern Engineer*.

Transparent rubber, rubber as clear as glass and still elastic, is the hoped-for achievement of the industrial research chemists connected with the British rubber industry, says *Every-day Science*. It is indeed stated that the achievement is within sight; soft, transparent rubber has been produced and further research as expected to lead to the production of a hard variety.

That, of course, is not the whole problem. It has to be proved that the rubber-glass will retain its qualities and not lose its transparency under the action of strong light, and then a method of manufacturing it at reasonable cost has to be worked out. To the layman the task of turning the native rubber, dull black and apparently invincibly opaque, into a substance as clear and transparent as glass seems fantastic, but there would be an immense reward for success. The uses of an elastic unbreakable glass are almost innumerable-motor-car windscreens and windows. and surgical and medical utensils are two or the most obvious and most profitable. Success would make to flourish a great imperial industry that is now stagnant and add a great triumph to the alliance between industry and science.

### Industrial Importance of India.

In a speech at a meeting of the League of Nations, Lord Chelmsford urged the

claims of India as one of the eight states of chief industrial importance. In the course of this speech he said: "At the same time India's claim does not rest solely on a population basis, India has a railway mileage practically identical with that of France, greater than that of Germany, and markedly greater than that of the United Kingdom; her maritime workers (141,000) outnumber those of any other member of the labour organization except the United Kingdom; she is one of the large world producers of oil and manganese; industry is markedly more her cotton important than the cotton industry of Italy, Belgium, or Japan; her jute industry as no parallel, and her mills supply the world with packing materials; her coal output is very close to that of Belgium, and only slightly inferior to that of Japan. In the committee's 'Table of absolute unweighted criteria' India stands fourth although the population figure on which that Tuble is based has been shown to be very seriorsly under-estimated."—Indian and Eastern Engineer.

This was just the thing for an Indian ex-Viceroy to say. But what has the British Government in India done (1) to make the Indian labourer a well-fed, well-clad and wellhoused human animal, and (2) to make a man of him, well-educated and able to take care of his own affairs and those of his country?

# Price of Petrol in India and Abroad.

We read in Indian and Eastern Motors that all petrol consumed in Burma and India pays an excise-duty of six annas a gallon, but no tax is levied on petrol exported from Burma to foreign countries. The coasequence is,

Petrol produced in India is valued by Oil Companies at less than two annas a gallon for the quantity exported to foreign countries and at twenty-six annas per gallon for the quantity consumed in this country.

Tabular statements are given showing that if the large quantities exported had been taxed at the same rate as in India, Government could have realized Rs. 4,31,-21,485, What does India gain by this sort of charity to foreign countries?

# Agriculture and Other Industries in Germany.

The Collegian states that in September last Sir Ashutosh Chaudhuri visited many institutions and factories, etc., in Germany.

#### AGRICULTURE IN GERMANY

Geheimrat Dr. Buecher, president of the Reichsverband der Deutschen Industrie (Federation of German Industries ) and Kommerzienrat Dr. President of the Reichsverband der Deutschen Chemie (Federation of German Chemical Works ) had long discussions with Chaudhuri in regard to India's economic development. "India must have to devote her special attention to agricultural improvement," said both of them in different connections. "Not until the wealth of India has been developed in agriculture, can Indians think of making appreciable progress in industry or compete with industrial powers like America, England or Germany. The history of German farming and dairying is a record of the difficulties through which Germany's scientists had to pass on account of the small sizes of German landholdings as well as the superstition of German peasants. The engineers and chemists of India can well take an encouraging hint from this record of modern progress as exhibited in Central Europe."

#### Message from Haber, the Chemist

In one of the interviews Geheimrat Dr. Haber, the physical chemist of the Kaiser Wilhelm Institut, who is world-renowned because of his manufacture of synthetic ammonia from the atmosphere, said: "Sir Chaudhuri, we Germans know very little of India. Indians should station in Germany some individual or group of individuals who can with authority speak for India and interpret Indian institutions and movements in culture to German societies or individuals as the need may arise. Intercourse between the peoples of India and Germany would then become easy."

#### THE CHEMICAL WORKS OF FRANKFURT

Frankfurt-on-the-Main, the birthplace of Goethe, is famous to-day for its *Chemische Fabriken*. Here Chaudhuri was welcomed by Dr. Plieninger, Director-General of aniline factories. "Indians are very reliable business-men" said the distinguished German commercial authority, "this conviction has grown in us with our long experience."

### Items About Germany

The following paragraphs are taken from the same paper:

" Indian Meteorology in German Schools

"German boys not older than thirteen or fourteen years seem to know more of Indian physiography than University students in India," says Miss Dwarakabai Bhalchandra, Assistant Lady Superintendent of Normal Schools, Amraoti. In one of the schools visited by her in Berlin she attended a class where the amount of rainfall in India was being discussed by the students, the teacher serving only to manage the conference as chairman. The employment of charts and graphs as well as the working out of figures from statistical tables are quite familiar to the young learners.

# "GERMANY'S OPPORTUNITIES IN INDIA'S OVERSEA TRADE"

The Export and Import Review (Auslandsverlag, Berlin, September 1922) publishes a lengthy illustrated article on India's foreign trade and Germany's chances therein by Benoy Kumar Sarkar. In this the "Special India Number" of Germany's foremost trade journal in English it has been suggested that young Indian chemists and engineers should be given facilities in Germany to work as apprentices in the first class manufacturing and banking houses.

#### ART JOURNALS IN GERMANY

Germany has a number of art journals of the first rate. Die Kunst is published at Munich, and the Zeitschrift fur Aesthetik und allgemeine Kunstwissenschaft at Stuttgart. The Leipzig publications are Der Cicerone and Monatsheft fur Kunstwissenschaft. At Berlin are published Kunst und Kunstler, Die Kunstwelt, Die Kunstchronik and Repertorium fur Kunitwissenschaft. The organ of ultra-radicalism in fine arts (including music, poetry and drama) is Der Sturm (Berlin).

#### SAXONY AS INDUSTRIAL REGION

Indians passing through Germany are making it a point to visit the textile, embroidery, engineering and ceramic industries of Dresden, Leipzic and Chemnitz, three of the strongest industrial centres in Central Europe. Saxony, peopled as it is by five million inhabitants, counts 600 per square mile. In an area of 8300 square miles there are 2100 miles of railroads. In other words every 100 square miles is intersected by 25 miles of railway.

#### Aundh State.

The Collegian gives much interesting information regarding Aundh State in the Bombay Presidency.

#### AUNDH, A WEIMAR IN BOMBAY PRESIDENCY

The recent tour of investigation undertaken by P. A. Inamdar (Minister of Education and Industry in Aundh State, area Satara, Bombay) has served to create the interest of select circles in Denmark, Holland and Germany in the many cultural activities which characterise this enlightened little Weimar of South-Western India. For the entire population which is numbered at only 70,000 with an income so slight as Rs. 3,50,000, this Indian State has made education free and compulsory, both as regards boys and girls.

#### STATE IDEALISM IN AUNDH

Glass industry and iron foundries have been founded at Aundh with State aid. The State Art-Library seeks to collect books on European masterpieces while rare specimens of ancient and mediaeval Indian paintings constitute a special feature. The cattle exhibition which takes place every year at Aundh as well as the industrial township which has been laid out with electric light and other modern equipments are also being recognized in Europe as evidences of State Idealism for which larger Indian Kingdoms like Mysore and Baroda are wellknown in the lesser states of the modern West.

#### THE CHIEF OF AUNDH

The Chief, Bhavan Rao, is himself a painter whose works have furnished 300 decorative pieces to the temple of the city and 60 illustrations to an edition of the Ramayana. As singer he takes an active part in the annual Kirtan (musical) festival and is naturally a man of the people. Of late he has come to be known among the savants of Europe and America for his having founded the Society for a critical edition of the Mahabharata (under the auspices of the Bhandarkar Oriental Research institute, Poona).

### Ancient Racial Antagonisms.

"Historicus" gives in the Rajaramian in parallel columns descriptions, from Megasthenes and from the Ramayana and the Mahabharata, of noseless men, one-eyed men, one-legged people, mouthless men, animalheaded people, and races with monstrous ears, and observes:—

These illustrations of the extraordinary descriptions of the so-called Rakshashas, Nishadas, cannibals, peoples of the northern mountains and some of the neighbouring islands of India, are sufficiently numerous to point out the spirit of ridicule and the love of the fabulous inherent in every people. The Chinese even up to this day call themselves "The Celestials," the Greek baptized all non-Greeks as barbarous, the Anglo-Saxons named the Old Britons Welsh, and the same story may be told of other peoples. Even in these days, the Eur-American masses

of the cannibals, the negroes of Africa and the inhabitants of India. The Germans who in the pre-war days were universally respected for their culture, are now frequently remembered as Huns or Boches. So if the Aryans styled the non-Aryans as Barbars, Mlechhas, etc. and indulged like every other ancient and modern people in monstrous misrepresentations, there ought not to be anything extraordinary in these accounts. Men of every race look upon themselves as the paragons of nature. It is probable that the negroes are not backward in ridiculing our physical features, manners and morals.

#### Indian Timber

Indian Industries and Power rightly thinks that

The Indian Timber trade is in a remarkably depressed state. With all her mighty forests, abounding in some of the finest types of wood in the world. India not only does not provide the world with timber that is put to commercial use, but has herself to import in very great quantities in order to obtain wood for her own requirements. The greatest difficulty in the way of a fuller development of India's timber resources is the inaccessibility of her forests. While the Himalayan slopes are covered with forested areas, the rivers are narrow and obstructed and the greatest difficulty offers in conveying wood, even of the smallest sizes, to ports of export or centres of manufacture. Until something can be done to afford transport, India's timber trade, we fear, must continue in its present state of backwardness. It is a great pity. For undoubtedly a vast source of revenue is lying fallow. The accessible timber on the other hand, is not of the best kind. Instead of being upright and straight the wood is bent and crooked, due largely, we gather, to the depredations of the peasantry upon the fringes of forests. It is almost a scandal that India should import wood for matches and pencils—such common wood as that-when the country possesses some of the finest forests in the world.

# Special Trains for Inward Foreign Mail

In Labour "Blue Bird" draws attention to the waste involved in carrying the inward foreign mail by special train under all circumstances.

Thirty years ago and more recently a special train was only used on occasions the mail steamer was due to arrive two hours after the schedule time for the mail train to leave, and the special the mail train, usually Allahabad. What objection is there to a return to this procedure—more especially as it cannot cause much, if any, inconvenience or loss? Mail trains travel much faster than they did 20 years ago, thereby appreciably reducing the transit from Bombay. I commend this question to the attention of the Peoples' Representatives—more especially as economy is imperative and we have the Inchcape Committee at Delhi.

# Functions of Departments of Industries.

In the Journal of Indian Industries and Labour Mr. A. Y. G. Campbell makes some suggestions regarding the functions of provincial departments of industries, and summarises some of them as follows:—

The principal aim of the State should be to facilitate the development of industries by private enterprise.

Industries may be classified as primary, secondary or manufacturing and subsidiary.

The requisites of an industry may be divided into material and human; and the measures to be adopted for the supply of each of these fall into two classes, general and special.

The material requisites are provided, in general, by subsidiary industries and by domestic and foreign trade and commerce. Subsidiary industries are of such importance that they are usually dealt with by special departments in India. Similarly, the general preparation of the human agency rests with the departments responsible for general education and health and welfare. The director of industries should be in close touch with all these departments.

It is desirable that the application of electric power to cottage and rural industries in India should be investigated.

### Food Exports from India.

Mr. Praphulla Chandra Basu does not favour the control or prohibition of food export from India irrespective of circumstances. Some of his reasons will appear from the lines extracted below from the Journal of the Indian Economic Society.

re Public opinion in India now, so far as it is articulate, mostly supports the present measure of stopping export of sood-stuffs from India. Everybody will sympathise with the sentiment behind the demand, viz., that India should be free from the menace of high prices of food-stuffs

before these are sent out of the country. But the solution is being attempted by a short cut which is neither practical nor calculated to bring about the desired consummation. It has been urged that at present India produces just enough for her own consumption and little can be spared for export, that if the export be stopped there will be food-stuffs available for the whole population and that the price would materially fall.

At the outset a fallacy is patent, viz., that the quantity of food-stuffs would remain the same even when the prices are made to fall by State regulation of export. Every body knows that the cultivator, like all other producers, invests his money and labour on the land up to the margin of profitableness and that every fall in the price is bound to raise that margin and The greater reduce the output to that extent. the proportion of the output at the margin to the total output, the greater must be the reduction by a fall in the price and the greater the probability of prices soaring higher than the present And in all old countries—and India certainly is one—the marginal output is very great.

But this argument would not hold good with those who assert that now profiteering is going on and the margin is much above what is justified by the prevailing prices. This, if true, can only be temporary and therefore should not be made the basis of a permanent policy of restricting export. Even if it be wanted as a temporary measure there are grave dangers. It cannot be too constantly kept in view that land in India, as perhaps everywhere else, does not produce food crops only, but other crops which have a high money value. The demand for these is rising Any restriction on export in the world market. of foodstuffs will, by lowering prices, drive the cultivator to grow money crops in larger quantities and foodstuffs only for his own needs.

I shall take the case of Bengal with whose conditions I am intimately acquainted. Already Southern and Eastern Bengal grow predominantly money crops, and Northern and Western Bengal particularly Northern, are following suit. The process would have been much faster and more manifest if the cultivator, like his competer of Canada or the United States of America, were intelligent and educated to respond quickly to a world movement of prices. This ignorance helps us to get our foodstuffs at the present rate; otherwise it would have been higher still.

#### Qualities.

In the Allahabad University Magazine, Mr. E. A. Wodehouse says:

Ideals are attained by growth, and not ly leaps; and the mere sense of having achieved a humble success, of having made some excellent though unpretentious quality inalienably our own, will itself be the strongest incentive and encouragement to loftier flights. Better the small success than the great failure—on this condition, that out of the small success we plan a greater success to come. And so let us choose first the qualities with modest names, and be content to build these safely into our natures, before ve venture to lay hands upon the Dictionary of the gods. The quest of ideals, and more particularly the scientific quest of ideals, is a matter of applied and experimental psychology. In order to charge ourselves effectively, we must know oursel-es effectively; and the greater our knowledge, the less danger will there be of that tragic attitude towards failure, which is so often the penalty to those whose insight is greater than their pover of will. To lighten this tragedy, to bring encouragement and renewed energy by the simple expedient of revealing things in their true proportions, to show that no failure is really fullure where there has been effort, and, lastly, to show how, in future, such effort may be more skilfully and economically, and hence more successfully applied, is the whole object of what I have called, for the purposes of this paper, the "Scientific Quest of Ideals."

#### Economy in Railway.

The G. I. P. Union Monthly correctly remarks:

The Indian standpoint is diametrically oppose l to that of the European. The European holds fast to the belief that without the European element in the superior grades administrative efficiency is bound to suffer. As Europeans cannot be otherwise expected to pass the rest years of their life in this land of exile, they must be induced to come by substantial monetary remuneration. The Indian, however, firmly believes that efficiency can best be maintained by having a well-paid and contented subordinate staff and by Indianising the superior posts. The sense of statisfaction among the subordinate staff will obviate the necessity of a complex and over-lapping machinery at the top, and the Indianisation of the superior posts will lead to a considerable reduction of expenditure.

Even the Acworth Committee in their report observe that "None of the highest posts are occupied by Indians, very few even of the higher.' They are constrained to observe that the demand for the Indianisation of the superior posts is a "natural grievance." They agree with the Railway Board in desiring that the grounds for it should be, as far possible, removed.

#### Racial Distinction on Railways.

The following tabular statements are taker from the same railway organ.

			, o						
Position.			Anglo-Indian. Pay.			Indian Pay.			
Station Master. Assistant Station Master. Guard.			$395 \\ 325 \\ 210$			85 to 150 85 130 45		pay work	is equal for equal on the P. Ry.
Ticket Collector. •			75					٠. ٠	. 1., 20,
	•		Superior E		$ing \odot$	fficers	·.		
No. of Officers.	Positi	ions.	Europ: Anglo-E		India	uis.	Salary.	Percentage	of Indians.
1	Head of Depa	artment.	ໍ 1		0		3000	0 per	r cent.
$\overline{2}$	Deputies.		<b>2</b>		0		2150		r cent.
$1\overline{5}$	District Officers.		15		C		1625	0 per cent.	
43	Sub-Division				4		1225	10 per	cent.
61			57		4				
			Subordinate	Engine	ering	Offic	ers.		
10	Subordinate	Officers.		10		0	500	(	per cent.
10	do.	do.		9		1	460	10	, A
10	do.	do.		8		2	385	25	1
23	do.	do.		18		5	325	2	
26	do.	do.		15		11	265	444	1
27	do.	do,		14		13	190	48	3 per cent.
							•.		
106				74		32		•	

#### The Standard of Living in India.

Writing in The Mysore Economic Journal Mr. Madan Mohan Varma tells us:

To understand the causes of the great difference between the high standard of living in the civilized countries of the West and the low standard of living in India we have to go deeper than the surface of "economic condition". We have to study the very "ideals" and not merely the "resources" of each. For who can question the concentration of varied and plentiful material resources in the great land of India or the intelligence and capacity of its people. But the ideals that most of the best brains of the East have pursued are different from those that most of the best brains of the West have. The former have mostly cherished the wealth of the 'other world' in preference to the wealth of this world; they have had the renunciation of wants as their ideal while the latter have generally glorified in the multiplication of wants. And we find the effects of this difference of outlook in their different conditions of material development and in their different standards of living.

But why are we unhappy now? Obviously we have drifted with our own ideals, and why are thirty millions of us distressed at our "worldly" poverty? And further more, what of the "untold wealth of India" in days when India was at the height of her spiritual civilization? How to explain the combination of spiritual and material development of the 'golden age' of India—proved by study and modern enquiries beyond a shadow of doubt—and the combination of spiritual and material poverty of the India of the present day?

He prefaces his answers to the questions

thus:

The existing notions about the 'ascetic' idealism of the ancient Indians, though excusable, based as they are on superficial thought rather than on deliberate misinterpretation, are grossly exaggerated. Says Aurobindo Ghosh: "There was never a national ideal of poverty in India, as some would have us believe, nor was bareness or squalor the setting of her spirituality."

So we see that not all our ancients were careless with regard to wealth. Not all and this is an important point. Asceticism might have been—in fact was—the creed of a section of the people, but it was never the creed of the whole of India. It is true that many good men used to subordinate their earthly wants to higher pursuits, but these higher pursuits consisted not merely of retired contemplation but often of ceaseless activity in the cause of the poor and the ignorant. Renunciation of "wants" may have been their ideal but renunciation of 'activity' was never the aim of most of them. Therefore was India wealthy and prosperous.

It was when the ancient doctrines were misunderstood and misapplied that our prosperity declined. On the one hand many of our people forgot their Dharma, and identified spirituality with abstention from action, forgetting the warning of Sri Krishna. "Man winneth not freedom from action by abstaining from activity nor by mere renunciation doth he rise to perfection. On the other hand, what was the duty of a few—renunciation—made the false appearance of an ideal for the general people, who obtained it in the form of inertia, for they were incapable of higher spiritual understanding.

#### The India Tree-Pipit.

Regarding the Indian Tree-Pipit, we read in the Agricultural Journal of India.

The late C. W. Mason examined the stomach-contents of sixty-seven birds at Pusa and Mr. D. Abreu those of three birds at Nagpur and in all these seventy cases the birds contained seeds of weeds, injurious or neutral insects, and a few small snails. From an agricultural point of view, therefore, the Tree-Pipit may be put down as a decidedly beneficial bird, in spite of which fact it is commonly sold in the markets as an "Ortolom".

#### Record Milk Yield of a Crossbred Cow.

J. Matson writes in the Agricultural Jour-

nal of India:

Mr. Power, Manager of the Military Dairy at Lucknow, reports conclusion of the fifth lactation of Edna, the heaviest yielding cow of the herd, with 15,324 lb. milk in 360 days. She is being dried off now as within 2 months of her next calving.

Edna is sired by "Sea Lord", a Friesian imported from Australia in 1912. Her dam was a Hariana cow whose best yield was 2,248 lb.

in 337 days.

Edna first calved in March, 1917, and her lactations are as follows:—

lb.			Days
$6,\!521$	 ٠		438
6,750	 		225
7,031	 •••		245
10,345	 	•••	374
15,324	 		360

In the lactation now finished she gave in short periods of—

7	days	 	 623	lb.
	days		 2.388	lb.

## FOREIGN PERIODICALS

# Dr. Newton on Rabindranath Tagore

In an article in *The Atlantic Monthly*, entitled "Preaching in New York" by Dr. Joseph Fort Newton, we find the following paragraphs:—

November 22.—Took tea with Rabindranath Tagore at the Algonquin Hotel, and feel almost as if I had been talking to another Man of the East, who wore a tunic and turban in Galilee. His Oriental robes, his domelike forehead, his long iron-gray hair, his beautiful dark eyes, made him look like a figure that had stepped out of the pages of the Bible. As he talked on, speaking with exquisitely soft voice in the English accent I remembered how, when Yeats sought to find some one with whom to compare Tagore, he went back to a Kempis. Rather he is a kind of blend of Whitman and Francis of Assisi-a poet to whom the law of life is love, comradeship, joy, with much else hidden in those deep eyes which we of the west can hardly know. Vividly I recalled my first reading of Song Offerings, and the wonder of it-like floating, far-off music, touched by a wistful elusive sadness, yet with hints to remind one of the Song of Songs, its imagery as tenuous as filmy smoke-tapestry,—and how, later, I had a happy argument with Alfred Noves as to whether it was poetry at all or not.

Alas, to-day I heard a new note of pathos in his voice, the echo of a great heartbreak at thought of the chaos of the world and the tragedy of India. It is a sadness hard to know from despair deepened by his glimpse of our metallic, regimented civilization in the West, and the tide of materialism and narrow nationalism now flowing. Only the Sons of the Spirit—the Poets—have the secret for the healing of humanity, and their voices are not heard in the hoarse rancor of to-day. 'God is wanting,' he said; and until we find and serve Him, knowing that He cares more for a brother than He does for an empire, there will be no recovery from the bankruptcy, of constructive faith and vision we have suffered. 'May He give us the beneficent mind,' he added, quoting from the Upanishad; and I went away under the spell of a great spiritual personality, whose charm is no more to be uttered than the ecstasy of spring mornings, or the light that lies on purple hills.

# "Old Man Bad Habit Burned at Stake."

Boys, young and old, will find the following paragraph, with the above heading, taken from *The Playground*, interesting:—

All Towanda, Pennsylvania, gathered on a Community Fun Nite to watch the cremation of a lumpy, straw figure, known as "Old Man Bad Habit." He was covered with slips of paper, each bearing a written confession of some trouble-some habit, which old and young had been asked to bring and pin on his overalls. Everybody joined in games, and when it grew dark a match was touched to the old man. Several hundred bad habits went up in flames.

#### The Evils of Modern Industrialism.

H. Addington Bruce writes in The Century Magazine for December:—

Were I asked to name the one factor which in my opinion has counted for more than any other single factor in creating the present-day problems raised not merely by wide-spread mental retardation but also by wide-spread delinquency, mental ill-health, and nervous disease, I should unhesitatingly respond, "The application to industrial purposes of the steam-engine and subsequent mechanical inventions." Contrast the human environment before the age of machinery was ushered in and the human environment of the comparatively short period that has since elapsed. Up to the opening of the nineteenth century, which we may fairly identify with the beginning of the age of machinery, man was essentially an out-of-doors being.

Under the principle of division and specialization of labor, life became for myriads a dull routine of drudgery. Underpaid, they were forced into slum districts. Only now are we discovering that the mentality does not thrive when the organism is denied a due amount of sunlight and fresh air. Do slum-dwellers receive that due amount? Nay, do city-dwellors general receive it? In few homes is the supply of light and air what it ought to be. In addition, city-dwellers are too often subjected in their working-places to unfavorable conditions as to light, heat, and ventilation. Even in going to

and from work they often suffer as regards the air they breathe.

To the advent of machinery, moreover, must be attributed a stressful speeding-up of human activities, together with an unhealthy overdevelopment of the acquisitive and the pleasureseeking instincts. This has made, on the one hand, for an increasing materialism; on the other, for a nervous fatigue that is in itself detrimental to vigorous thinking. seriously And this holds true of all social grades from the very rich to the very poor. There is a general craving for material luxuries and pleasures, a general disinclination to think, because of a general weariness that makes it a troublesome effort to think. All the while mechanical inventions are multiplied, the cities continue to grow, the dangerous herding-in and speeding-up process becomes more and more intensified. Nor are the evils incidental to a materialistic attitude of lie confined to-day to the cities.

The remedy lies not necessarily in the destruction of large scale production by steam production but in democratising and humanising industry.

# Ideas which are Raw Materials for a Renaissance.

Mr. Glenn Frank enumerates in *The Century* the ideals which may be regarded as raw materials for a renaissance. These are:—

First, the idea of a cultural nationalism. I do not see how Western civilization can survive if it persists in its allegiance to political nationalism, which has turned all Europe into a hear-garden and maintained over the centuries a consistent schedule of periodic wars. Nationalism as we have known it must go. Patriotism as we have known it must go. And yet there is something about devotion to the fatherland which is rooted deep in human nature. Whatever else the engineers of the coming renaissance do, they must not fly in the face of human nature. There is something basic in nationalism that must be preserved. No order of things can stand that does not accord full self-determination to the spirit of a people. On the ruins of political nationalism we must erect a cultural nationalism that will convert world-politics into a competition in excellence. As I said some months ago, a world organized on the basis of cultural nationalism will retain all the color and variety, without the sins of present-day nationalism.

Second, the idea of an economic internationalism. The world is to-day an economic unit. It cannot be administered other than by something approaching a common administration. Sooner

or later the common sense of the world will recognize the obsolete elements in our present conception of sovereignty, and we shall take up our common economic problems one by one and subject them to some sort of international management. At least we shall administer internationally the fundamental rights of transit, trade, migration, and investment. We can do this without raising the bogy of political internationalism or any particular kind of league of nations.

Third, the idea of a democratized industry. Autocracy is as dead in industry as in government. There is autocracy a-plenty left in both fields, but it is a hang-over from a dead day. The stars in their courses are fighting against it. The future belongs to democracy, but to a re-examined and redefined democracy. We are coming to realize that democracy does not mean government by a referendum of blockheads. Democracy cannot afford to destroy the authentic aristocracy of superior intelligence. More than any other form of government and way of life, it requires great leadership. Democracy has had the habit of stopping leadership whenever it began to lead. Now, democracy in industry must be a democracy that works. It must be ruthlessly audited and compelled to "deliver the goods."

Fourth, the idea of a liberalized business. Again, I do not mean the emotional liberalism of the business man who indulges in worthy social policies because he wants to "uplift the poor working-man," but the sort of liberalism that realizes that the business of the future must be socially sound in order to be commercially sound. In short, I mean the liberalism that comes from the scientific rather than from the sentimental approach to business problems.

Fifth, the idea of a rationalized politics. I mean by this the placing of politics upon a fact basis. The coming renaissance will effect a marriage between research and government. The schism between facts and politics has meant a dangerous celibacy from which we suffer daily.

Sixth, the idea of a humanized education. I mean here the simple, but fundamental, idea, now beginning to be recognized widely, that the stimulation of interest is more important than the imposition of discipline, and that the primary business of education, as I have before phrasæl it, is to make the student at home in the modern world and to enable him to work in harmony with the dominant forces of his time, not at crosspurposes to them.

Seventh, the idea of a socialized religion. I mean by this that the religion of the coming renaissance will speak to society as well as to the soul. Its "scheme of redemption" will cover institutions as will as individuals. It will be not

more at home in the cathedral than in the counting-room. Its social program will be no mere postscript to its theology, but an essential part of its program. Its prophets will be the publicists of our time.

Eighth, the idea of a well-bred race. I do not mean, of course, a race that knows how to manage the etiquette of the dinner-table, but a race that has taken to heart the plain lessons of biology, and realized its ethical responsibility to the unborn.

# Government An All-important Influence.

The following passages, though quoted from *The Searchlight* of America, ought to provoke thought in our country, too.

We have not understood the greatest of all truths, that Government is the all-important influence in human life. It means more, not in sentiment, but in dollars and cents, to the average individual than do his or her private affairs. Laws more than labor, favors more than effort, determine what each of us shall possess and enjoy. Honesty and industry as common characteristics of our citizenship can be completely set at naught by governmental depravities and privileges. Peace and plenty, in the hands of ruling caste power, may in one brief regime be supplanted by civilization destroying conflict. The relations of sovereignty to society may mean black ages or glorious epochs of human happiness, and every stage between, whether applied to one nation or to the world. If all other elements were placed together, and then multiplied by ten, the importance of Government to humanity would far outweigh them all.

Nor have we comprehended that politics, in this country, is the gateway to everything gevernment has to offer or to withhold from the people. It is the only existing instrumertality through which the objects of gevernment can be translated into human welfare. That is the only legitimate object politics has—to serve as the agency for the application of moral and economic principles to the life of the people. Politics should be only the means to that end. But modern political organization has become an end in itself. This end is office and the ever-increasing spoils and perquisites and privileges of the officeholding class.

Government is public business, stupendous and important beyond the power of words to portray.

Politics has taken over this gigantic enterprise for its own aims and ends.

Politics, the servant, the incidental thing, has grown so great as to overshadow and subordinate all else in government.

### Public Opinion in A Democracy.

The same paper observes :-

In a democracy, public opinion is the great force that counts. To be effective, both in this emergency and as a permanent safeguard, public opinion must have—

- 1. Complete and continuous information as to all the processes and personalities of government; and
- 2. Adequate, up-to-date, easily workable instrumentalities through which to express the popular will in elections, legislation and the enforcement of law.

To restore and re-establish representative government through these fundamental principles, and there is no other way, will now involve a country-wide education and organization of the people, by themselves, along antipolitical lines, in a movement as big and dramatic as a presidential campaign.

### Biological and Social Evolution.

Biologically man has remained the same for the last 50,000 years or so. Even so long ago his brain was quite as large and had the same shape and general character as the human brain today. But there has been social evolution. And, Vernon Kellogg writes in The Neu Republic,

This kind of evolution could not begin until man, through the development of brain, had attained by biological evolution a capacity to acquire much knowledge, and by registering it through speech and writing, to pass it on by social inheritance to succeeding generations. This storing up and passing on of knowledge is the basis of social evolution, and social evolution became and is the basis for a rapid progress in human capacity for doing.

Now social evolution can be controlled, and it is in fact so controlled and determined, largely by man himself. His future change or progress is in his own hands. Here is where religion comes into its great opportunity and responsibility. Altruism, or mutual aid, is a recognized and powerful biological factor in evolution. The biological success of the social insects, the ants and social bees and wasps, has depended much on their adoption of the mutual aid principle.

And in man's biological success, mutual aid or altruism has played a dominant part.

Altruism is a factor in human life which can be developed and increased by a right direction of social evolution. And all the other modifications of behavior based on emotion and aspiration can be similarly determined.

Religion, therefore, instead of fighting human evolution, ought to use it, determine it.

# 'Sane' Nationalism and England's Rule in India.

B. W. S., an Anglo-Indian Civil Servant, having written to The New Republic to say that "all sane Indian nationalists admit that we administer India with a single view to her interest as we see it," and other similar stuff, the editor of that American journal comments as follows:—

Do sane Indian nationalists admit the singlemindedness of the British to the interest of India as they see it in these points:

- 1. The importation of cloth.
- 2. The military budget versus the educational.
  - 3. The organization of the Indian army.
- 4. The atrocities in the Punjab, the massacre of Amritsar, and the treatment of men responsible.

If so, all we can say is that either sane Indian nationalists believe a good deal, or the British administration sees very little.

# Freeing the Geisha Girls.

Womanhood reaches a new dignity in Japan under a court decision which ends, perhaps forever, the slavery of the picturesque Geisha girls. "Thus," says the Public Ledger, "doth the spirit and the letter of the law make dust of tradition and peel the gilt from vice." The decision effecting this radical change in Japanese custom was handed down by the appellate court of Osaka in the case of an eighteen-year-old girl who broke her contract with her master in order to marry the young man with whom she had fallen in love. The master first threatened the girl, and then brought suit against her perents for the sum he had expended on her training. The girls contested, and the verdict in the district court was returned in her favor on the grounds that under modern law such a contract as the Geisha contract sayors of slavery, and is, therefore, not enforceable. Appeal to the appellate court resulted in the lower court being upheld, and thus "tradition was shattered."

The Geisha system, we are told, is as old as the history of Japan. It permits parents of girls whom they feel unable to support to sell them, when they are children from seven to twelve years of age, to masters of Geisha schools, where they are taught music, flower. arrangement, color matching, dancing and singing, to make themselves entertaining. Hundreds of yen are said to be spent on this training, and, under the contract, the girl must pay all this back before she is free to return to the world. She is not necessarily immoral or vicious, but she is subject to conditions and regulations which render her position precarious. Under the Osaka court's decision the Geisha girl may now go free, but it will be a full century, says the Brooklyn Eagle, before the Oriental idea of the inferiority of the girl child will disappear from the thought of Japan, before sex equality will be established. "But every development of jurisprudence that trends toward that ultimate end is deserving of the applause of the western world."

-The Literary Digest.

#### Presence of Mind.

: What constitutes "presence of mind"-readiness in an unexpected emergency-and how it may be acquired and developed—these things are discust by Prof. J. Arthur Thomson of Aberdeen University in an article contributed to The Herald (New York). That it can be acquired, Professor Thomson is certain; for it is an element in all games requiring alertness, and in such games one may become an expert by practise. Any amount of mental alertness, Professor Thomson warns us, will not give us presence of mind without experience and practise. More than this, it requires the taking of thought in advance, to decide what should be done in the possible emergencies of a coming experience. Nothing is more sure than the unexpected. Something is certain to turn up that is beyond the limits of routine; it is our business to be prepared for it, whatever it may be. Writes Professor Thomson:

"The enviable quality which we call presence of mind means alertness in answering back effectively in difficult situations."

—The Literary Digest.

#### The Self Citadel.

Dr. Frank Crane thus expounds the well-

known sayings of the Buddha in Current Opinion—

"Be ye lamps unto yourselves," says the Buddha. "Be ve a refuge unto yourselves; betake yourselves to no other refuge. The Buddhas are only teachers. Hold ye fast to the truth as to a lamp. Hold fast as a refuge to the truth. Look not for refuge to any beside yourselves.

This is not a gross teaching of infidelty. It may look at first sight as if it would urge us to give up all hope of celestial aid

or outward consolation. But the truth lies deeper. The gist of it is that not even any revelation from on high can enlighten us unless it has kindled cur

own inner lamp.

It is that no comfort extended by another can soothe the spirit unless somehow we make that comfort our own.

It is that no advice from a wise man can enlighten us unless we have transformed his words into our own inner language, and have come at the enlightenment for ourselves.

It is that no man can tell us any truth; he can only indicate to us how we can find

it out for ourselves.

It is that no argument can convince as except in some way that argument has got itself into our own minds and we convince ourselves.

It is that each soul is his own cosmos. The only divinity that can illuminate you s a divinity that shall shine within you.

There are devils, but not in some far off hell; they lurk in the caverns of your own fear.

There are levely things in the world but nothing is lovely unless it is represented by some ambassador ideal in your own mind. You cannot love anybody except there be a loveliness in you that corresponds.

The only riches in the world for you are those that lie in the inner treasure of your

The only proverty you need to dread is

the destitution of your own resources.

All the beauty in the world is that which abides in your own eye.

All the music in the world and all its noise and confusion are hidden in your own ear.

Wise is the man who has learnt the length and the breadth, the height and the deptl of himself.

Strong is the man who can fall back upon his self citadel.

#### The Gland Graft Mania.

The same monthly contains the following words of warning :--

Considerable attention has been paid to the grafting of the gland of an animal upon the sex gland of a human being. All sorts of clever advertising has been put forth. The public should be warned of the fact that this process is not yet dependable. Further than that, it is distinctly dangerous.

## Evil of Urbanization.

Mr. Harold Cox writes in The Forum for November an article on the overgrowth of cities to prove that

"Urbanization is the overwhelming factor in the causation of preventable disease."—Dr. W. A. Brend, "Health and the State."

One of the most serious problems for the present generation and one of the greatest dangers for its successors is the continuous aggregation of human beings in large towns. This phenomenon is world-wide. There is scarcely a country to be found, new or old, in which the urban population is not outstripping that of the rural districts.

# Women's Victory in Wisconsin.

What women have won in Wisconsin will be understood from the two sections of a new Act passed in that state, quoted below from La Follette's Magazine :-

Section I. Women shall have the same rights and privileges before the law as men in the exercise of suffrage, freedom of contract, choice of residence for voting purposes, jury service, holding office, holding and conveying property, care and custody of children, and in all other respects. The various courts, excutive and acministrative officers shall construe the statutes where the masculine gender is used to include the feminine gender unless such construction shall deny to females the special protection and privileges which they now enjoy for the general welfare. The courts, executive and administrative officers shall make all necessary rules and provisions to carry out the intent and purpose of this statute.

Section II. Any woman drawn to serve as a juror upon her request to the presiding judge or magistrate, before the commencement of the trial on hearing, shall be excused from the panel or venire.

## The Shame of the "Near East".

Rev. John Hayres Holmes, just after his return from Europe, wrote in Chicago Unity, a religious paper :--

Now that the ashes of Smyrna are cooled and its dead buried, and the menace of another worldwar for the moment apparently removed, it may be well to set down, in as concise a form as possible, some facts about the Near East horror which have been pretty successfully obscured by the daily press.

The facts are these:

(1) The war between Greece and Turkey is in reality a war between England and France.

(2) Greece went to war at the suggestion and with the support of the English government; the Turks, under the triumphant Mustapha Kemal, went to war with the support, the ammu-

nition and the guns of France.

(3) England rushed troops and warships to defend Constatinople and the Dardenelles, because her arms—i.e., the Greeks—were beaten; France remained inactive and unexcited, not because she was more wise and less militaristic than England but because her arms—i.e., the Turks—were victorious, and she could therefore afford to stand pat.

(4) England and France are now rivals after the Great War, just as England and Germany were rivals before the Great War. These two nations will plunge Europe into another "world war" whenever, to either side, the hour seems

to be propitious.

(5) Asia Minor is the center of disturbance because of the gross injustice done to Turkey, in the Treaty of Sevres, by the victorious Allies.

(6) The talk of Greece about a "holy war" to save the Christian world from the Moslem, the appeal of the English cabinet to the dominions across the sea to join hands in protecting civilization again from the barbarians, is the same kind or "bunk" that was foisted upon mankind at the outbreak of the war against Germany; this crisis like the crisis of 1914, is purely imperialistic, and has no remotest connection with Christianity, civilization, democracy, or any other genuine humanitarian interest.

(7) The dreadful Turkish atrocities, reported from Asia Minor, are just like the dreadful German atrocities reported from Belgium and France in 1914 and 1915. Some of them undoubtedly took place, for atrocities invariably accompany war. Of these, we may be sure that the Greek Christians committed quite as many as the Turkish Moslems; says Mark O. Prentiss, special representative of the Near East Relief in

Smvrna,

"I hear and firmly believe many stories of Greek atrocities, and I have abundant evidence that the Greek army distributed enormous quantities of ammunition among the civilians in Smyrna, and encouraged and organized sniping and bombing."

Of all these tales, however, the majority are sheer imagination or deliberate invention. Thus

in the sack and burning of Smyrna, a city of about 375,000 population, it was reported on the first day that 120,000 were killed. That this number was later reduced to 2,00, and later still to 1,000, only proves the truth of our assertion.

(8) The dead in Asia Minor, like the dead in Flanders, are the victims of an ignorant and cruel imperialism. They died to serve the interest of gold and steel and oil, and therefore "died in

vain."

(9) Europe today is governed by the same men, controlled by the same forces, as those which were dominant in 1914. The "next war" is definitely and swiftly on the way.

# A New Japanese Religionist.

The Japan Magazine for July 1922 just to hand gives a very interesting and elevating character-sketch of a new religionist named Tenko Nishida, from which we make a few extracts.

He picked up a handful of rice on the road. He made it into "kayu" (rice gruel), which he ate for the first day. The next day he could not pick up any rice and was given breakfast by a housewife whom he visited. He told her that he could not eat it, if she felt a decrease in her family's meal on account of an allotment to him. He ate it however, as she told she did not so feel. In eating it, he sat at a lower position than the maid-servant and took the boiled rice left at the bottom of the kettle. He cleaned up the garden in return for the food.

His new life aimed at the point that a peaceful life must be a life free from the rule of money.

He built a hermitage called the Itto-en in the suburbs of Kyoto, and went about as a mendicant so as to lead a life beyond the rule of money. He did any housework in return for a meal willingly to an extent that the giver felt nothing wasteful in it.

He has kept up the life for the past 18 years. In 1921, he published a book "The Life of Confession," by which he has been publicly recognized, and has attracted many who admire and visit him. There are persons of different religions among his visitors, and they are following

him in the life of a mendicant.

A Christian girl visiting him told him that she could not be at ease, as what is taught in the Bible does not agree with her daily life. He asked her to read a certain part of the Bible. She read it, but she could not understand the meaning. She was then taken with him for half a day as a mendicant. This gave her a chance to personally understand the true meaning of the Bible, and she was very glad.

There are three elements in his religion. The first is to consider oneself as wrong. One recog-

nizes one's own sins and defects and then perceives that all others' sins and worries are one's own sins. The latter preception is more important than the former, and it does not occur to the beginner's mind as an actual sensation.

The second element of his religion is to seek a lower position or seat than others contrary to the general desire for a higher position or seat. One may feel at ease at it, as it is in contrast to the purpose of a struggle for life. Tenkô's followers clean latrines as housework.

Another element is non-possession, or to rise above the desire of possession. In this connec-

tion, Tenkô says :

The doctrine of non-possession was carried out thoroughly by Shakya Muni. We cannot most satisfactorily solve all economic questions but by that doctrine. The same may be said of questions of politics and nations which are based on an economic life. The doctrine of non-possession is distinctly valuable. Yet it is criticised as making men too much like priests or hermits. How to dispose of their possessions? These possessions will have to be kept in custody by some one.

Tenkô perhaps wishes to adopt a system of

foundation for the purpose.

"Light" is his belief. He applies the word light to the meaning of God and Buddha. His doctrine is not extraordinary, and is only peculiar in the belief that no religion is worthy of its name, unless it values personal experience. He is carrying out that belief.

Another special feature of his religion is that it is partly actual and partly transcends actuality, and is not seclusive and egotistic as is often

seen in other religions.

# A "Magna Charta of Peace."

Not pacificists, but soldiers, have signed what several editors term one of the most striking and remarkable appeals for peace that have come to their tables. Before their departure for their respective countries, after participating in the annual convention of the American Legion, the representatives of organizations of European war veterans and Alvin Owsley, the new commander of the Legion, joined in signing resolutions which Mr. Owsley thinks will "mean much for the future peace of the world." Some of the resolutions contained in this document, described as a "twentieth century Magna Charta," are as follows:

"That all international agreements among governments affecting the entire people shall be open and aboveboard, with full publicity."

"To oppose territorial aggrandizement.
"That an international court be established to outlaw war.

"To proceed as rapidly as conditions permit and when the decrees of such courts become operative...entirely to disarm and disband sea and air forces and destroy the implements of warfare."

In thinking that this document may forward the peace movement, says The Christian Science Monitor, Mr. Owsley "is eminently right. No word that has been contributed to the international movement for disarmament has carried the weight that inheres in these resolutions passed by the men who fought the war."

-Literary Digest.

# Flood Control at Kansas City.

The Scientific American for December, 1922. contains an illustrated article on flood control at Kansas City, which our imperial and provincial governments and their railway and other engineers ought to study.

#### The Human Flea.

We read in Chambers's Journal for December :—

It has been calculated that if a man of six foot high were as good a jumper as the human flea, he coulc, with ease, pass over a mile in four jumps, and would reach an altitude of close on two hundred feet each leap.

# 'Stopping' Decayed Trees.

Some months ago we quoted from the Agricultural Journal of India an account of stopping decayed trees done in India. *Chambers's Journal* refers to similar tree surgery practised in America and Britain.

It will surprise most of our readers to learn that decay in living trees can be prevented from spreading by a filling of concrete, the process bearing some resemblance to the 'stopping' of decayed teeth. According to the Times Trade Supplement, concrete has been extensively used for this purpose in California and other parts of America, and it has been tried in this country by the Parks Department of the Cardiff City Council. After the removal of all rotten matter, the edges of the bark and the sapwood are treated with a solution of shellac, and the cavity is sterilised with creosote and then coated with tar or asphalt paint. Nails driven into the wood, with their heads left protruding, serve, as it were, as pegs to hold the concrete, which consists of 1 part of cement to  $2\frac{1}{2}$  parts of sand mixed to a rather stiff mass. The concrete having been

placed in position and tamped well in, the surface is rendered flush with the bark and painted the same colour, when the filling scarcely shows.

# Lecturing in Universities.

The New Statesman thinks.

Some lecturing, doubtless, there must always be. Ancient Greece had its lecturers as well as its peripatetics; but was not the Socratic method, in part at least, a protest against the dominance of the lecturing method? We'wonder whether the mediaeval universities, to which it is the custom to look back with reverence, were really so lecture-ridden as the universities of to-day. We fancy they were more free schools of argument at any rate at their best. Even some American colleges to-day have gone a long way beyond us in questioning and supplementing the lecture with

group-study.

We have the greatest respect for university education, but we are inclined to believe that its best results are achieved neither in the lecture theatre nor in the classroom, but in the close unorganized contact of mind with mind for which the residential universities especially afford the opportunity. The undergraduate gets most education when he is not being educated. This, probably, will remain true whatever reforms may be introduced; but it is precisely this unorganized contact of mind with mind that is necessarily almost lacking in most forms of adult education. To supply its place so far as may be is the problem which teachers in this field are trying to face; and the universities, in their own more specialized work within their walls, would do well to heed the skepticism of the methods of the university teacher which some of the adult educational organizations display.

Better university teaching would not destroy the unorganized education which the students provide for themselves; it would enhance its

value.

Teaching seems to have the dangerous property of inducing smugness, and university teachers are as liable as others to the complaint.

# Fighting Sex Prejudice in Washington.

The Woman Citizen states that

A committee representing the women of the National Federation of Federal Employees has recently appealed to the President to act for the removal of sex prejudice from the offices of the government. Discrimination against women, they say, is common. The average entrance salary is \$200 less a year for women than for

men, women are paid less than men for comparable work all along the line, and certain high positions are never open to women. The committee wants the President to urge in his message the passage of the Sterling-Lehlbach bill, which would do away with these discriminations.

# Economising the World's Resources.

Svante Arrhenius, the distinguished Swedish scientist, has, in his work entitled "Chemistry and Modern Life", enumerated the principal raw Materials and sources of energy upon which the Western industrial civilization rests, and discusses the possibility of their exhaustion. The Living Age gives some idea of the contents of the book within brief compass.

Naturally there is a definite limit to the raw materials on the globe, but there are available for the uses of mankind practically inexhaustible cosmic sources of energy, like heat from the sun. Among the raw materials likely to be exhausted first, are iron, copper, zinc, tin, lead, and fossil fuels; and of these petroleum will probably be the human use. Its first to disappear from employment as a lubricant and for light and power should therefore be reduced to a minimum by the timely adoption of devices reducing friction in machinery, and of electricity and alcohol for generating power and for illumination.

While our coal supply may last a thousand years, the exhaustion of the more productive workings may rapidly add to its cost in capital and effort, and lessen its abundance. So there is likely to be a long transition period during which the human race will devise new methods of economizing fuel, and substitutes for our present sources of heat and light. Lead, zinc, and copper are likely to grow scarcer and dearer with great rapidity, until what are now considered rarer metals, like fitanium and barium, will be used to supplement them. Our supply of copper, which is used over again, may remain almost stable during a long period of minimum production, just sufficient to compensate for unavoidable loss and waste. may eventually become the principal substitute for copper, especially as a conductor of electricity.

Of the precious metals silver is likely to become scarce more rapidl, than gold, partly because it is more extensively used in the arts, and partly because the known deposits of gold ores are larger than those of silver. The demand for platinum is already so largely in excess of the present or prospective supply of that metal that the recent steady increase

in its price is likely to continue.

Iron is incomparably more important than any other metal for civilized men. At the Geological Congress in Stockholm, in 1910, an inventory of the world's iron resources was made, with very disturbing results. To be sure, this is the most common and widely distributed of metals. It forms 4.2 per cent of the earth's crust. But while it is widely distributed, the deposits that will repay working, even assuming great advances in metallurgical practice, are limited.

The metal of the future is aluminum, which is widely distributed, and of which there are untold resources. It is hardly conceivable that a scarcity of this metal will ever exist so long as the globe is habitable. Neither will manking lack the raw materials employed in the manufacture of porcelain and glass, for they consti-

tute 60 per cent of the earth's crust.

## Gandhi Praised and Criticised.

In a critical article by Evelyn Roy in *The Communist Review*, entitled "The Debacle of Gandhism," we read:—

Let neither Lloyd George, nor Lord Reading, nor the thinking public be deceived by the calm that fell upon India's millions at news of Mr. Gandhi's incarceration. The Non-co-operators, those who intoxicate themselves with the opiate of non-violence, may attribute it to Soul-Force; the Government may deem it the justification of its policy of repression; but for those who know India of to-day, this unearthly calm presages a storm more violent than any which has That which yet shaken the political horizon. is lacking is leadership in the Indian movement to-day. But without disrespect let us say frankly that no leadership for a time is preferable to Mr. Gandhi's misleadership. He performed gallant service in the last three years in leading the Indian people out of their age-long hopelessness and stagnation into the path of agitation and organisation which attained a nation-wide response and scope. His own mental confusion was but a reflection of the confused and chaotic state of the movement itself, just staggering upon its weak legs and learning to walk.

All honour to Mr. Gandhi, who found a way for his people out of the entanglements of Government censorship and repression; who, by his slogans of non-violent Non-co-operation, Boycott and Civil Disobedience, was able to draw the wide masses into the folds of the Congress Party and make the Indian movement for the first time truly national. But the movement had outgrown its leader; the time had come when the masses

were ready to surge ahead in the struggle, and Mr. Gandhi vainly sought to hold them back; they strained and struggled in the leading-strings of Soul-Force, Transcendental Love and Non-violence, torn between their crying earthly needs and their real love for this saintly man whose purity gripped their imagination and claimed

their loyalty

Mr. Ganthi had become an unconscious agent of reaction in the face of a growing revolutionary situation. The few leaders of the Congress Party who realised this and sought a way out, were rendered desperate, almost despairing at the dilemma. Mr. Gandhi had become a problem to his own movement, and lo! the British Government, in its infinite wisdom, relieved them of the problem. Mr. Gandhi out of jail was an acknowledged force of peace, a sure enemy of violence in all its forms. Mr. Gandhi in jail is a powerfufactor for unrest, a symbol of national martyrdom, a constant stimulation to the national cause to fight its way to freedom.

It is hoped that, in spite of Mr. Gandhi being in jail, his influence will make for peace, which implies non-violence, but not necessarily passivity, cowardice or lethargy.

# Education in the Printing Art.

Commercial News, edited by Professor Benoykumar Sarkar, Berlin, is right in holding:

Printing is a craft which like every other craft needs experts. And such experts can be made only through training. Some of those Indians who visit Europe or America for industrial education might therefore attempt the printing industry as a branch of technical development. As in other lines, in printing also, the factories of Germany should prove to be quite efficient schools for Indian youths. Indians have too long neglected the printing art. Books and periodicals printed in India are notorious for their shabbiness. It is high time for some pioneers to attend to the problem.

# Religion and Intellectual Freedom.

Is it true, as Senator Allessandro Chiappelli asserts in *Nuova Antologia* that the "conception of holiness and its expression in adoration is a belief confined to Hebrew-Christian tradition"?

In tracing the history of the idea of holiness and of the words that express it, I have never discovered them in any Oriental religion. Brahma, Ornazd, Amon-Ra, and Osiris were conceived as 'supreme,' 'transcendental,' 'omnipotent,' and also 'wise'; but never as holy in the sense in which the word is used in the sixth chapter of Isaiah, and in the 'Holy Spirit' of the Christians—that is, the spirit that vivifies and sanctifies. Buddha, to be sure, is holy, but only to the extent that he is a sage who has emancipated himself from the desires and the limitations of the flesh, and never as a divinity.

The above question and quotation are, however, a digression. What we want to draw attention to is the writer's belief that religion and intellectual freedom are not incompatible, on the contrary, true religion liberates. Says he:—

We are all aware that the reason why many lofty and liberal intellects throughout the centuries, from Lucretius to Voltaire, from Protagoras to Nietzsche, have been hostile to religion was their conviction or assumption that religious experience consisted essentially in recognizing the despotism of a superior power. Schleiermacher recognized this attitude of submission and dependence as the essential and peculiar quality of religion in history. prostration of the believing soul before a mysterious and absolute power, this subordination of the intellect to a divine mystery, seemed to these great authors to suppress and annul the spiritual liberty that constitutes the vital atmosphere wherein alone scientific truth and research can live and thrive.

The remote and primitive forms of animal and devil worship, whether in prehistoric ages or surviving among savage tribes to-day, the mystical, magical, theurgic rites of the ancient religions of historical times, the acts of sacrifice, propitiation, and expiation prescribed in ancient liturgies, the cults associated with religion in all its various forms since human records began, seemed to be, and were truly to a great extent, an immolation of the individual to an unknown power; they were shackles that restrained the soul and prevented its free action. It is no

wonder, therefore, that the modern mind, believing as it does in liberty of thought and government, should repudiate this spiritual servitude.

But.

Viewed in a more general way, religious experience is consciousness of spiritual liberty. Man's instinctive impulse to penetrate the mystery of creation and to discover its meaning; his confused consciousness of a vital power working within him, perhaps independently of himself, that is the profound essence of his being; the consciousness, obscure at first, but steadily growing clearer and more explicit, that this vital power is not a divine gift received in its full maturity, but a seed that planted in the soul must be constantly cultivated and cared for until it becomes the principle that inspires all our existence-all this produces in the human mind a feeling that there is a mysterious and profound power that aids man to overcome little by little the difficulties and trials of life, and to liberate himself from the imperfections and impediments that reside within him, and from the tyranny of his appetites and his sins.

Whenever the sorrows of individuals and of nations might otherwise have driven men to desperate rebellion, or to hopeless resignation, this inner voice of liberating religion has ever lifted itself higher, rallied the forces of the soul, fortified the will, and inspired men to continue the good

fight.

In this spiritual striving toward an ideal that is neither ascetic nor mystical, in this effort to realize that ideal more completely in ourselves and in others, the soul liberates itself. In the same way that the physical sciences are conquering daily new fields of knowledge in the natural world, so our religious evolution is steadily broadening its conquests in the hearts of humanity. It is all-important that the truth be recognized, that religion in its universal meaning, though superficially and in certain ancient manifestations a shackle upon the intellect, is in reality a liberating principle, and indeed the true foundation of all liberty.

# NOTES

# New Year's Prospects.

The last great war was professedly fought for the world's freedom, democracy and peace. But these were not the real objects of the principal belligerent nations in Europe; and they have not been attained.

In an article by Sir Philip Gibbs, of which the copyright belongs to the MacClure Newspaper Syndicate, and which has been published in the Manila Daily Bulletin,

among other papers, it is said :-

"The question must be asked and, if possible, answered, whether the British empire can count in any way upon her allies in the great war or upon any friendship in the world during the coming conflicts, which will tax her strength to the uttermost. For it is idle to believe that we are approaching an era of peace and world settlement. All my hopes in that direction, I confess, have withered away after an anxions study of the present situation in most of the countries of Europe and in Asia Minor.

"I am forced reluctantly to believe that, for some years ahead, perhaps for many, such institutions as the League of Nations, and all they represent in the hopes of idealists everywhere, will be challenged by the forces of disorder and strife and by armed powers deaf to all arguments

of arbitration and conciliation.

"The red hot flames, that have been lighted in the Near East by Mustapha Kemal and his Turks, have already touched long train of explosives stretching away through Palestine, Persia and India, where western ideas and desires do not prevail and cannot be maintained except by authority backed ultimately by armed force acting as police."

In the above there is an attempt to throw the blame on "others". This becomes more explicit in some passages which follow.

"The plain man in England has a bone to pick with France, for the reason that the pro-Turkish sympathies of France went so far that they became anti-European and the action of the enemy was something like a stab in the back to Great Britain and to the young British soldiers in the trenches facing the Turk, and not too numerous.

#### France Blamed

"Mustapha Kemal would not have dared play so arrogant a part, if England, France, and Italy had presented a united front, both before and after the destruction of Smyrna. It was partly England's fault that that did not happen, but it was lamentable, anyhow, to say the least of it, that the French government tore up the treaty of Sevres which they had signed and made a separate treaty with Mustapha Kemal without any consultation or agreement with Great Britain or any attempt in that direction.

"There is one enormous lesson to be learned from these humiliating and tragic events. Europe must stand together in the face of any common menace or suffer further humiliation, and, in my judgment, ultimate ruin; for the British empire, strong though it still is, will be unable to make peace prevail or to maintain authority and order east and west if it is deserted and stands alone. And without peace there will be no health in

Europe and no recovery."

The last paragraph betrays a mentality which is identical with that underlying phrases like "The Yellow Peril", "The Rising Tide of Color", &c. If you do not agree to be for ever exploited, bullied, victimised and enslaved by Europe, why, you grow into a menace! Further indication of this mood of mind becomes apparent when the writer asserts:

"Asia waits for Europe's weakness. Japan is watching. Russia is active. There are cauldrons seething in the underworld."

It does not occur to the writer to enquire why Asia waits for Europe's weakness, if she does so at all. The fact is, Asians feel the need of self-protection, self-assertion and self-realization, as all human beings must. Europeans have been the aggressors, and Asians want to get back their own. right way to peace lies in a change of heart in aggressive Europe and in allowing and helping Asia to get back her own and be herself again. Europe can bring about worldpeace by being the teacher of Asia and Africa in the things in which she is superior to them, and by being their friend. Peace will never be brought about by exploitation and domination. But this right method can not occur to power-proud, purse-proud and predatory Europe. Therefore, the only course of action which suggests itself to Sir Philip

Gibbs is a militant combination of the white races against the "Rising Tide of Color."

"It is urgent that France and Great Britain should settle their differences with each other and with Germany and play the part of good Europeans. The hostility of France to England on many points of policy is so acute that such hope seems distant and I am bound to say that France has not played the game as well as we might have expected after such great sacrifices together. It is needless to add that every Frenchman thinks the same thing of England.

"But what of America in all this? Is the United States so utterly aloof from world interests that she will not lift a little finger to help us or throw the weight of her influence by any word of friendship and advice to the side of those who work for peace? There are Americans who tell me so, and recent acts like the Fordney tariff seem to point to an American policy of self-exclusion. I utterly refuse to believe that.

"I am convinced in my soul that if the British empire has to put up a fight against fate on the side of world order and for interests which are not selfish, but universal, however determined the American people may be to avoid entanglements in foreign quarrels, I am certain that if the British people are hard pressed in a struggle for civilization against anarchy and for the western world against the east, the United States will answer her call with the full strength of her power. It may come to that.

"Indeed I think it is only the United States that can prevent many of these dangers ahead. But associating herself not in a military way but by moral pressure with the forces of peace in Europe with the claims of justice and equality and with diplomatic arbitration, America can even now help enormously. By standing silent and aloof she will not be a friend of Europe but an enemy, and that I cannot believe is in the heart of the American people."

Publicity agencies in the four continents of the world are in the hands of the white Western races. Yet there has not yet been before the world-public any invented or true news regarding any intention on the part of the "coloured" races to invade the lands or the rights of occidentals. The "coloured" races simply want to recover their soil, their rights, their property, and their power. If the whites combine against this natural and righteous attempt, the combination will be futile—perhaps the intended combination will not itself materialize. The unorganized and weak cannot for ever remain unorganized and weak. Organization and combination will be met by counter-organization and countercombination, with a resulting world-war, more cataclysmic in character than the last.

It is said that the British empire may have to put up a fight "on the side of world order and for interests which are not selfish." Such words will deceive nobody. It is, therefore, hoped that France and America, particularly the latter, will not be inveigled into a warlike combination against the "coloured" races. America is being called upon to act as the friend of Europe. Her part, and the part of every other nation, should be that of a friend of humanity. That is the only way to show real friendliness to Europe; for, the interests of Europe are not opposed to the interests of the rest of mankind. It is a falsehood to say or suggest that whatever the whites combine to do is "civilization" and whatever they oppose is "anarchy". There is no natural hostility or opposition between east and west such as the writer suggests.

But supposing there were; is the western world itself at one with itself? Sir Philip Gibbs is a British imperialist. Is England at peace with Ireland? Is Ireland herself of one mind and spirit? Is not fratricidal war still smouldering there? And what of Eng-Though British Labour is not land herself? fighting armed battles against British Capital, has not Labour become insurgent? What do the millions of unemployed signify? What is the significance of Mr. Lansbury's allusion to the days of the seventeenth century Civil War when the doors of the House of Commons were locked up and the speaker held down in his chair, and the prorogation of Parlia-

ment thus forcibly prevented?

Civil dissensions exist in Germany and Poland. Austria is ruined. There has been a temporary lull in the civil strife in Italy owing to the Fascisti coup. No one knows what the ultimate result of the Greek barbarities in executing the ex-ministers will be. The Turks have not yet got back all that they demand, and they are still in a fighting mood. This may set the Balkans in flames. Though the Bolsheviks of Russia are reported to be hatching plans for producing revolutions all over the world, Russia herself is still in the grip of a terrible famine. And there is labour war in America, too.

In our own country there is grave discontent, due to economic, political and social causes and to disease, though there may not be any ebullition, and no explosion.

# The Hope of Mankind.

But, however gloomy the prospect, hope is indestructible. There is a still small voice which tells us all to resist the lust

of power and pelf.

There is struggle for existence, no doubt. But there is also the higher law of Mutual Aid, which is to be found even among some lower animals. If struggle for existence alone has its way, the human race cannot but be extinct. But if all peoples and nations be convinced that the way for all mankind to survive in the struggle lies along the path of world-wide mutual aid, then a despairing world will see light in the encircling gloom and the future will appear bright with hope.

Truly did Stopford A. Brooke observe:

"Divine and dreadful is the great story of humanity, which, beginning in remotest antiquity and in struggle out of the animal, has continued to this day, and may continue yet a million years. But always it has been a progress: the growth of intellect and conscience, of law and morality, of imagination and art, of reverence and worship, of the idea of God and the idea of perfection: of strife towards a lofty destiny, in which none have perished utterly, none have sinned beyond forgiveness, none have forfeited immortality.

"A Drama so immense that only He in whom it is all contained can read its pages from end to end, and see its last scene unroll itself—its characters all harmonized to that completed conclusion which shall be before the perfected Humanity begins its Sinless Drama on an ampler Stage. This is the great and sacred Scripture of the race; we can read but little of it yet."

# The Congress at Gaya.

In real greatness and glory, Bihar is second to no other country in the world. In the opinion of vast multitudes, Gautama the Buddha was the greatest and holiest of human beings. Those, too, who do not hold that opinion revere him and acknowledge his claim to be considered the second or the third of the world's greatest men. It was in Bihar that he saw the Light which in his view can lead mankind to salvation. Another great and holy one of the earth, Mahavira, the Jaina Teacher, was born and taught in Bihar. The greatest emperor the world has seen, Asoka, the great and good, who was the first exponent of religious toleration, ruled from

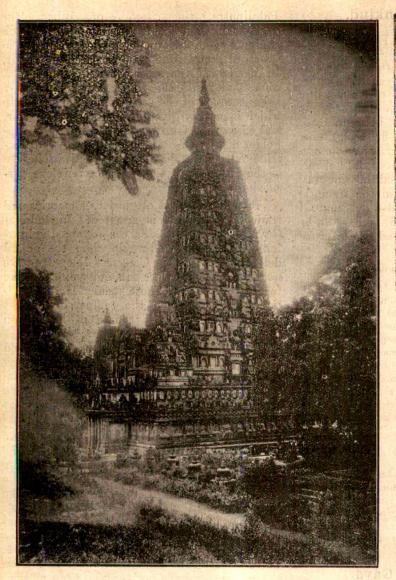
Pataliputra, the capital of Bihar. The great University of Nalanda, to which students from distant countries resorted in quest of knowledge, was situated in Bihar. In mediaeval times, it was in Bihar that Sher Shah ruled, the king to whom rightly belongs much of the credit for statesmanship which is usually given by historians to Akbar, and who was according to his lights an upholder of religious toleration and of the doctrine of the equality of all subjects in the eye of the law, irrespective of their religious persuasions.

It is in this land of glorious memories and traditions that Gaya is situated. In Buddha-Gaya, the holy Siddhartha obtained enlightenment. Writing as we do when the actual deliberations of the Congress delegates have not yet commenced, we can only express the fervent hope that these memories and traditions will determine the temper of the vast assembly and will be a source of inspiration to them.

According to all accounts, delegates and visitors from all parts of India, numbering 18,000, packed to overflow the huge pandal opposite Swarajyapuri, the name given to the temporary Congress-town which has sprung up on an extensive open area.

It is to be regretted that we have not received the usual advance copies of the addresses of the Chairman of the Reception Committee and of the President of the Congress. We are, therefore, unable to make any considered comments on these speeches. It was in The Englishman of the 27th December that, in the morning of that day, we first saw portions of the President's speech. The address of the Chairman of the Reception Committee we have not yet seen even in part. According to an Associated Press message,

"The address delivered by the Chairman of the Reception Committee and the President-elect disagreed fundamentally both in their diagnosis of the present situation and measures to meet it, but strangely enough both agreed in pinning their faith exclusively to autonomous village organisations as offering the only true foundation for Swarajya. Great enthusiasm prevailed in the pandal, but cheers on the arrival of well-known Congress leaders were comparatively few and less rapturous than in previous years, but the arrival of Mrs. Gandhi was greeted with particularly loud cries of "Gandhi-ki-Jay." The pandal was made of khaddar and no chairs or benches were pro-



The Buddha-Gaya Temple.—Photo by T. P. Sen.

vided, so that all had to squat. Delegates and visitors were dressed in khaddar. Paintings and photos of Gandhi were hung at almost all prominent places and just above the president's seat was seen a full-sized painting of Gandhi, overhanging which was the motto "Undeterred by Repression, Push on Towards your Goal." A large number of ladies and Kisan delegates attended. A separate gallery was provided for purdah-nashin ladies. About one thousand released political prisoners were present."

We have rapidly glanced through portions of the address of the President, Mr. C. R. Das. Our first impression is that it is a weighty pronouncement, worthy of the occasion. Mr. Das began by referring to the absence of Mahatma Gandhi and instituted a comparison between the trials of Jesus and of the Mahatma in restrained and dignified

language. "As I stand before you to-day a sense of overwhelming loss overtakes me, and I can scarce give expression to what is uppermost in the minds of all and every one of us. After a memorable battle which he gave to the bureaucracy, Mahatma Gandhi has been seized and cast into prison; and we shall not have his guidance in the proceedings of the Congress this year. But there is inspiration for all of us in the last stand which he made in the citadel of the enemy, in the last defiance which he hurled at the agents of the bureau-cracy. To read a story equal in pathos, in dignity, and in sublimity, you have to go back over two thousand years, when Jesus of Nazareth, "as one that perverted the people" stood to take his trial before a foreign tribunal.

"And Jesus stood before the Governor: and the Governor asked him, saying, Art thou the king of the Jews? and Jesus said unto him, Thou sayest.

"And when He was accused, of the chief priests and elders He answered nothing.

"Then said Pilate unto him, Hearest thou not how many things they witness against thee?

"And He answered him never a word; insomuch that the

Governor marvelled greatly."

Mahatma Gandhi took a different course. He admitted that he was guilty, and he pointed out to the Public Prosecutor that his guilt was greater than he, the Prosecutor, had alleged; but he maintained that if he had offended against the law of the bureaucracy, in so offending he had obeyed the law of God. If I may hazard a guess, the Judge who tried him and who passed a sentence of imprisonment on him was filled with the same feeling of marvel as Pontius Pilate had been. Great in taking decisions, great in executing them, Mahatma Gandhi was incomparably great in the last stand which he made on behalf of his country. He is undoubtedly one of

the greatest men that the world has ever seen. The world hath need of him, and if he is mocked and jeered at by "the people of importance," "the people with a stake in the country"—Scribes and Pharisees of the days of Christ—he will be gratefully remembered now and always by a nation which he led from victory to victory."

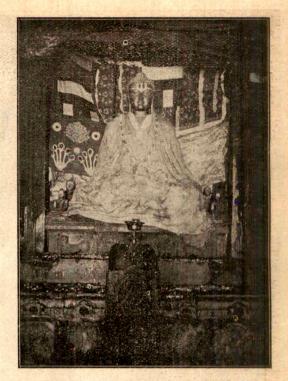
He then passed on to an elaborate and convincing historical and juristical consideration of the tyrant's and the bureaucrat's defence of repression on the plea of maintenance of law and order. The reasons for such elaborate consideration were also given.

"During the period of repression which began about this time last year it was this issue which pressed itself on our attention. This policy of repression was supported and in some cases instigated by the Moderate leaders who are in the Executive Government. I do not charge those who supported the Government with dishonesty or want of patriotism. I say they were led away by the battle cry of Law and Order. And it is because I believe that there is a fundamental confusion of thought behind this attitude of mind that I propose to discuss this plea of Law and Order. "Law and Order" has indeed been the last refuge of bureaucracies all over the world."

The plea was next stated and examined.

"It has been gravely asserted not only by the bureaucracy but also by its apologists, the moderate party, that a settled Government is the first necessity of any people and that the subject has no right to present his grievances except in a constitutional way, by which I understand in some way recognised by the constitution. "If you cannot actively cooperate in the maintenace of "the law of the land", they say, "it is your duty as a responsible citizen to obey it passively. Non-resistance is the least that the Government is entitled to expect from you. This is the whole political philosophy of the bureaucracy -the maintenance of law and order on the part of the Government, and an attitude of passive obedience and non-resistance on the part of the subject. But was not that the political philosophy of every English king from William the Conqueror to James II? And was not that the political philosophy of the Romanoffs, the Hohenzollerns and of the Bourbons? And yet freedom has come, where it has come, by disobedience of the very laws which were proclaimed in the name of law and order. Where the Government is arbitrary and despotic and the fundamental rights of the people are not recognised, it is idle to talk of law and order."

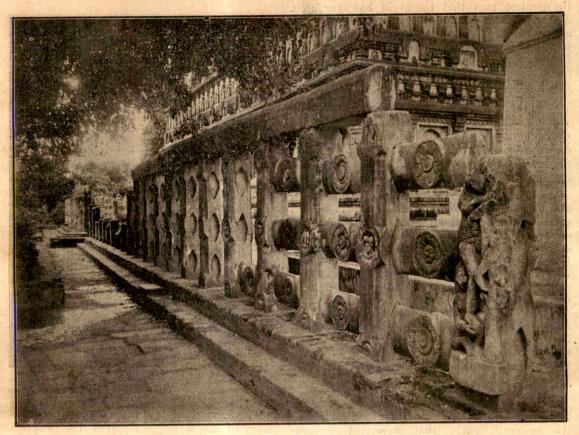
This is followed by a brief historical sum-



The Image of the Buddha in the Buddha-Gaya Temple.—Photo by T. P. Sen.

mary of the struggle between the people and the sovereigns of Britain from the days of King John to those of William III, because,

"The dectrine has apparently made its way to this country from England. I shall, therefore, refer to English history to find out the truth about this doctrine. That history has recorded that most of the despots in England who exercised arbitrary sway over the people proposed to act for the good of the people and for the maintenance of law and order. English absolutism from the Normans down to the Stuarts tried to put itself on a constitutional basis through the process of this very law and order. The pathetic speech delivered by Charles I, just before his execution, puts the whole doctrine in a nutshell. "For the people,' he said, 'truly I desire their liberty and freedom as much as anybody whatsoever, but I must tell you that their liberty and freedom consist in having Government, those laws by which their lives and their goods may be their own. It is not their having a share in the Government, that is nothing appertaining to them. A subject and a sovereign are clear different things.' The doctrine of law and order could not be stated with more admirable clearness."



The Relics of the Stone Railings of the Buddha-Gaya Temple Built by Asoka.

—Photo by T. P. Sen.

But let us see what the British people

thought and did.

"But though the English kings acted constitutionally in the sense that their acts were covered by precedents, the subjects always claimed that they were free to assert their fundamental rights and to wrest them from the king by force or insurrections. The doctrine of law and order received a rude shock John was obliged to put his when King John was obliged to put his signature to the Magna Charta on the 15th of June, 1215. The 61st clause of the Charter is important for our purpose, securing as it did to the subject the liberty of rebellion as a means for enforcing the due observance of the Charter by the Crown. Adams, a celebrated writer of the English Constitutional History, says that the conditional right to rebel is as much at the foundation of the English constitution to-day as it was in 1215."

Without following Mr. Das step by step, we shall quote a few more passages from this part of his address.

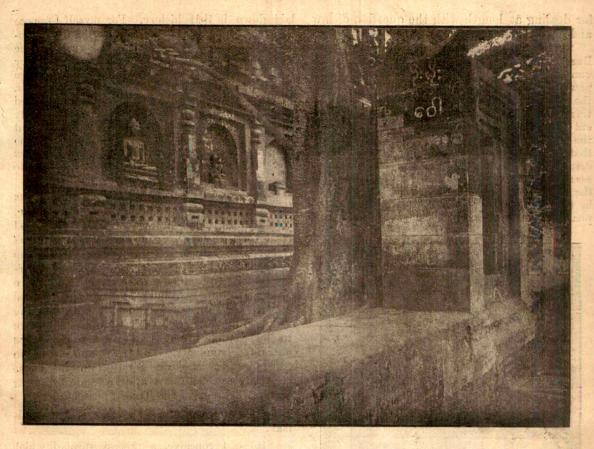
"By the time of the Stuarts the powers claimed

by the Crown were recognised by the courts of law as well founded, and, to quote the words of Adams, "the forms of law became the engines for the perpetration of judicial murders." It is necessary to remember that it was the process of law and order that helped to consolidate the powers of the Crown; for it was again and again laid down by the Court of Exchequer that the power of taxation was vested in the Crown where it was for the general benefit of the people. As Adams says, "the Stuarts asserted a legal justification for everything done by them," and, "on the whole history was with the king."

## NON-CO-OPERATORS IN PARLIAMENT.

"But how did the Commons meet this assertion of law and order? They were strict non-cooperators both within and outside the Parliament. Within the parliament they again and again refused to vote supplies unless their grievances were redressed.

"I desire to emphasize one point, and that is, that throughout the long and bitter struggle between the Stuarts and Parliament, the Stuarts acted for the maintenance of law and order, and



The Bodhi Tree behind the Buddha-Gaya Temple.—Photo by T. P. Sen.

there is no doubt that both law and history were on their side. On the eye of the civil war, the question that divided the parties was this: could the Crown in the maintenance of law and order claim the passive obedience of the subject, or was there any power of resistance in the subject though that resistance might result in disorder and in breaches of law? The adherents of the Parliament stood for the power and the majesty of the people, the authority and 'independency of Parliament,' individual liberty, the right to resist and the right to compel abdication and secure deposition of the Crown; in a word, they stood for Man against the coercive powers of the State. The adherents of the Crown stood for indefeasible right, a right to claim passive obedience and secure non-resistance on the part of the subject through the process of law and order; in a word, they stood for State coercion and compulsory co-operation against individual liberty."

According to Mr. Das, the rule of law is the only sure foundation for the maintenance of law and order, and it was the revolution of 1688—a bloodless revolution—which secured for England that rule of law.

"But how was the peaceful revolution of 1688 brought about? By defiance of authority and by rigid adherence to the principle that it is the inalienable right of the subject to resist the exercise by the executive of wide, arbitrary or discretionary powers of constraint."

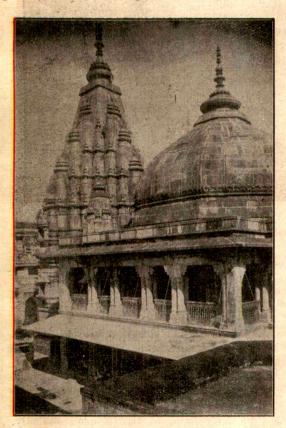
He considers the conclusion irresistible that it is not by acquiescence in the doctrine of law and order that the English people have obtained the recognition of their fundamental rights. He claimed to have established,

"Firstly, that no regulation is law unless it is based on the consent of the people; secondly, where such consent is wanting, the people are under no obligation to obey; thirdly, where such laws are not only not based on the consent of the people but profess to attack their fundamental rights, the subjects are entitled to compet their withdrawal by force or insurrections; fourthly, that law and order is, and has always been, a plea for absolutism, and lastly, there can be neither law nor order before the real reign of law begins."

He gave further reasons, based on the contemporary history of repression in India,

for dealing at length with the question of law and order. He asked:

"Is there one argument advanced to-day by the Bureaucracy and its friends which was not advanced with equal clearness by the Stuarts? Is the power of the Governor-General to certify that the passage of a Bill is essential for safety or tranquillity or interest of British India any different from the power claimed by the Stuarts? Is the power conferred on the Governor to certify that the expenditure provided for by a particular demand not assented to by the Legislature is essential to the discharge of his responsibility for the subject any different from the power claimed by the Stuarts? The manhood of England triumpaintly resisted the pretensions of "Law and



The Vishnupada Temple at Gaya.

—Photo by T. P. Sen.

Crder." If there is manhood in India to-day, India will successfully resist the same pretensions alvanced by the Indian bureaucracy.

"I have quoted from English history at length because the argument furnished by that history appeals to most people who are frightened by popular movements into raising the cry of "law and order" and who think that the development of the great Indian nation must follow the lines

laid down in that history. For myself I oppose the pretensions of "law and order," not on historical precedent, but on the ground that it is the inalienable right of every individual and of every nation to stand on truth and to offer a stubborn resistance to the promulgation of lawless laws. When I find something put forward in the sacred name of law and order which is deliberately intended to hinder the growth, the development and the self-realisation of the nation, I have no hesitation whatever in proclaiming that such law and order is an outrage on man and an insult to God."

The ideal of Nationalism which Mr. Das has set forth is a reasonable and noble one, and is quite different from the aggressive and predatory nationalism of the West. It has remarkable points of similarity with some ideas which find place in the recent utterances of the Poet Rabindranath Tagore on allied topics, some of which are to be found also in an article by him in the first number of Welfare. Similar ideas are to be found summarised in the passages extracted from Mr. Glenn Frank's musings in The Century Magazine for December. These thoughts are in the air and are manifestations of the workings of the Time-Spirit.

What, according to Mr. Das, is Nationalism?

"It is, I conceive, a process through which a nation expresses itself and finds itself, not in isolation from other nations, not in opposition to other nations, but as part of a great scheme by which, in seeking its own expression and therefore its own identity, it materially assists the self-expression and self-realisation of other nations as well. Diversity is as real as unity. And in order that the unity of the world may be established, it is essential that each nationality should proceed on its own line and find fulfilment in self-expression and self-realisation. The nationality of which I am speaking must not be confused with the conception of nationality as it exists in Europe to-day. Nationalism in Europe is an aggressive nationalism, a selfish nationalism, a commercial nationalism of gain and loss.

"I contend that each nationality constitutes a particular stream of the great unity, but no nation can fulfil itself unless and until it becomes itself and at the same time realises its identity with Humanity."

According to him, Swaraj cannot be defined, nor can it be held identical with any particular system of government. "Swaraj is the expression of the national mind."

As to the method of attainment of Swaraj, he thinks that it has been proved beyond any doubt that the method of non-violent non-cooperation is the only method which we must follow to secure a system of government which may in reality be the foundation of Swaraj.

"From the national point of view the method of non-cooperation means the attempt of the nation to concentrate upon its own energy and to stand on its own strength. From the ethical point of view, non-cooperation means the method of self-purification, the withdrawal from that which is injurious to the development of the nation, and therefore to the good of humanity. From the spiritual point of view, Swaraj means that isolation which in the language of Sadhana is called "pratyahar"—that withdrawal from the forces which are foreign to our nature an isolation and withdrawal which is necessary in order to bring out from our hidden depths the soul of the nation in all her glory." >

Regarding the method of "force and violence," he observes that "history has proved over and over again the utter futility of revolutions brought about by force and violence." Mr. Das finds support for his view from the histories of France, Eng-

land, Italy and Russia.

"I believe in revolutions, but I repeat, violence defeats freedom. The revolution of non-violence is slower but surer. Step by step the soul of the nation emerges, and step by step the nation marches on in the path of Swaraj. The only method by which Freedom can be attained in India, at any rate, is the method of non-violent non-co-operation. Those who believe this method to be impracticable would do well to ponder over the Akali movement. When I saw the injuries of the wounded at Amritsar and heard from their lips that not one of them had even wished to meet violence by violence in spite of such grave provocation, I said to myself 'Here was the triumph of non-violence."

Mr. Das holds that the non-cooperation movement in India has been "a mighty success when we think of the desire



Sita-kunda on the Bank of the River Phalou where Sita Offered Pinda to Her Father-in-law Dasharatha.

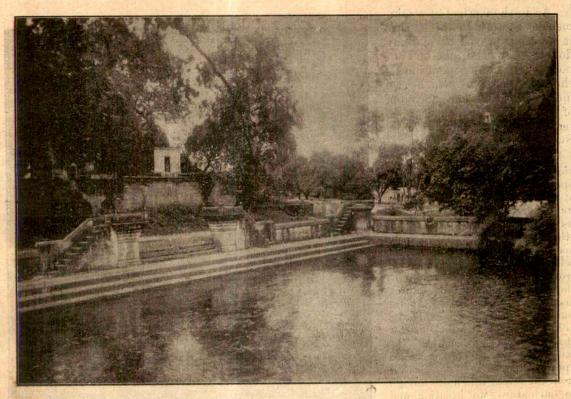
Swaraj which it has succeeded in awakening throughout the length and breadth of this vast country. It is a great success when we think of the practical result of such awakening, in the money which the nation contributed, in the enrolment of members of the Indian National Congress and in the boycott of foreign cloth." He went further.

As regards the charge of corrupting youth, he relied upon every spiritual movement as argument in support of the non-cooperation

movement.

He repudiated the charge of hypocrisy -the charge that "with love on our lips we have been preaching the gospel of hatred."

"Never was such a vile slander uttered. It may be we have failed to love, it may be we lost ourselves, some of us, in hatred, but that only shows our weakness and imperfectness. Judge us by our ideal, not by what we have achieved. To those who are ever anxious to point out our defects, I say with all humility, 'My friends, if we are weak, come and join us and make us stronger. If the leaders are worthless, come



Rama-kunda at the Foot of the Ramshila Hill. Poets by T. P. Sen. d.

aside. If you do not believe in the ideal, what is the use of always criticising us in the light of the ideal?"

He does not agree—nor do we—with those who think that the spirit of the nation is so dead that non-violent non-cooperation is no longer possible; "there is absolutely no reason for entertaining any feelings of doubt or despair."

"The outward appearance of the people today is somewhat deceptive. They appear to be in a tired condition and a sense of fatigue has partially overcome them. But beneath all this exterior of quietude, the pulse of the nation beats as strongly as before and as hopefully as at the beginning of this movement. We have to consolidate the strength of the nation, we have to devise a plan of work which will stimulate their energy, so that we can accelerate our journey towards Swaraj. I shall place before you one by one the items of work which, in my opinion, the Indian National Congress should prescribe for the nation."

The rights of the different communities should be clearly declared, emphatically confirming the Lucknow Compact, and giving to small minorities, like the Sikhs, Parsis, Christians, &c., "even more than their pro-

portionate share in the Swaraj administration." Each community should be sincerely actuated by the spirit to undergo some kind of sacrifice in favour of the others.

Foreign propaganda, which has been urged in this Review again and again, should be resumed, and undertaken on an extensive scale.

"There is in every country a number of people who are selfless followers of liberty and who desire to see every country free. We can no longer afford to lose their sympathy and co-operation. In my opinion, there should be established Congress Agencies in America and in every European country. We must keep ourselves in touch with world movements and be in constant communication with the lovers of freedom all over the world."

India should participate in the great Asiatic Federation "which I see in the course of formation."

"I admit that our freedom must be won by ourselves, but such a bond of friendship and love, of sympathy and co-operation, between India and the rest of Asia, nay, between India and all liberty-loving people of the world, is destined to bring about world-peace. World-peace to



Rama-Gaya, where Ramachandra Offered Pinda to His Father; Dasharatha,

my mind means the freedom of every nationality, and I go further and say that no nation in the face of the earth can be really free when other nations are in bondage."

As much of the Khilafat demands has been won by Kemal Pasha's victories and more may be obtained as the result of the conferences at Lausanne, and for similar reasons, our demands must be restated.

Coming to his scheme of Government, Mr. Das states mainly the position that he took up in his Amraoti manifesto, which we briefly commented upon in a previous number. We agree with him that Swaraj must be for the people and it must be won by the people. Where we do not agree is that he appears to exclude the middle class from the category of the "people". The masses do not constitute the whole of the people. They are only a part, though the major part. Nor do we think that middle class government cannot develop into a government of the whole of the people.

In England a Labour Government is within

The basis of Mr. Das's Swaraj lies in the organisation of village life and the practical autonomy of small local centres. To frame a scheme of government in acordance with his ideal, regard must be had—

- (1) to the formation of local centres more or less on the lines of the ancient village system of India;
- (2) growth of larger and larger groups out of the integration of these village centres:
- (3) the unifying State should be the result of similar growth;

(4) the village centres and the larger groups

must be practically autonomous;

(5) the residuary power of control must remain in the central government but the exercise of such power should be exceptional and for that purpose proper safeguard should be provided, so that the practical autonomy of the local centres may be maintained and at the same time the growth of the central government into a really unifying State may be possible. The ordinary work of such central government should be mainly advisory.

It is not necessary here to examine the theoretical soundness or unsoundness of Mr Das's scheme in the light of modern political thought and modern political and economic conditions. But we are constrained to say that it is not a workable scheme, if only on the score of expense and the absence of effective authority. Unless a Notax campaign of civil disobedience can be successfully launched, we must pay for the up-keep of the British-controlled government and also for the working of the state-withina-state outlined by Mr. Das. Is the nation in a position to do so? Moreover, Mr Das's mind-evolved State can find its authority for obtaining obedience only from the will and willingness of the people. Does it exist?

Mr Das examines the question of the boycott of Councils at considerable length. He thinks methods to produce a revolution are not unalterable. "In fact, such changes must occur in every revolution, violent or non-violent, as it is only by such changes that the ideal is truly served."

As regards civil disobedience, he observes:—

"I confess that I am not in favour of the restrictions which have been put upon the practical adoption of any system of civil disobedience and in my opinion, the Congress should abolish those restrictions. I have not yet been able to understand why to enable a people to civilly disobey particular laws, it should be necessary that at least 80 per cent. of them should be clad in pure "khadi". [We are not followers of Mr. Gandhi or of Mr. Das. But we think the 80 per cent. Khadi test was meant to ensure that the people were sufficiently enthusiastic for Swaraj and also self-disciplined enough to keep civil disobedience non-violent inspite of terrible oppression.—Ed., M. R. I am not much in favour of general Mass Civil Disobedience. To my mind, the idea is impracticable. But the disobedience of particular laws which are eminently unlawful, laws which are the creatures of "Law and Order," laws which are alike an outrage on humanity and an insult to Goddisobedience of such laws is within the range of practical politics and, in my opinion, every attempt should be made to offer disobedience to such laws."

Quite so.

Mr. Das's advocacy of Council Entry does not seem to us convincing from the non-cooperator's point of view, though what Mr. Das says with regard to the increased taxation, the recurring deficits inspite of such increase, the increase in the expenses of both military and civil administration, partly due to the Reform Scheme, &c., are all true. We recognise the importance of ending or mending the Councils, too. Our position is that the Councils may be entered by those who want to do so and have nothing better to do, but not as non-cooperators. We have stated our reasons in previous issues.

Not being either "cooperators" or "non-cooperators," we recognise that what Mr. Das apprehends in the following paragraph may not be an impossibility, if the non-cooperators cannot show by their activities outside the councils that they do not exist in vain.

"I warn my countrymen against the policy of allowing these Reformed Councils to work their wicked will. There will undoubtedly be a further increase of taxation and there is an apprehension in my mind, I desire to express it with all the emphasis that I can command, that if we allow this policy of drift to continue, the result will be that we shall lose the people who are with us to-day."

Mr. Das exhorted the Congress to take up the work of Labour and Peasant organization. His experience has convinced him that Labour and the Peasantry of India today are, if anything, more eager to attain Swaraj than the so-called middle and educated class.

He made it clear that the change of direction in the Congress work which he advocated and the other practical change which he had mentioned was not by way of surrendering anything that was already on the plank—but it was simply by way of an addition. Our misgivings, we may state, are due partly to the fact that man's time, power of attention, and power of work not being unlimited, addition to the things to be done may practically result in subtraction of attention and energy and time from what are now devoted to the work already in hand.

Mr. Das is opposed to the manufacture of khaddar on a commercial basis. He states his reasons as follows:—

"Our reason in asking the people are to take to the Charkha was not based upon any desire to enter into any competition with foreign capitalist production either from without or from

within. Our idea is to enable the people to understand and fashion for themselves their economic life and utilize the spare time of their families and opportunities with a view to create more economic goods for themselves and improve their own condition. The idea is to make the people of this country self-reliant and self-contained. This work is difficult but essential and should be carried on with all our strength. I would much rather that a few families were selfcontained than factories were started on a large scale. Such factories represent a short-sighted policy, and there is no doubt that though it would satisfy the present need, it will create an evil which it would be difficult to eradicate. I am naturally opposed to the creation of a new Manchester in India, of which we have had sufficient experience. Let us avoid that possibility if we

"It is often stated that Khaddar alone will bring us Swaraj. I ask my countrymen in what way is it possible for Khaddar to lead us to Swaraj? It is in one sense only that the statement may be true. We must regard Khaddar as the symbol of Swaraj. As the Khaddar makes us self-contained with regard to a very large department of our national life, so it is hoped that the inspiration of Khaddar will make the whole of our national life selfcontained and independent. That is the meaning of the symbol. To my mind such symbol worship requires the spreading out of all non-cooperation activities in every possible direction. It is thus and only thus that the speedy attainment of Swaraj is possible."

The last paragraph we think we understand, the first we do not. Mr. Das, as a practical man, knows that all families have not the spare time to manufacture their own cloth. So only a few families can be selfcontained by making their own cloth. are the rest to do to clothe themselves? They cannot remain in a state of nature. If they use foreign cloth, we as a nation cannot be selfcontained. And, according to Mr. Das's ideal, there ought not to be any production of Khaddar by any of us for sale;—he has not told us how many men and women and children working together for making cloth for sale would constitute a factory. So Indian-made hand-woven cloth of handspun yarn cannot be had for a price. That must result in an impossible situation. Nor do we understand, why the production of Khaddar on a commercial basis must necessarily lead to the creation of a new Manchester in our midst. Before the invention and use of the power-loom and the spinning of yarn by power-driven ma-

chinery, we Indians used to clothe ourselves with our own fabrics,—it may be, not quite sufficiently; and most Indians did so not by making their own cloth, but by buying from professional weavers. But the question is—Had we any Manchesters, any of the evils of Western Industrialism, in our midst then? If not then, why should we have them now, necessarily as the result of handspinning and handweaving on a commercial basis? If modern western industrial evils existed formerly in our midst, Mr. Das should be able to quote from history in support of his opinion.

And at present we do not know that, except Mahatma Gandhi, the leaders of the non-co-operation movement have manufactured cloth for themselves and their families at home in order to become self-sufficient. There cannot be any practical cogency in acvocating a practice which the advocates themselves do not or cannot follow.

Mr. Das concluded his address with a message of hope and confidence.

"There is no royal road to Freedom, and dark and difficult will be the path leading to it. But dauntless is your courage and firm your resolution; and though there will be reverses, some times severe reverses, they will only have the effect of speeding your emancipation from the bondage of a foreign government. Do not make the mistake of confusing achievement with success. Achievement is an appearance, and appearances are often deceptive. I contend that though we cannot point to a great deal as the solid achievement of the movement, the success of it is assured. That success was proclaimed by the Bureaucracy in the repeated attempts which were made, and are still being made, to crush the growth of the movement and to arrest its progress, in the refusal to repeal some of the most obnoxious of the repressive legislations, in the frequent use that has been made of the arbitrary or discretionary authority that is vested in the executive government and in sending to prison our beloved leader who offered himself to the wrath of the Bureaucracy. But though the ultimate success of the movement is assured, I warn you that the issue depends wholly on you and on how you conduct yourselves in meeting the forces that are arrayed against you. Christianity rose triumphant when Jesus of Nazareth offered himself as a sacrifice to the excessive worship of law and order by the Scribes and the Pharisees. The forces that are arrayed against you are the forces. not only of the Bureaucracy but of the modern Scribes and Pharisees whose interest it is to maintain the Eureaucracy in all its pristine glory. Be it yours to offer yourselves as sacrifices in the interest of truth and justice, so that your children and your children's children may have the fruit of your sufferings. Be it yours to wage a spiritual warfare so that the victory, when it comes, does not debase you, nor tempt you to retain the power of government in your own hands. But if yours is to be a spiritual warfare, your weapons must be those of the spiritual soldier. Anger is not for you, hatred is not for you; nor for you is pettiness, meanness or falsehood. For you is the hope of dawn and the confidence of the morning and for you is the song that was sung of Titan, chained, and imprisoned, but the Champion of man, in the Greek fable:

'To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power, which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates;

Neither to change, nor falter, nor repent; This, like thy glory, Titan, is to be Good, great and joyous, beautiful and free; This is alone Life, Joy, Empire and Victory."

# The Nature of the Non-co-operation Movement.

We think we have given not less than its due importance to Mr. C. R. Das's address. Hence, it is to be hoped we shall not be misunderstood if we make it the occasion for some general reflections on the non-co-operation movement as conceived by Mahatma Gandhi, as understood by us, and as understood by many who belong to the movement so far as that can be inferred from their public activity and utterances.

· In our view, the name "Non-co-operation movement" does not correctly and adequately indicate its character and essence, as it refers to and emphasises only a principal political weapon in its armoury. As enunciated by Mahatma Gandhi, it is a spiritual, social, economic, educational and political movement, and forms a synthetic and organic whole. His emphasis on love and nonviolence and on truth and honour and open and straightforward methods, his characterisation of the movement as one of individual and national self-purification show its spiritual character. stress laid on the simple life indicates both its spiritual and social character. The fact that he gave the first place in his gramme to the removal of untouchability, and the deep sympathy which he has

shown for the lowly and the fallen, combined with his repeated declarations of his belief that even if the well-to-do and the educated classes did not cooperate with him, he would be able to win Swaraj with the help of the poor illiterate mass of the people, mark it out par excellence as a people's movement and therefore That it has waged war social one. against the drink evil proves its spiritual, social and economic character. By making the production and use of khaddar essential, it manifests its economic character; and because that implies a life free from luxury, it may indirectly stimulate spiritual progress, too. By its watch-word of national education it demonstrates its educational character. Its political character requires no description.

That is so far as can be judged from the Mahatma's utterances, writings and actions. We think the logical implications of the programme of the movement go much further than he has advocated. Untouchability, taken in its literal sense, is only the very acme and the worst phase of caste The Mahatma has declared himself a Hindu and a supporter of Varnasrama. But if untouchability is to go, we cannot understand why its younger brothers are not togo. If a man eats food cooked by members of his family or by his caste people, there is no other real reason why he should not eat food cooked by others than that some degree of untouchability attaches, in his opinion, to them. If a man is to marry and get his sons and daughters or brothers and sisters married among his caste folk, there is no other real reason why he should not do so among others than that some degree of untouchability attaches to the latter in his opinion. Therefore, as we have said, if untouchability has to go, lesser disabilities and restrictions cannot be logically kept up or upheld. Hence we have thought that a sincere adherence to the principles of the movement would raise it to a higher level and a wider outlook than are generally associated with it.

Even when the Mahatma was not in jail, many non-cooperators looked upon and spoke of it as mainly a political movement. But since his imprisonment, many among its so-called adherents have openly scoffed at the idea of its being taken as a religious or

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spiritual; movement. But whether its leading exponents scoff at its spiritual or social aspect or not, it is clear that with them the emphasis lies on its political character. In Mr. Das's speech, there is no sneer or scoffing, except perhaps a trace of it in speaking of khaddar, but its predominant political note is unmistakable. Words like spiritual, self-purification, removal of untouchability, Hindu-Moslem unity, national education, economic self-sufficiency, &c., or their like, are there. As we have not got the whole address before us, we cannot say whether the anti-drink campaign, &c., have not been mentioned by him. But granting that all the planks in the non-cooperation platform are there, it is plain that the clarion call of politics is the loudest in his utterance. We say this not by way of complaint or disparagement, but only to show that as soon as we are not in the presence of the Mahatma, speaking figuratively, we find the emphasis has shifted from everything else to politics. Let non-cooperators fight among themselves the battle of Council Entry or No Council Entry. What most concerns us is that if it be decided that elections to the legislatures are to be contested, the movement is sure to become explicitly a mere political one, as it has already been, implicitly, with most. Politics is such an exciting, sensational and all-engrossing game, that the humdrum, un-exciting constructive programme is bound to have an assured back-seat.

Though from youth upwards we have believed in and repeatedly discoursed on the interdependence of •all kinds of reforms, we have also exposed, the hollowness of the interested cry that the people of India must not claim self-rule so long as there is any social injustice or impurity left among them. Even now there is not one politically free country in the world in which there is perfect social justice or social purity. Every people, at whatever stage of social evolution, is entitled to political self-rule. But it should be, at the same time, its own primary duty to see that no social injustice or social disability exists among its members. Whoever is subject to social disability, injustice, degradation or ignominy, drags down the whole nation along with him and weakens it.

By making the movement synthetic and organic, Mahatma Gandhi showed his deep insight into the problem of national regeneration. He had discovered where our weak-

ness lay, and also the remedy. But his followers do not generally share his insight and

strength.

Council Entry may enable the movement to be more in evidence, it may even give it a more showy and attractive political weapon,-we do not know. But what we want is that its leaders should think less of its name than of its essence and substance, and care more for its synthetic and organic character than they appear to do. Hindu or Moslem, Christian or Buddhist, Sikh or Jaina or Parsi, Brahman or Pariah, man is man, and should have full opportunities for free and unhampered growth. spiritual, social, educational, economic and political. The programme of a movement which includes development in all these directions. should be synthetic and organic, not only on paper, but as attempted to be carried out day after day.

## A Wife's Heroism.

In the village of Uttar Bharatiya in Mymensingh there lives a poor old blind man named Ali Seikh with his young wife Karimun-nisa. Afsar Ali Taluqdar of the same village, one night entered their hut with an evil intention. This roused the woman from her sleep. Perceiving the wicked object of Afsar she attacked the man with a dao. The scoundrel fled with loud screams and died of the wounds. In due course, the blind Ali Sheikh was charged with having murdered Afsar. But both at the lower and the sessions courts, Karim-un-nisa fearlessly declared that it was she who had attacked and wounded the man; whereupon Ali Sheikh was acquitted.

# The Moplah Train Tragedy

Sergeant Andrews and the constables who were being tried in connection with the death by asphyxiation of more than fifty Moplah rebel prisoners when they were being conveyed in a closed and practically air-tight luggage van, have been discharged. So it is proved now that no human being was responsible for the horrible death of the luckless prisoners.

In the pre-historic days when this grim tragedy sent a thrill of horror through all who heard of it, anticipating that nobody would be found guilty, we suggested that the luggage van should be hanged, drawn and quartered—for somebody should suffer for the day's work. If it be not too late, our

suggestion may be given effect to.

May we also suggest, that, as Siraj-udcowlah was as responsible for the Black Hole tragedy (supposing it to be historically true in its entirety) as Lord Willingdon was for the Moplah train tragedy, in all future editions of the histories of India and Bengal

it should be ceclared that Siraj-uddowlah and his guards had not nore to do with the Black deaths Hole Lord than Willingdon, Sergeant Andrews and the constables had with to do the death of the Moplahs?

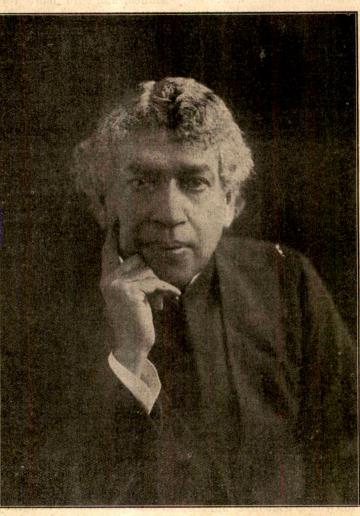
## Anniversary of the Bose Institute.

Amid the din and turmoil political of and other controversies, we must not forget the existence in our midst of an institution which, occupying a serene height, successfully endeayours to annex to the domains of the known many an undiscovered

realm of the unknown, in its strenuous and unremitting labours to pierce into the heart of the mystery of life in some of its aspects. On the 30th of November last the Bose Institute celebrated its fifth anniversary. Sir J. C. Bose delivered an address, of which the substance has been reported in the papers. It is very gratifying to

learn that more than a hundred investigations were carried out in the institute during the last five years. The account given of the work of the Institute in our last number by Professor Patrick Geddes, as also its Transactions, should appeal to all students and lovers of science.

# A Calcutta Protest against Dr. Gour's Marriage Bill.



Sir Jagadish Chandra Bose, F.R.S.

Some maharajas, rajas and wellother to-do men, along with some who were needy, protested the other day in Calcutta against Dr. Gour's marriage Bill, on the ground that, if passed, it would revolutionize and wreck Hindu society. Several speeches made. were including some which contained wild statements, to the effect that "all India was against the Bill", etc. One speaker said, "Hindu blood will not admit of any mixture," as if pure blood, anthropologi cally and his-

torically speaking, was not a myth! Another speaker observed that the Bill encroached upon immemorial injunctions. "Immemorial" forsooth! The speakers should have read Indian history and the Hindu scriptures and epics. Not a single man among the protesters seemed to attach any importance to the fact that the Bill was merely permissive and

that if, after it became law, any Hindu took advantage of it, Hindu society would continue to enjoy the right of excommunicating him.

In every civilised country and community, men and women possess the freedom to do what they like, so long as they do not commit a crime. If a man and woman wish to marry and live honorably as husband and wife and give their children the status of legitimacy, surely that is not a crime, even though the man and the woman do not belong to the same caste or religious community. It is not a crime even in India. The rejas, maharajas and other big folk who come forward to protest every time there is a civil marriage bill on the legislative anvil, know very well-many of them from personal experience—that even illicit connections with women of a different caste or religious community is not a crime in the eye of the law. Why, then, do they oppose honorable and legitimate unions between men and women of different castes and sects, seeing that dishonorable and illicit connections between

such persons are very common ?

It is rather queer that many men who are notorious for their unorthodox lives occasionally profess to be the pillars of orthodoxy. But let us grant that they are orthodox. Now, as orthodox Hindus they ought to know that in ancient times all sorts of unions between men and women were recognised as marriages by the law-givers of Hindus. Even when force was used, the connections were recognised as inferior kinds of marriage, paisacha vivaha. Orthodox Hindas ought to know the reasons for such recognition. The reasons were to give legitimacy to the offspring of such unions and to give the injured women the status of wives. By giving the women and their children a recognised status, an indirect effect was also produced. If the women and children had been driven out of the pale of Hindu society, there would have been a decrease in the number of Hindus (though the name Hindu was not in use in those days). These considerations will show how liberal, considerate, and statesmanlike our ancient law-givers were. But our modern pillars of orthodoxy are not possessed either of modern ideas of civil freedom, or of liberal notions, or of statesmanship. Many of them must have heard that Hindus are decreasing in Bengal. If they do not know, let us state the plain facts for their information.

# Decrease of Hindus in Bengal.

A few decades ago Hindus outnumbered Musalmans in Bengal. In the census of 1911 it was found that the Musalmans had become larger in number. The census of 1921 shows that the Hindus have decreased in number, and that the Musalmans have had a further accession to their numbers. One reason for this state of things is that in West Bengal, which is very unhealthy, there has been a general decrease in population, and in West Bengal the majority of the people are Hindus; whereas in East Bengal, which is healthier, there has been an increase in the population and East Bengal is inhabited for the most part by Musalmans. But this is only one of the reasons. For if sanitary and climatic conditions had been the only causes, in East Bengal both Hindus and Musalmans would have increased at the same rate. But that is not the case. Even in East Bengal, Musalmans have increased faster and at a higher rate than the Hindus. The reasons, therefore, lie in social customs, etc. We shall for the present consider only the marriage customs of the two religious communities. Owing to the division of the Hindus into various castes. sub-castes, sections of sub-castes, etc., the field of choice for brides and bridegrooms is very narrow. There is also the pernicious custom of "bridegroom-price" and "brideprice". This also makes it difficult for many persons to get either their sons or their daughters married. The result is that many more Hinaus remain unmarried than is the case with Muhammadans. This is not a mere guess. Figures quoted below from the census report show this in a striking manner. According to the census of 1911, the number of Hindu males in Bengal was 10545714, that of Musalnan males being 12245542. But though the number of Musalman men is so much larger, there is at every age period a larger number of unmarried Hindu men than of unmarried Musalman men as the table printed below shows.

Number of Unmarried Men in Bengal.

Age.	Hindus.	Musalmans.
20-25	341172	298213
2530	174158	125867
3035	64356	• 28311
35-40	32374	11104
- 4045	23883	8455

Number of Widowers in Bengal.

Age.	Hindus.	Musalmans.
4550	12579	3746
50-55	10944	3889
5560	5322	1107
60 65	6250	2408
6570	. 2092	- 525
70 and over 70	4169	1754

The above table shows, that though the total number of Hindu men is much less than the total number of male Moslems in Bengal, yet the total number of Hindu bachelors is far greater at every age period than the total number of Musalman bachelors.

It is not only this fact that stands in the way of a due increase of the Hindu population. The number of Hindu widowers also is much greater than the number of Musalman widowers, as the following table shows:

Number of Widowers in Bengal.

Age.	Hindus.	Musalmans.
15—20	6186	5988
-20— $-25$	14987	14110
2530	31857	27100
3035	39931	28318
35-40	45026	27338
4045	59714	29867
<b>45—5</b> 0	52731	23408
5055	67149	31775
55-60	42382	16628
6065	61904	32358
6570	24208	10704
70 and over	57998	37851

These tables prove to demonstrations that the field of choice for brides and bridegrooms requires urgently to be widened in Hindu society. But our pillars of orthodoxy are so well-versed in the Shastras and are so full of statesmanlike wisdom that they are blind to all facts and their lessons.

## Some Congress Resolutions.

The following resolution was put from the chair and passed, the entire audience standing:—

#### APPRECIATION OF MAHATMA GANDHI

(1) This Congress places on record its grateful appreciation of the services of Mahatma Gandhi to the cause of India and humanity by his message of peace and truth, and reiterates its faith in the principle of non-violent non-co-operation inaugurated by him for the enforcement of the rights of the people of India.

The following two resolutions were also put and adopted without any dissentient.

#### PATRIOTS IN PRISON.

(2) This Congress places on record its profound appreciation of the services rendered to the national cause by all those brave citizens who have suffered in pursuance of the programme of voluntary suffering and who in accordance with the Congress advice without offering any defence or bail served and are serving various periods of imprisonments and calls upon the nation to keep alive this spirit of sacrifice and to maintain unbroken the struggle for freedom.

# AKALI MARTYRS.

(3) The Congress records with pride and admiration its apreciation of the unexampled bravery of the Akali martyrs and the great and noble example of non-violence set by them for the benefit of the whole nation.

CONGRATULATION TO KEMAL PASHA.

(4) Mrs. Sarojini Naidu then moved the following resolution:—This Congress congratulates Ghazi Kemal Pasha and the Turkish nation on their recent successes and further records the determination of the people of India to carry on the struggle till the British Government has done all in its power and removed all its own obstacles to the restoration of the Turkish Nation to free and independent status and the conditions necessary for unhampered national life and effective guardianship of Islam and the Jezirat-ul-Arab freed from all non-Muslim control.

This resolution was carried by a large majority after Mr. Shivaprasad Gupta's amendment substituting the words "foreign control" for the words "non-Muslim control" had been discussed and defeated.

The following resolution has also been

passed.

(5) This Congress accepts the recommendation of the C. D. Enquiry Committee regarding the question of boycott of British goods and resolves that the question be referred to a committee for a full report as to what British goods may be successfully boycotted and the places from where such goods can be easily obtained and that the said report be submitted to the All-India Congress Committee within two months next.

Resolved further that the Congress programme regarding Khaddar and the boycott of all foreign cloth shall not be affected by this resolution and that following gentlemen shall be members of the said committee:—Sjts. N. C. Sen, J. K. Mahta, N. C. Kelkar, M. Uman Subani, Prof. Ruchi Ram Sahni.

#### National Liberal Federation.

We print below the Associated Press summary of the address of Mr. V. S. Sastri.

Presiding over the fifth annual session of the National Liberal Federation at Nagpur the Right Hon'ble Srinivasa Sastri paid a great tribute to Mr. Montagu's services to India and regretted that a sinister intrigue had deprived him of his office. In the long history of British connection with India no British statesman had loved India more, suffered for her more, and no one had a higher conception of her destiny within the British Commonwealth. He hoped that the strength of the Labour party and Liberal Party would be sufficient to avert any tendency to the reaction which the presence in the new Ministry of some well-known opponents of the Government of India Act might lead India to apprehend. There were already pronounced symptoms of a tendency on the part of the India Office while observing the letter of the law to violate it in spirit.

The speaker next dealt with general questions of great public importance and first referred to the Indianisation of services quoted statistics which disclosed the grounds for belief that Indians had not had a fair chance given to them for acquiring Secretariat experience. British Officials, he said, must be judged in the future by the care and solicitade with which they discharged their duty to train Indians in self-rule. There were depressing and disheartening indications of intolerably long delay in the attainment of full responsible Government which it was the clear duty of the Executive in India to help to attain and not wait for the Statutory Commission

to come and report after ten years.

Mr. Sastri while eulogising the work done by the Indian Civil Service maintained that the claims however legitimate in one sense of high-salaried employees of State were by no means comparable in justness and urgency to those employees in receipt of modest salaries. On purely economic considerations Indian Legislatures would be compelled with much reluctance to recommend cessation or at least substantial abatement of recruitment in England of high-salaried appointments if such recruitment was only possible on a greatly increased scale of salaries, allowance and emoluments of one kind or another. No Commission however authoritative could reconcile the people of India to increased impositions on account of the British Services.

Referring to the control of the Services it seemed to Mr. Sastri that the time had come when the Governor-General in Council should take the place of the Secretary of State for India, in Council in all matters relating to the Indian Civil Service and other Imperial Services, the High Conmissioner for India entering into covenants, dealing with Civil Service Commissioners and doing other

functions as the Agent of the Government of India.

Referring to the army, the speaker said that the question was a test for the bona fides of the British Government. The stagnation that had overcome the proposals of Government of India with a view to retrenching the officer ranks was a most serious indictment of the intentions of the British authorities and the delay aggravated anti-British feelings every day.

Dealing with the position of Indians overseas Sastri said if the Imperial Cabinet of Great Britain found itself unable owing to the truculence of white colonists to carry out the resolutions of 1921, it was an impressive lesson to other communities in the Commonwealth that what prevailed at the seat of Empire was neither justice nor sanctity of resolutions but a threat of force.

Mr. Sastri dwelt in detail on the working of the reforms and opined that on the whole there had been little cause for public dissatisfaction but severely criticised the diarchy which in his opinion had reached its limit of usefulness. The position of the Ministers was that they had to depend on highly precarious and shifting majority and rules requiring previous reference which were far too many and which unduly limited the initiative of the Government of India and automatically narrowed the limits of possible concurrence with legislature. In conclusion Mr. Sastri firmly held that so long as the non-cooperators followed their present methods, and tactics, the Moderates would stoutly oppose them. The watchword of the Liberals was to promote the country's welfare through the present constitution and by severely criticising and opposing such actions of Government as went against the people's wishes. Their motto was "ordered progress." Everyone of them should ask what had been done towards the advent of Swaraj.

Comments on the above being obvious, we make none.

#### Khilafat Conference.

Dr. Ansari, in his presidential address, expressed gratification that the Khilafat movement had now become a potent factor to be reckoned with in the settlement of world problems concerning Islam. He regretted, however, that although the British public had now lost much of its prejudice against the Turks, Lord Curzon was still Foreign Secretary and Mr. Bonar Law had not committed himself to withdrawal from Mesopotamia and Palestine or to a sound Near Eastern policy.

Referring to the Lansanne Conference he said that as Lord Curzon dominated the conference, he did not expect it to be swayed only by considerations of reason ant justice in its treatment of the Turks; but even if the Turkish question was

settled satisfactorily he emphasised that Indian Muslims would still demand the freedom of the Jazirat-ul-Arab from non-Muslim control and the restoration of the wardenship of the Khalifa of the Holy places. Dr. Ansari acknowledged Abdul Majid as Sultan Khalifa and declared his disbelief in the truth of the propagandist reports regarding the separation of the Sultanate from the Khilafat stating that reports from uninterested quarters showed that Angora's decision had only made the Khalifa a constitutional Sultan. which was strictly in accordance with the Shariat. He was sure that the Kemalists would obey the religious injunctions; but if the Turks had made a mistake, the Mussalmans would do their best to get it rectified by making representations and would not wait for the cue from Lord Curzon. He added that the Turks enjoyed the full confidence of the world

#### COUNCIL ENTRY.

Turning to the political situation in India Dr. Ansari said he pinned his faith to the constructive programme and maintained that it would be fittle to contest the elections. He suggested the picketting of foreign cloth shops at least in the large centres and to ensure Hindu-Muslim unity and avoid all causes of friction. He suggested the conclusion of an Indian National pact between the communities which should also contain a solemn declaration by the contracting parties to unite to oppose all foreign invasion.

Concluding Dr. Ansari dwelt on the necessity of an Asiatic movement to shake off the bondage of Europe and suggested the convening of a plenary session of the Asiatic Federation in India at the next session of the Congress.

#### Jamait-ul-Ulema.

The Moslem Jamait-ul-ulema has unanimously passed six resolutions.

The first resolution passed expressed full confidence in Mustapha Kemal Pasha and the Angora National Assembly and requested them while safe-guarding Turkey, Islam and Islamic nationalities from personal and bureaucratic rule, to try to keep intact the real prestige and power of the Khalifa as enjoined by the Shariat.

A resolution regarding participation in the next general election declared it to be contrary to the Shariat to stand for election and to make efforts in that behalf, even though the intention of the candidate be not to take part in the proceedings of the Council and to refuse to take the oath. It will be noticed that this resolution differs from that passed in November by the Executive Committee of the Jamait in Delhi which permitted candidates to seek election provided that the oath of allegiance was not taken.

Other resolutions passed acknowledged Sultan

Abdul Majid as Khalifa in view of the great ser vices of the Osman family to Islam and welcomed as being more in conformity with the Shariat the selection of the Khalifa from the Osman family on individual merits irrespective of his being the eldest member of the Osman family, suggested the appointment of a Joint Committee with representatives from the Congress, Muslin League. Khilafat Conference and the Jamait ul-Ulema to examine the causes leading friction between the different communities of India, especially Hindus and Mussalmans, and suggested means to remove them so that the unity essential for the attainment of freedom might be ensured, and congratulated Mustapha Kemal and the Kemalists on their victories It was decided to confer on Mustapha Kema Pasha, whom they termed "The Great Crusader," the title of Mujadid-i-Khilafat (Saviour of the Khilafat ) for having given the Khilafat a re-birth.

Particular interest is attached to the decision of the Jamait in the question of standing for elections. The Congress constitution provides that if three-fourths of the Hindu or Mahomedar delegates object to any resolution being passed its consideration shall be dropped. It now remains to be seen whether following the lead of the Jamait-ul-Ulema the Mahomedan delegates will assert their opposition in the required strength and rule the question out.

# Third All-India College Students' Conference.

RECEPTION COMMITTEE CHAIRMAN'S SPEECH.

Mr. Nathuni Lal, Chairman of the Reception Committee, in his welcome, strongly pleaded for a common platform between the non-co-operating students and the co-operating students, lest the gulf should grow wider and common ruin overtake them all. He urged that the time at the disposal of students should be fully utilised in preparing themselves for successfully taking part in politics and this of course in the absence of a contrary resolution in the Conference. Village schools should be organised and education im, parted to youths in order to remove the appaling ignorance of the fundamental principle of making life happy and comfortable. A campaign of lectures in vernacular should also be organised and conducted so that people might understand and act according to the principles of Sanitation and Medical and other Relief during abnormal times of epidemics. Mr. Nathuni LaI further advised the delegates to endeavour to create strong public opinion against drinking but not by picketting liquor shops, because that course was fraught with possibilities of grave dangers and violen reaction.

In conclusion he exhorted them to organis

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boy-scouts and thereby improve physical condition and training of the youths of this country.

#### PRESIDENT'S ADDRESS.

Babu Bhagwan Das in his address arlvised students to harbour assiduously in their hearts the love of the great ideal of service to India. They must prolong the period of Brahmacharya, the period of gathering all knowledge and the conservation of vitality in order to render some specific service to their country. Any one who was burdened with family responsibilities must not have the burden of public work added to them. The College Students' Conference was indeed the beginning of an order of round table of Associations of fresh hearts and eager minds taking earnest vows of chivalry to lift India from her fallen condition.

Mr. Bhagwan Das urged the organisation of all Vidyapeeths with a view to working out a system of national education. If this was done there would be no necessity to go to the official institutions; but in the meanwhile if they had no National Institutions then they should gather knowledge wherever it might be available, but always with the ideal of service of India.

# All-India Railwaymen's Union Federation.

The All-India Railwaymen's Union Federation met at Bradlaugh Hall, Lahore. Mr. Miller, Chairman of the Reception Committee in the course of his speech referred to many grievances of the railwaymen and said that the International Labour Conference recommended sixty hours' work in India in special branches of the Railway Department, which was quite unsuitable to extreme c.imatic conditions obtaining in India and Government should urge upon the International Labour Conference to modify the convention. The hours of work should under no circumstances exceed 48 hours for the outdoor and thirty-two for the ministerial staff.

Mr. Andrews in course of his presidential address said he had come from the Railway Conference in Bombay to the present Railway Conference in Lahore to plead for unity and to work for unity. His own experience during five recent lamentable strikes in which he had been called upon to help the men had unfortunately made clear to him that there had been a total lack of organisation throughout the railway system by means of which disputes might be settled when they arose. That lack of organisation had been a cause of in told suffering in the country and had meant unaddition an immense economic loss.

The Federation has unanimously passed a resolution that a deputation should be sent to Allahabad with full powers to draw up jointly with a

deputation from the Bombay Railway Conference the constitution for an All-India Railway Federation. It is intended that this Federation shall represent all the railways of India and Burma and have a Central Standing Committee at Delhi which would be able to make representations on Railway matters to the Railway Board in a constitutional way.

In concluding the Conference, Mr. Andrews stated that the new programme of federation by which railwaymen would have their own Labour Board at Delhi to negotiate with the Railway Board itself represented a great step forward in crganisation of industries in India. What was needed in each of the greater industries of India was a Central Committee of Labour on the one hard and a Central Committee of Capital on the other which could meet regularly and discuss the difficulties and prevent useless strikes. Mr. Andrews commented severely on the growing practice among employers of labour to use secret agents among the men to give information and spy out on the doings of their fellow workingmen. He called it a dirty practice. He also commented severe\_v on the need of greater honesty among the labour leaders and in conclusion paid a tribute to Mr. Miller for the honourable way he had acced in June 1921 in bringing the railway strike of Lucknow to a close and for his integrity in railway

#### Indian Christian Conference.

We do not know whether Roman Catholics take part in the sessions of the Indian Unristian Conference. If they do, the name is correct; if they do not, the name should be altered.

At the Lucknow session of the Conference. Rev. Mr. J. R. Chitambar, Chairman, Reception Committee, referring to the present agitation in India remarked that, while the non-cooperation movement had faild in some of its phases, the movement itself was not dead, nor was it going to die easily. They were in sympathe icagreement with certain aims and objects of Mahatma Gandhi's programme, as, for example, the abolition of liquor traffic, the removal of illiteracy and untouchability and the furthering of the cause of female education, and similar other things. The speaker strongly urged that Indian Christians should take an active part in the present agitation in consonance with the principles of their religion and make their influence felt. They must mix freely with their coinpatriots, otherwise they would soon lose their favour. In conclusion, the speaker said that they must train their young people for service and leadership. They must afford them every facility, financial and otherwise, for legal, medical, technical, and academic education and

training of the highest type and imbue them with the idea that there was no greater honor that they could attain than the honor

of serving their motherland.

Eev. Dr. Datta, the President, remarked that in its early days All-India efforts of the Indian Christian Association were only limited to an expression of loyalty at coronations and similar functions, but since the war, interest has been far wider. Firstly, the reforms led the Christian community to enquire what place they could occupy in the new legislatures. Next, the great political upheaval of the past years exercised their influence on them along with the rest of the Indians. Referring to Mr. Gandhi; the President said, in a way Mr. Gandhi is the greatest of the Indian Christians of to-day. doctrine of non-violence was fundamentally Christian and had checked the anarchical movement of Young Bengal. He believed the duty of his community was to obtain the release of Mr. Gandhi soon. The Indian Christians had a share in the non-co-operation movement. Some of them have been imprisoned and the recent attitude of the Indian Christians' definitely indicates they must take their share in Indian politics. They form a part and parcel of the Indian body politic. The president emphasised that the Indian Christians should not identify themselves with any party but should espouse all righteous causes whatever the cost. Rev. Dr. Datta said his community should interest itself in prison reform. Recent outbreaks in different jails indicate grave defects that way. They must try to stop the spread of prostitution, which was becoming a menace in great industrial centres in India. Every day that India was growing more industrial, the menace was becoming worse.

Next, there were the questions of temperance, emigration, forced labour, etc. These problems the Christians should handle. Referring to communal representation, the President expressed his views as being opposed to such invidious distinctions, since they are detrimental to national solidarity and progress. Rev. Dr. Datta remarked that a part of Mr. Gandhi's Bardoli programme, such as temperance, uplifting of the depressed classes, giving up untouchability, etc., was worth attainment. Such tasks the Christians have already commenced. Regarding "Swaraj," he said, the leaders must place before the country some scheme of compromise for all interests

# Christian Missionaries and Political and Commercial Motives.

From what we know of Christian mission organisations and Christian missionaries, we do not think that it would be just to conclude that all such organisations and all

Christian missionaries were partly and indirectly political and commercial agents in disguise. At the same time, such a conclusion may not be unfair in the case of some of them. Some writings of the Canadian press appear to support this view. The Globe of Toronto (28-9-1921) wrote thus:—

Orilla. Sept. 27—The Synod of Toronto and Kingston opened its meeting in the Presbyterian Church here, this evening, with 170 delegates. The retiring moderator, Rev. W. S. McTavish, D. D., delivered a thoughtful address on the importance of foreign missionary enter-

prise.

"One cry in this country," he said, "had long been 'markets, wider markets,' and since the introduction of the Fordney Bill, that cry has been louder and more insistent than ever. If the farmers and manufacturers desire to create a market, they would do well to get in touch with foreign missions, and we are assured that it would not be long till they received their money back, with liberal interest.

Extension of Trade.

Although the missionary went to the foreign field to win souls for Jesus, the result of his labors also meant the extension of commerce. Trade would follow the banner of the Cross, as readily as it would the Union Jack, the Stars and Stripes, or any of the other national emblems,

and usually it cost a good deal less.

It cost the British Government £225,000,000 to make the Union Jack float over Pretoria; yet it is doubtful if the South African war did as much to promote trade, as missions there had previously done. In the past, the missionaries had been the best advertisers of heathen countries. Dr. John G. Paton did more to advertise the South Sea Islands than the sandal-wood traders ever did; and who ever did more to advertise Africa than Livingstone?

Worth 50,000 Dollars.

Fifty years ago, it was said that, when a missionary had been abroad for twenty years, he was worth 50,000 dollars to British commerce; and it was probably not extravagant to say that one of our missionaries in India or China today was worth a similar sum to any great industrial centre in this country.

Notes:—Dr. McTavish took part in the Great War. He is also an author. As the elected head of the Presbyterian Church, he could speak authoritatively on the policy of missions. The Fordney Tariff Bill was enacted to keep out Cana-

dian products by raising the tariff.

Another Canadian paper, Mail and Empire of Toronto, wrote on September 10 last:—

Bringing word of a marked progress toward

modernism in the great Chinese centres since his visit four years ago, and declaring the time was rapidly approaching when China would not only be a mighty factor among the nations, but even dominate world affairs, Rev. A. E. Armstrong, associate foreign missionary secretary for the Presbyterian Church Canada, was listened to with the most intense interest, when he addressed the congregation of Avenue Road Presbyterian Church on Sunday morning and described what he had seen during another extended visit to China, Korea and India, from which countries he only returned a few days ago. Mr. Armstrong also stressed most strongly his opinion that Canadian industrialism was making a grave mistake in not paying more attention to the extension of trade with China, drawing attention to the fact that within a comparatively few years it would be possible for Canada to sell more of its products to China than to the British Isles and Europe. He also, in passing, pointed out that the travelling time between Vancouver and the Orient was being continually cut down by the inauguration of a better service through faster and larger steamers. There was also the probability of airship travel.

#### TO HAVE STABLE GOVERNMENT.

Mr. Armstrong said China was now on its way to having a stable government, directing things for the whole country, from a central point. The next step would be the establishment of a national, well-organized army. He reminded his hearers that Napoleon had predicted that, when China became a united people, instead of having governments in each province, it would dominate the world. It now appeared that China at its present rate of progress, would achieve this place within one generation, say twenty or twenty-five years.

The prospect of a stable government in China is cheering indeed, though not the prospect of its being exploited by the capitalists of the West—or, for that matter, of Japan.

Mail and Empire wrote again on the

22nd September last:—

How the progress of the British Empire must go hand in hand with the progress of the Church, was outlined by Rev. William Pascoe, F. R. G. S., in Saint Paul's Parish House, yesterday. Great Britain was learning this, to her cost, in the Near East, where she had sent her men, but declared the Church must not follow. When the Church had sought to travel beyond protection of the flag, she likewise had achieved little, if any, success. The Church could not prosper beyond the domains of the flag of any, other Christian nations. The Americans were finding that true in Turkey, and had now nothing but

blood and ashes, where a month ago, had been splendid institutions.

When in ancient times the Budchist Bhikshus of India crossed mountains, deserts and seas to spread the Light which Gautama the Enlightened had seen, they neither preceded nor followed the flag of any earthly ruler. Only those Christian missionaries who work in the same disinterested and fearless manner, not only individually and personally but also nationally and racially, deserve to call themselves the followers of their Master, none else.

Mail and Empire of June 14 last, quoted some passages from a manifesto issued by the non-Christian Student Federation of the Pekin University, China, which contains unjustifiably sweeping condemnations of all religions in general and of Christianity in particular. But the opinions of this Federation show at any rate what strong hatred the perverse use of wrong forms of religion by their worldly-minded followers can give rise to. Of religion in general it observes:

"The sins of religion are too numerous to mention. Speaking of its moral side, we and that it teaches men obedience, which is the moral code of slaves. Speaking of its intellectual side, we find that it propagates superstitions which hinder the search for truth. Speaking of its material side, we, find that it asks its believers to despise temporal things and to dream of the Kingdom of Heaven, which would end in the destruction of human life. Its teachings are absolutely valueless. while its evils are incalculable. Yet its influence is growing every day. This is due to the fact that those who are doing evil, have an organization, while we who are opposed to religion, have not."

#### Of Christianity it asserts :--

"Of all religions, Christianity, we feel, is the most detestable. One sin which Christianity is guilty of, and which particularly makes our hair rise on end, is its collusion with militarism and capitalism. The influence of Christianity is growing stronger day by day, and when this force becomes more triumphant, the methods of capitalism will be more drastic. Christianity is the public enemy of mankind, just as imperialism and capitalism are, since they have one thing in common, to exploit weak countries. Realizing that China has long been an object of exploitation of the capitalistic and imperialistic countries of the world, Christianity is

utilizing' the opportunity to extend its influence. It is the intelligence officer of the capitalists and the hireling of the imperialistic countries. If no effort is made to exterminate the evil, it is impossible to foretell its dangers in the future."

## Social Work and Allahabad University.

Prof. A. C. Banerji, Muir Central College, Allahabad, writes —

"The members of Allahabad University have organised a Social Service League under the Presidentship of Pandit Hridoynath Kunzru. They are going to open night schools; and other items in their programme include starting of relief and nursing work in times of fairs and acute distress, such as famines, floods, etc., and impartation of sanitary and moral education, and promotion of temperance by means of popular illustrated lectures, and travelling libraries, etc. When the call for help came from the northern districts of Bengal, they responded readily and tried to do their bit to alleviate the sufferings of their unfortunate sisters and brethren in those flood-stricken districts. The members of Oxford and Cambridge Hostel in the University gave a benefit performance in aid of the flood relief fund under the kind patronage of Sir Grimwood Mears, Chief Justice of Allahabad High Court, who has thus earned our gratitude and has put us under a great obligation. Our best thanks are also due to the Warden, Mr. Thompson, and also to Messrs. Jardine, S. C. Dev, Bechulal and other members of the Hostel, but for whose untiring zeal and unceasing help, the getting up of the show, would have been impossible. We should not forget in this connexion also other workers, who helped us in selling tickets or otherwise.

"Collections were also made from other sources, and students of Government Hostel, Law Hostel, and Oxford and Cambridge Hostel vied with one another in going from door to door and collecting money for the fund. It is a happy sign of the times that our young men are so noble-hearted and self-sacrificing; and they are ever ready to help the needy and the distressed.

"Total collection made by the students from contributions through various sources, such as subscriptions, and sale of tickets, so far amounts to over Rs. 750, which sum has already been sent to Sir P. C. Ray. Small pro-

mised contributions amounting to about Rs. 100, when realised, will be also sent to him."

## Why Government of India Ceased Helping Calcutta University.

The historical survey to be found in the report of the Government Grant Committee of the Calcutta University says that the Palit Trust Deed imposed, among others, the condition "that the object of the Founder being the promotion and diffusion of scientific and technical education and the cultivation and advancement of Science, pure and applied, amongst his countrymen, by and through indigenous agencies, the Chairs shall always be filled by Indians." This condition was imposed on the University by Dr. Rashbehary Ghose also, when he endowed it munificently In the aforesaid historical survey it is narrated how up to a certain stage the Government of India helped the University with grants.

"When, however, the Budget Estimates of the Government of India for 1914-15 were published no provision could be traced for a grant to supplement the splendid gifts of Mr. Taraknath Palit and Dr. Rashbehary Ghose. The true significance of the situation then became obvious even to the most optimistic. People speculated fruitlessly as to the reason for this attitude of the Government of India; some attributed it to the provision for what might not inappropriately be designated as the "Indianisation" of the University College of Science and Technology;..."

We think there is truth in this guess. Lord Curzon may or may not have been sinceré in his professed desire to see the Indian Universities converted into real centres of higher teaching and of research by the Universities Act of 1904. • But certainly the Anglo-Indian bureaucracy neither foresaw nor desired that there would or should be any Indian cultural self-assertion in the University. Their idea is that if there is to be higher teaching and research, the teachers and researchers should be Britishers, in any case white occidentals, so that the economic advantages of "Indian advancement" should belong to the occidentals, and, what is more, the myth of racial intellectual and cultural superiority should remain intact. The Science College arrangements, certainly clashed with this idea.

We think the Government of India ought to have given more pecuniary help to the Calcutta University, and seen to it that it was usefully and economically spent. But to be

fair, it ought also to be mentioned that the University's Government Grant Committee has not given due prominence to or tried to explain away the following sentence in the letter, addressed by the Secretary to the Government of India to the Private Secretary to His Excellency the Rector of the University, defining the scope of the enquiry entrusted to the Committee appointed in 1916 by the Government of India to consider arrangements for Post-Graduate Teaching in the University of Calcutta:—

"The Committee should frame its recommendations merely with a view to the best expenditure of existing funds and it should understand that further grants for Post-Graduate Education cannot be expected in the near future."

This letter was written two or three years after the Palit and Ghosh bequests had been made. That may explain the presence of the above sentence in it. But its presence cannot be ignored or slurred over.

# Some Doubtful Statements of the Government Grant Committee.

In the report of the Calcutta University Government Grant Committee it has been stated that "defalcation or misappropriation of funds has been unknown in our institution" (p. 76). Some years ago The Bengalee threatened a certain party that he would be criminally prosecuted if he did not withdraw what he had said in connection with a persistent rumour that during the incumbency of a European registrar of the University an employee of that institution had enriched himself at its expense and was then living in comfort in a town in Northern India. There was neither withdrawal nor prosecution. Perhaps the rumour was considered intrinsically incredible and insignificant.

We do not understand why the university offices should have been considered "not sufficiently manned" (p. 76) for working according to an office manual, &c. Our information is that there is not sufficient work for all the members of the staffs. We made some definite suggestions for retrenchment in a previous number.

In p. 47 it is stated that "there have been no cases of inflated salaries," &c. The salaries paid by the University to some of its teachers are inadequate, but some draw handsome amounts for doing very little work. A pluralist gets, say, Rs.

1400 per mensem in addition to comfortable quarters on a nominal rent. It may not be called inflation, but the fact locks very much like it. If a Lieutenant-Coonel draws Rs. 500 per mensem for doing absolutely no work in return for it,—well—it may not be called "inflation", but is it better or worse?

# Premature Publication of a Report.

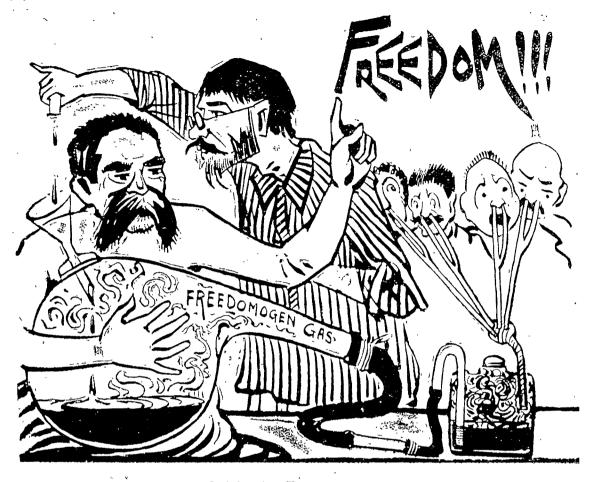
At a recent meeting of the Calcutta University Senate, it was complained that The Statesman, had prematurely published a certain report marked "confidentia." though it was not stated what harm had been done by such untimely publication. The unconscious humour in the complaint was quite enjoyable. For, in more than one instance, the Senate itself has seen nothing wrong in the divulgence of official letters or facts not meant for publication. Nay, some teachers and Fellows of the University have published even non-official private letters from revengeful feelings.

# Freedom of the Calcutta University.

Of late we have heard much regarding the freedom of the Calcutta University. We flatter ourselves that we love freedom at least as much as the heroes of the Senate. Eut unfortunately we also think that no institution in a subject country which owes its existence to the laws of the ruling foreigners can be really free. The country must be free before its official institutions can be free. Of course, Government may give or may have given certain rights to some of its institutions. And these certainly ought not to be impaired, reduced in number, or taken away; rather should they be added to, if those entrusted with their work-have so deserved. But for persons connected with such official institutions to indulge in heroics and to profane the sacred name of freedom is both absurd and intolerable. If an institution which is a creature of a foreign government invokes the sacred name of Liberty, because, forsooth, it has not got, unconditionally, the dole it asked for, what would be left for the future (nonviolent, if you like ) Washingtons of the country to invoke?

#### "We shall starve".

In the speech delivered at the Senate meeting at which the Government grant under certain continuous was refused, Sir



Administering Freedomogen Gas

Ashutosh Mookerjee is reported to have said:—

What will the Post-graduate teachers say? They will resign to-morrow. They will go into banishment rather than take money under these distressing conditions. What will future generations say? Future generations will cry shamethe Senate of the University bartered away their freedom for 2½ lakhs of rupees. One of the dissenters said that he should do his duties towards his  $\epsilon$  lectors. I have also my duty to perform. I am the first elected Vice-Chancellor. I am the representative of the graduates. I would tell you what would happen to this University. You give me slavery in one hand and money in the other. I despise the offer. I will not take the money. We shall retrench and we shall live within our means. We shall starve. We shall go from door to door all through Bengal. We shall ask the post-graduate teachers to starve themselves, to starve their families, but keep their independence. That is what I intend to do.

I tell you as members of this University to stand up for the rights. University. Forget

the Government of Bengal. Forget the Government of India. Do your duty as the Senators of this University. Freedom first, freedom second freedom always. Nothing else will satisfy me.

These words were quite heroic; but it is not decent to tell other people to starv when there is no probability of one's ow starvation. "Freedomogen" gas is not substitute for solid sustenance.

The Vice-chancellor of the Calcutta Unversity is not elected by the graduates. E is nominated and appointed by Government.

The conditions attached to the grant ma or may not be proper, it may or may not leasy or practicable to abide by them. B they do not take away any of the existing rights of the University.

It was quite irrelevant to talk freedom and slavery in this connection. was ridiculous and childish to ask the Sen tors to forget the Government of India as the Government of Bengal. The University owes its existence to Government. Its pre-

tige and its power to draw students depend on the fact that its certificates and degrees are recognised by Government. Its buildings were constructed, some wholly and some partly, with Government money. It enjoys recurring Government grants. Rich men. gave it large sums, because it is a Government institution not likely to collapse or to misappropriate or squander trust property. The appointments of its teachers have to be sanctioned by Government. The Government of Bengal will reform its constitution by law, and it will have to obey that law. How then can any Government be forgotten, despised or defied? Is the University going to give up its charter, vacate the buildings constructed wholly or partly at Government expense, renounce the recurring Government grants, give up the princely endowments made to it because it was a Government institution, and is it going to declare itself an independent educational institution like the Gurukula at Hardwar or the National University of Guiarat of which Mahatma Gandhi is the Chancellor or the National University founded by Mrs. Annie Besant? No thing of the kind. Why then indulge ir The founders and melodramatic heroics? workers of educational institutions in India which are as free as it is possible for them to be in a dependent country, do not rant and rave, because they have the substance, of freedom to some extent.

The Senators and the Post-Graduate teachers do not form a republic. The University is under an autocrat. And so when he asked others to starve for the sake of freedom, it was his own freedom to do what he liked that he really had in view, not the freedom of the Senators or the teachers; for they know that, whatever rights they may have in theory, the votes of most of them are "within the clutches" of the autocrat.

The Senate has refused the Government grant because some conditions were attached to it. After this refusal, the hat was sent round in and at the Calcutta High Court and some thousands were subscribed on paper. We have not heard that even a few hundreds have yet been collected in cash. But supposing the small total amount promised is realised, will the donors make an unconditional gift of it to the University? The principal collectors have written to the papers to say nay in effect. If the Government conditions be slavery, are

the non-official conditions likely to be the height of freedom?

## Meaning of University Freedom.

In the Government Grant Committee's Report various passages have been quoted to show that Universities ought to have freedom. But freedom in what sense do these passages speak of or refer to? Let us quote some of them.

From The Times Educational Supplement:—

"The great teaching body of the Universities, University Colleges, and Institutions of University rank, notwithstanding their grievances, will not sell their academic freedom for a mess of pottage." [The italics are ours.]

From the Oxford and Cambridge University

Commission s Report :-

"But the ways of thought and feeling of the modern British community are hostile to any development in the direction of State control of the academic spirit, and the public grants already enjoyed by the old Scottish and new English Universities have not led to State interference with opinion and tendency in those institutions."

[Italics ours.]

From the Quarterly Review:—

"Again, if the proposals to destroy the supremacy of the Senate, and to consign the control over Education and Research to the 'administrators' be carried into effect, the advancement of knowledge will have received a deadly blow." [Italics ours.]

These passages all refer to academic freedom. They oppose State control of the academic spirit and of education and research and interference with opinion and dency in the Universities. The conditions laid down by the Government of Bengal have no bearing upon academic freedom, they do not want to control the academic spirit and education and research or interfere with opinion and tendency in the University. They relate to money matters and accounting. No doubt, there is one condition which asks the University not to further expand its work until its financial condition has adequately improved. But it does not interfere with academic freedom, the academic spirit and opinion and tendency. Moreover, Government already possesses the power to indirectly prevent expansion of teaching arrangements It is laid down in the Regulations that

"No University Professor shall be appointed without the sauction of the Governor in Council."

that "No University Reader shall be appointed without the sanction of the Governor in Council" and that "No person whose salary is, or is to be, paid from funds supplied by the Government..., shall be appointed or re-appointed University Lecturer, without the previous sanction of the Government....., the names of all other persons appointed or re-appointed lecturers, shall be notified to the Government..... within one week from the date of the decision of the Senate. If within six weeks from the receipt of such notification, the Government.....intimate to the University that a specified appointment is objectionable on other than academic grounds, such decision shall take effect and the appointment shall stand cancelled."

Government exercised this right when they did not sanction the appointment of Mr. K. P. Jayaswal, the late Mr. Abdul Rasul, &c. If the University is really heroically attached to what it calls its freedom, why then did not all the Senators, &c., including

Sir A. Mookerjee, resign?

We pointed out in our last issue that whenever a public body, which has the power to make a grant of money, does so, it has the right to lay down how the money shall be spent and accounted for. It is such a common-sense proposition that no proofs are really needed. But let us do the superfluous thing for the nonce. And let us take the most recent case of State grants conditioned or proposed to be conditioned by the legislature and let us take that; case from the British Isles, because we are governed by British laws and precedents, not by Icelandic laws and precedents.

The Oxford and Cambridge University Commission has recommended certain State grants to be made to these universities. Regarding these The Manchester Guardian of the 25th March last wrote:—

The principal purposes for which the grant is recommended are:—

Better salaries and pensions for staffs—the first charge [ Italics ours. ]

Increased staffs.

Endowment of research and advanced teaching. More research scholarships for young graduates. More entrance scholarships to widen the door for the poor student.

Maintenance and improvement of laboratories, libraries, and museums.

To help the women's colleges and non-collegiate bodies.

To extend extra-mural work.

The Times Educational Supplement of the 1st April last wrote:—

"They [ the Commissioners ] therefore recommend that each University receive, instead of the existing interim grant of £30,000, an annual grant of £100,000 (£90,000 for general purposes and £10,000 for the Bodleian Library, Oxford, and the University Library, Cambridge, in addition to £10,000 a year for special purposes), women's education £4,000, and extra-mural work 6,000, and a lump sum for pension arrears."

So the Commission has recommended what shall be the first charge and what sums are to be spent for what purposes. May it not then be asked, of what crime the Bengal Government was guilty in laying down that the salaries of the teachers and the remuneration of the examiners should be paid first?

The Times Educational Supplement wrote further:—

"The Commission suggests several changes to secure efficiency. Many of these will require Parliamentary legislation, and it recommends the setting up of a statutory commission to carry out the consequent changes in University and college statutes, and where necessary, to revise trusts."

Some of the conditions laid down by the Bengal Government also are meant to secure efficiency.

The far-reaching changes recommended to be made by the Commission need not be pointed out forcibly; they are obvious.

The Government Grant Committee have quoted Mr. Fisher in support of their posi-

tion, thus :—

"No one appreciates more fully than myself the vital importance of preserving the liberty and autonomy of the Universities within the general lines laid down under their constitution. The State is, in my opinion, not competent to direct the work of education and disinterested research which is carried on by Universities, and the responsibility for its conduct must rest solely with their Governing Bodies and Teachers. This is a principle which has always been observed in the distribution of the funds which Parliament has voted for subsidising University work; and so long as I have any hand in shaping the national system of education, I intend to observe this principle."

It will, therefore, we hope, be admitted by the Calcutta University that what Mr. Fisher did, did not in any way interfere with the "liberty and autonomy of the Universities." And what he did, was to introduce "without comment" in the House of Commons on the 24th of July last the

Universities of Oxford and Cambridge B:ll, of which we quote two sections below.

- 1. There shall be two bodies of Commissioners to be styled respectively "the University of Oxford Commissioners" and "the University of Cambridge Commissioners".
- 6. Subject to the provisions of this Act the Commissioners shall, from and after the first day of January, nineteen hundred and twenty-four, make statutes and regulations for the University, its colleges and halls, and any emoluments, endowments, trusts, foundations, gifts, offices, or institutions in or connected with the University in general accordance with the recommendations contained in the report of the Royal Commission but with such modifications as may, after the consideration of any representations made to them, appear to them expedient.

If these do not in any way infringe the liberty of the two British Universities, it is difficult to see how conditions like those laid down by the Bengal Government can take away the "freedom" of the Calcutta University. Surely it will not be pretended that an official University in dependent India is freer than the two old British Universities in independent England.

The Bengal Legislative Councillors will betray their trust and make themselves the laughing-stock of the public if they submit to be browbeaten into making unconditional

grants.

If any of the existing rights of the University be ever proposed to be taken away, directly or indirectly, we shall be the first to protest. But we cannot agree to abuse the Government from a spirit of partisanship simply because it is the Government.

We have also said repeatedly that Government should wipe out the present debts of the University. As regards Government educational grants in general, our distinct opinion is, that until full provision has been made for free and universal elementary education of both girls and boys in Bengal, Government grants to Universities, Colleges, and Secondary Schools should not be increased. The bulk of the revenues of the country comes from the peasants, the labourers, the villagers, the masses. Until, therefore, elementary education has been fully provided for and all villages have had facilities for agricultural and technical education, no other kind of education has any claim on state revenues.

#### Development of Resources.

When speaking of the development of

the resources of the country, we generally think only of its material resources. But the chief wealth of a country consists in the mind and muscles of its inhabitants. Therefore, the education of all the people, including the training of the body, should not be lost sight of. And in fact, unless the minds and bodies of the entire nation are developed and trained, its material resources cannot be fully developed and utilised.

# "A Bare-faced Robbery".

In the Amrita Bazar Patrika of the 24th December last, Mr. St. Nihal Singh draws attention to a "fare-faced robbery", thus:—

While I was recently in Calcutta, I came upon an instance which clearly showed how the present system of governance in India subordinates Indian to British interests. Upon visiting the "Imperial" Library, I was informed that, despite its grandiloquent name, it was not a "Copyright Library"—that though any fone who seeks to copyright any work must deposit two copies of it at the Copyright Office, not a single volume of the works thus deposited is sent to that Library.

"Where are the 'Copyright Libraries' in India ?" T

"There is none," I was told.

"What happens to the copies which persons desirous of copyrighting their works in India are compelled by law to deposit?". I questioned.

"Both copies of each work registered for copyright in India are sent off to London, one to be kept at the India Office, and the other to be sent to the British Museum," I was informed.

"Why this literary drain from India?"

I put that question to the Librarian of the "Imperial" Library—Mr. J. A. Chapman. He declared that it was the "worst scandal he knew of"—a "bare-faced robbery, for which no excuse whatever exists."

"May I quote you?" I asked Mr. Chap-

"Certainly. Do what you like," the Librarian, with righteous wrath, rejoined. "You cannot express my feelings too strongly. I think that it is atrocious that there should not be a single 'Copyright' Library in the whole of India, and that both copies of each work registered in this country should be exported to Britain, simply because the people of India have not the power to stop such exploitation."

# High Court Vakils and Barristers.

In some previous issues we have expressed our view that the position of barristers and High Court vakils should be equalised. We have, therefore, much pleasure to support the Bill to further amend the Legal Practitioners Act, 1879, introduced for the purpose by Mr. K. C. Neogy in the Legislative Assembly.

### Corrections.

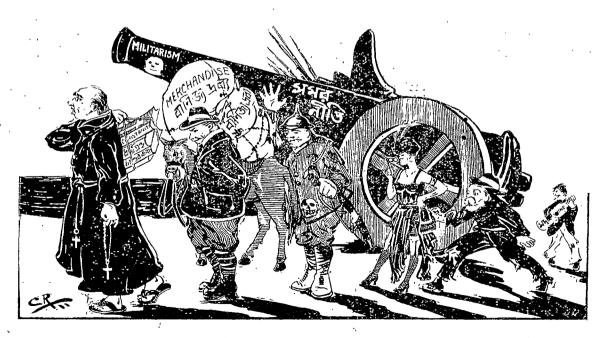
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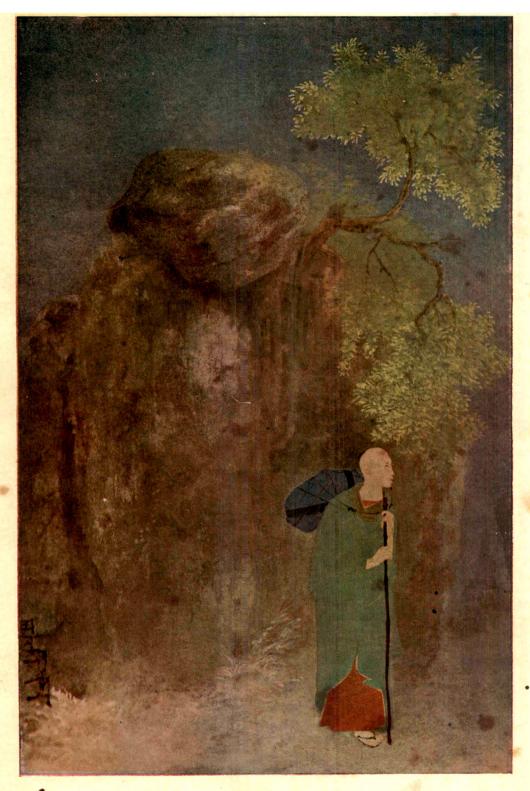
To p. 750, col. 1, line 18 add Note—
"Dhana told Rajaram that Santa had acquired too much power, and that as he was a good general he was aspiring to carve out an independent kingdom for himself, and therefore he ought to be killed. Rajaram and Dhana then started with a large army, placing Amrit Rao Nimbalkar in their Van, and attacked Santa. Amrit Rao was slain... Rajaram and Dhana returned to Jinji and Santa came back to his home" [ Dil. 122 a. ]

In the Modern Review for December, 1922, on page 716, left hand column, ninth line from bottom, Mr. Harindranath Chattopadhyaya's book of verse *The Coloured Garden* has been erroneously styled *Colored Stars* through an unfortunate oversight.

In the present number on page 83 the illustration shows "Sage Dwijendranath Tagore Writing at his residence Nichu-Bangla, at Shantiniketan", and not "the Poet taking a class at Shantiniketan".



The March of Western Civilization.—By Charu Chandra Roy.



• By Dr. Abanindranath Tagore, D. Litt., C.I.E.

# THE MODERN REVIEW

VOL. XXXIII No. 2

FEBRUARY, 1923

WHOLE No. 194

## GOR.A

BY RABINDRANATH TAGORE.

CHAPTER 8.

barrier a fresh flood of rebelliousness surged through Benoy's heart,
and when he left the house he seemed to
be flying through the air,—his feet touched
ground so lightly. He wanted to proclaim
to all whom he met that at last he was free
from the bonds which had held him so long.

Just as he was passing number 78, he met Paresh Babu coming from the opposite direction.

"Come in, come in," said Paresh Babu, "I'm delighted to see you, Binoy Babu," and he took him into his sitting-room which looked on the street. It was furnished with a small table, with a wooden-backed bench on one side, and two cane chairs on the other. On one wall was hanging a coloured picture of Christ and on the other a photograph of Keshab Chandra Sen. On the table, were some newspapers neatly folded and kept in place by a lead paper-weight. A small bookcase stood in the corner on the upper shelf of which stood a complete set of Theodore Parker's works arranged in a row. On the top of the bookcase was a globe covered with a cloth.

Binoy took a seat and his heart began to beat agitatedly at the thought of one who might enter by the door behind him.

Paresh Babu said: "Sucharita goes every Monday to teach the daughter of a friend of mine, and as they have a boy of

the same age as Satish, he has gone with his sister. I have just returned from escorting them there. If I had been a little later, I might have missed you."

At this piece of news Binoy felt both a sense of relief and a pang of disappointment.

It was easy enough however to talk with Paresh Babu and in the course of conversation Binoy had soon told him all about himself,—how he was an orphan and how his uncle lived with his aunt in the country looking after some landed property,—how he had studied together with his two cousins until the elder had taken up practice as a pleader in the district court and the younger had died of cholera. His uncle's desire had been to make Binoy a deputy magistrate, but Binoy, having no ambition for such a life, was spending his time in all kinds of profitless tasks.

In this way nearly an hour passed. To stay on without any apparent reason would have appeared impolite, so Binoy rose to go and said, "I'm sorry to have missed seeing my friend Satish. Tell him that I called."

Paresh Babu replied: "If you wait a little you will see them. They will be back very soon."

Binoy felt ashamed to take advantage of such a casual suggestion. If he had been pressed ever so little more, he would have stayed on, but Paresh Babu was a man of few words and not given to urging people against their will, so he had to bid farewell. Paresh Babu

merely saying: "I shall be happy to see you

now and then, if you will come."

Binoy had nothing urgent to take him home. It is true he wrote for the papers and every one praised his English style, but for some days he had not been able to give his mind to writing and whenever he sat at his table his mind would begin to wander. So, without any particular reason, he sauntered along in the opposite direction.

He had hardly gone a few steps before he heard a shrill boyish voice calling out "Binoy

Babu, Binoy Babu."

Looking up he saw Satish peeping out of a hackney cab and beckoning to him. From the glimpse of a sari and the white sleeve of a bodice it was not difficult to guess who

the other occupant of the cab was.

According to Bengali etiquette it was not possible for Binoy to look into the cab, but before another moment had passed Satish had jumped out and seizing him by the hand was saying: "Come into the house, Binoy Baba."

"I have just this moment come from there," explained Binoy.

"But I wasn't at home, so you must come

in again," Satish persisted.

Binoy was unable to resist Satish's pleading and entering the house with his captive, Satish called out: "Father, I have brought Binoy Babu back again!"

The old gentleman came out of his room smiling and saying: "You've fallen into firm hands, Binoy Babu, and won't easily escape this time. Satish, go and call your sister."

Binoy stepped into the room, his heart beating fast and furiously. Paresh Babu enquired, "You're out of breath I see.

That Satish is a caution!"

When Satish brought his sister into the room Binoy first became aware of a delicate perfume. Then he heard Paresh Babu saying: "Radha, Binoy Babu has come. You remember him of course."

As Binoy looked up timidly he saw Sucharita bow and take a chair opposite him. This time he did not omit to return the salutation.

"Yes," said Sucharita, "Binoy Babu was passing along and the moment Satish saw him he jumped out of the gharry and captured him. Perhaps, Binoy Babu, you were going on some business—I hope he has not inconvenienced you?"

Benoy had not dared to hope that

Sucharita would address any words to him personally. He was so taken aback that he could but reply hurriedly: "No, no, I had nothing to do and am not at all inconvenienced."

Satish, pulling at his sister's dress, said: "Didi, give me the key please, I want to show Binoy Babu that musical box of ours."

Sucharita laughed as she said: "What! Already begun? Mr. Chatterbox's friends never know any peace. The musical box they must hear to begin with, to say nothing of their other trials and tribulations. Binoy Babu, I must warn you, the exactions of this little friend of yours are endless, I doubt whether you'll be able to bear them."

Binoy for the life of him could not see how to reply to Sucharita with equal naturalness. He vowed not to show the least bashfulness, but all that he succeeded in uttering were a few broken phrases: "No, no,—not at all,—please don't be—I'd really

enjoy it."

Satish took away the keys from his sister and brought in the musical box. It consisted of a glass case with a model ship reposing on silken waves inside. On its being wound up a tune was played and the ship rocked to the rhythm. Satish's glances beamed from the ship to Binoy's face and back again to the ship—he could hardly contain his excitement

Thus was Satish the means of helping Biroy to break through his awkwardness, and it gradually became possible for him to look straight up at Sucharita's face, while talking

to her.

A little later, Lila, one of Paresh Babu's own daughters, came in and said: "Mother wants all of you to come upstairs into the verandah."

#### CHAPTER 9.

Upstairs, on the terrace over the portico a table was spread with a white cloth, and round it chairs were arranged. On the cornice outside the railings there stood a row of plants in tubs, and looking down one could see by the side of the street the glossy rainwashed foliage of Sirish and Krishnachura trees.

The sun had not yet set and its slanting rays shone wanly on one corner of the terrace

There was no one there, when Paresl Babu took Binoy upstairs, but in a momen Satish arrived bringing with him a black and white hairy terrier. Its name was Khudè

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(Tiny) and Satish showed off all its tricks. It could salam with one of its paws, bow its head down to the ground, and beg for biscuit. For the glory that Khudè thus earned Satish took all the credit. Khudè himself was not an enthusiast for credit,—to him the biscuit was the more real thing.

Now and then, from a room near by, the prattle of girls' voices, mingled with little bursts of laughter, could be heard, together with the occasional sound of a man's voice. Along with this stream of gaiety, there was borne into Binoy's mind a new sense of sweetness, touched with a pang of envy Never before in his life had he come across the rippling merriment of girls at home. Now this music sounded so close, and ye it was so far away for him. Poor distracted Binoy was quite unable to give any attention to what Satish was chattering away beside him.

Paresh Babu's wife now arrived on the scene with her three daughters and a young man who was a distant relative. Her name was Baroda. She was no longer young, though it was easy to see that she had dressed with special care. She had lived quite a simple life in her early days and then had all of a sudden developed an anxiety to keep pace with advanced Society. Therefore it was that her silk sari rustled so vigorously and her high-heeled shoes made such a clatter She was always careful about keeping clear the distinction between things that were Brahmo and things that were not. It was on this account she had changed the orthodox name of Radharani to Sucharita.

Her eldest daughter's name was Labonya. She was stout, of a cheery and sociable disposition, and loved gossip. Her fac∈ was chubby, her eyes large, and her complexion dark and glossy. She herself was inclined to be rather careless about her dress, but in this matter she was strictly under her mother's control. hated high-heeled shoes but had to wear them, and whenever she went out in the afternoon her mother insisted on putting powder and rouge on her cheeks. Because of her stoutness her bodices were made so tight that when Labonya was released by her mother from the dressing room she looked like a bale just out of the press.

The middle daughter's name was Lolita She was almost exactly the opposite of her elder sister. She was taller and darker, quite thin, followed her own rules, and though sparing of words, she could on occasion make very cutting remarks. Her mother, in her heart of hearts, was afraid of her, and took care not to rouse her temper.

The youngest, Lila, was only ten years old. She was a regular tomboy, always struggling and fighting with Satish. Especially was it a disputed point as to who could plaim the rightful ownership of Khudè. If the dog itself had been consulted it is doubtful whether he would have chosen either of them as its master, though, if anything, he probably had a slight preference for Satish whose discipline he found it easier to bear than the onslaught of Lila's caresses.

As soon as Mistress Baroda came out on to the terrace, Binoy stood up and made her a low bow. Paresh Babu introduced him with: "This is the friend in whose house the other day—"

"Oh!" exclaimed Baroda effusively. "How kind you were? We are most grateful to you."

Binoy, became so bashful at this display of gratitude that he was at a loss for a suitable answer.

He was also introduced to the young man who had accompanied the girls. His name was Sudhir and he was still at college reading for his B. A. He was pleasant looking, fair in complexion, wore spectacles and had a small moustache. He seemed a fidgety kind of person as he could not sit still for a moment, but was always on the move, keeping the girls lively with his teasing and joking. The girls kept on scolding him, but nevertheless could not get on without their Sudhir. He was always ready to do their shopping for them, or accompany them to the Circus, or the Zoological Gardens. Sudhir's unrestrained familiarity with these girls was quite new to Binoy, in fact it gave him something of a shock. His first impulse was one of condemnation, but this soon became tempered with a tinge of jealousy.

"It seems to me I've seen you once or twice at the Brahmo Samaj services," observed Baroda by way of introduction.

Binoy suddenly felt as if he had been found out in some crime, as he admitted, with unnecessary apology in his tone that he had once or twice been to hear Keshub Babu preach.

"I suppose you are reading at college?" Baroda next asked him.

"No, I've finished with college."

"How far did you read?"
"I have taken my M. A."

This seemed to inspire Baroda with a due sense of respect for this boyish-looking youth. Eeaving a sigh, she looked towards Paresh Babu as she remarked: "If our Manu had lived he would by now have taken his M.A."

Her first child, Manoranjan, had died at the age of nine, and whenever she heard of any young man who had done well in his examination, or had obtained a good post, or had written a good book, Mistress Baroda immediately thought that if only her son had lived he would have done the same.

However that may be, after his loss she had taken it on herself, as a special duty, to make known to society the virtues of her three daughters. She did not neglect this opportanity of informing Binoy how studious her caughters were, nor did she conceal from him what their English governess had said about their intelligence and high qualities. When on the Prize Day of the Girls' School, the Lieutenant-Governor and his wife had been present, Labonya had been specially selected from amongst the girls of the whole school for garlanding them, and Binoy was even rivileged to hear the exact words of the complimentary remark which the Governor's wife had addressed to her.

At length Baroda wound up by saying to Labonya: "Bring that piece of embroidery, cear, for which you got a prize." This figure of a parrot worked in wool had long been famous to all their relatives and visitors. It had been manufactured with infinite pains and after many months with the constant help of her governess, so that there was not much of Labonya's own handiwork in it, but there was no escaping the ceremony of exhibiting it to each new visitor.

At first Paresh Babu used to object but had ceased to do so on finding that his protests were fruitless.

While Binoy was engaged in showing the proper amount of wonder and appreciation for this work of art, the servant came in with a letter for Paresh Babu. When he read it, Paresh Babu's face lighted up with pleasure as he said to the servant: Bring the gentleman upstairs."

"Who is it?" asked Mistress Baroda.
"The son of my old friend Krishnadayal

has come to call on me," replied Paresh

Binoy's heart suddenly stood still and he turned pale. He sat with his hands clenched as though preparing to stand firm under some attack. He felt sure that Gora would be struck unfavourably with the ways of these people and that he would judge them accordingly, and he made ready to champion them in anticipation.

### CHAPTER 10.

Sucharita was arranging the eatables on a tray in the passage—this she now made over to a servant to be handed round and came and sat out on the terrace. And as the servant came in, he was followed by Gora. Everyone was struck with his size and the whiteness of his complexion. He had a caste-mark of Ganges-clay on his forehead, and was wearing a course dhuti and an old fashioned short jacket tied with ribbon. His shoes were country-made, with turned-up toes. He came in like an incarnate image of revolt against Modernity. Even Binoy had never before seen him in such martial guise.

It was true that Gora today was full of fiery protest against things as they happened to be, and there was a special reason for it.

He had started the day before, on a steamer, for the bathing festival at Tribeni. At the wayside station crowds of women pilgrims, accompanied by one or two men, had been getting on as passengers. In their anxiety to get a place there had been some elbowing and jostling and, what with the mud on their feet and the single slippery plank which served as gangway, some slipped and fell while others were actually pushed over into the water by the sailors. Some had managed to get a place for themselves but had missed their companions in the crush. On the top of all this was the rain, occasional showers of which kept on drenching them and the deck, where they had to sit, was coated with a slimy mud. Their faces betokened hopeless harassment, their eyes a pitiful anxiety. Only too well did they know that such weak and insignificant creatures could expect no help from captain or crew, so that every movement of theirs was full of a timid apprehension. Gora was the only one who was doing his best to help these pilgrims in their distressful

Leaning over the railings of the upper

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first-class deck, stood an Englishman and a modernized Bengali Babu, smoking cigars and laughing and talking together as they watched the fun. Every now and then, when one of the unfortunate pilgrims got into a specially awkward predicament, the Englishman laughed, and the Bengali joined in.

After they had passed two or three stations in this manner, Gora could bear it no longer. Going on to the upper deck ne said in a voice of thunder: "Enough of this!

Aren't you ashamed of yourselves?"

The Englishman merely stared fiercely at Gora from head to foot. The Bengali vouchsafed a reply: "Ashamed?" he sneered. "Of course I am, to see the utter stupidity of these animals!"

"There are worse beasts than ignorant people," flung out Gora with a flaming face, "—men without hearts."

"Get out of here!" retorted the Bengali, getting excited. "You have no business to

come up to the First Class."

"No, indeed," replied Gora, "my place is not with such as you, it is with those poor pilgrims there. But I warn you not to compel me to come again to this class of yours!"—with which he rushed back to the lower deck.

After this incident, the Englishman leared back in his deck chair, with his feet up on the railing, and was immersed in a novel. His Bengali fellow-passenger made one or two attempts to pick up the thread of their conversation, but without success. Then, to prove that he was not on the side of the common herd of his countrymen, he called the khansama and asked him whether he could give him some roast chicken. The khansama replied that he had nothing but tea and bread and butter, whereupon he exclaimed in English, so that the saheb could hear: "The arrangements for our creature comforts on this steamer are scandalous!"

His companion, however, ignored the overture; and even when, shortly after, the Englishman's newspaper blew off the table, and the Bengali jumped out of his chair to pick it up and put it back, he was not rewarded with a word of thanks.

When getting off at Chandernagore, the saheb suddenly went up to Gora, and lifting his hat slightly, said, "I beg your pardon for my conduct. I am ashamed of myself,"—and then hurried off.

What was blazing within Gora, however, was the indignation that an educated countryman of his could go to the length of joining a foreigner in exulting over the sorry plight of his own people and laugh at them with an assumption of superiority. That the people of his country had laid themselves open to all kinds of insult and insolent behaviour, that they had come to the pass of accepting it as inevitable to be treated like animals and their more fortunate compatriots of regarding such treatment as but natural and proper — the root cause of all this Gora knew to be the deepseated ignorance which pervaded the country. and this thought nearly broke his heart. But what hurt him most was the fact that the educated people did not take on their own shoulders the burden of this eternal shame and insult, but rather, could glory in their own comparative immunity. It was for this reason that Gora, to show his contempt for all the book-learning and slavish conventions of such educated people, had come to the Brahmo's house with the mark of the Ganges-clay on his forehead and these peculiar rustic shoes on his feet.

"O Lord!" said Binoy to himself, "Gora is out in full war-paint." His heart sank within him at the bare thought of what Gora might say and do next, and he in turn felt called

upon to gird himself for the defence.

While Mistress Baroda had been talking with Binoy, Satish had perforce to be content to amuse himself with a top in one corner of the terrace. At the sight of Gora he lost all interest in this occupation and, edging slowly up to Binoy's chair, stared at the new visitor as he asked in a whisper: "Is that your friend?"

"Yes," replied Binoy.

Gora had given just one glance at Binoy and thereafter ignored his presence. He saluted Paresh Babu in due form, and then without any appearance of constraint he drew one of the chairs a little away from the table and sat cown. As for the ladies, orthodox etiquette demanded that he should not give any sign that he was even aware of their presence.

Mistress Baroda had just decided to remove her daughters from the neighbourhood of this unmannerly boor, when Paresh Babu introduced him to her as the son of an old friend, whereupon Gora turned towards her and bowed.

Sucharita had often heard about Gora

from Binoy, but she did not understand that this visitor was he. At first sight she felt a certain resentment towards him, for she had neither the training nor the patience to put up with educated people who could still hold on to strict orthodoxy.

Paresh Babu began to make enquiries after his boyhood's friend Krishnadayal, and to recount incidents of their student days. 'Amongst the college students of those days," said he, "we were the worst pair of iconoclasts you could imagine—we had no vestige of respect for traditions—we regarded the taking of unorthodox food as our actual duty. How many evenings have we spent eating forbidden food in a Mussulman's shop near College Square, and then sitting up till midnight discussing how we would reform Hindu Society!"

Baroda here interposed the question: "And what are your friend's views now-adays?"

"Now he strictly observes all orthodox

customs," replied Gora.

"Is he not ashamed of himself?" asked Baroda, her whole body ablaze with indignation.

"Shame is a sign of a weak character," laughed Gora. "Some people are even ashamed to acknowledge their own fathers."

"Wasn't he formerly a Brahmo?" enquired Baroda.

"I also was once a Brahmo!" replied Gora.

"And you now have faith in a deity that has finite form?" asked Baroda.

"I'm not so superstitious as to show contempt for finite forms without justification," answered Gora. "Can form be belittled merely by reviling it? Has any one been able to penetrate its mystery?"

"But form is limited," interrupted Paresh

Babu in his gentle voice.

"Nothing can become manifest unless it has limits," argued Gora. "The Infinite has taken the help of form in order to manifest Himself, otherwise how could He be revealed? That which is unrevealed cannot attain perfection. The formless is fulfilled in forms just as thought is perfected in words."

"You mean to say that form is more perfect than the formless?" exclaimed Baroda

shaking her head unconvinced.

"It matters little what I mean," replied Gora. "The world does not depend for its form on what I say. If the formless had

been the real perfection then form would have found no place in the universe at all."

Sucharita heartily wished someone would humiliate this arrogant youth by vanquishing him in argument, and she was angry to see Binoy sitting quietly by, without opening his mouth. Gora's very violence of tone seemed to be bringing her strength for a crushing reply. At this moment, however, the servant brought in a kettle of hot water and Sucharita had to busy herself making the tea, while Binoy occasionally darted an inquiring glance in her direction.

Although there was not much difference between Gora and Binoy on matters relating to worship, yet that Gora should have come uninvited into this Brahmo home and shown such uncompromising hostility, pained Binoy deeply. He was filled with admiration for Paresh Babu's calm self-control,—his benign serenity, raised into the heights of aloofness above both sides of the argument,—when he contrasted it with Gora's aggressive demeanour. Opinions are nothing, thought he to himself,—better than all is the self-contained calm of true realization. What does it matter which argument is true and which is false—what has been gained within is the real thing.

Paresh Babu in the course of the discussion, every now and then closed his eyes and took a plunge into the depths of his being—this was a habit of his—and Binoy watched, fascinated, the peace that shone on his countenance while his mind was thus turned inwards. It was a great disappointment to him to find that Gora's reverence did not flow out towards this venerable man and help him to keep a restraint on his tongue.

When Sucharita had finished pouring out several cups of tea, she looked enquiringly towards Paresh Babu. She was in perplexity as to which of the guests she should offer tea to.

Mistress Baroda looked at Gora and burst out with: "You, I suppose, do not take any of these things!"

"No!" replied Gora with decision.

"Why?" persisted Baroda. "Are you afraid of losing easte?"

"Yes," answered Gora.

"Then you believe in caste?"

"Is caste a thing of my own creation that I should not believe in it? Since I own allegiance to society, I must respect caste also."

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"Are you then bound to obey society in all matters?" asked Baroda.

"Not to obey society is to destroy it," replied Gora.

"What if it is destroyed?"

"You might as well ask what harm there is in cutting off the branch on which one is seated!"

"Mother, what's the good of all this useless argument?" called out Sucharita in vexation. "He will not eat with us and there's an end of it!"

Gora fixed his gaze on Sucharita for a moment, while she, looking towards Bincy, asked with some hesitation: "Do you — ?"

Binoy had never in his life taken tea. He had given up eating bread or biscuits made by Mussulmans long ago, but to-day he felt that he was in duty bound to eat and drink whatever was offered, so with an effort he looked up straight as he said: "Yes, of course, I will!" and then he glanced at Gora, on whose face there played a faint sarcastic smile.

Binoy manfully drank up his tea, though it was bitter and unpalatable to his taste.

"What a nice boy, this Binoy!" was Baroda's unspoken comment and, turning her back on Gora, she gave all her attention to him. When he observed this, Paresh Baku quietly drew his chair up to Gora and began to talk with him apart, in an undertone.

Another visitor was now announced. They all welcomed him as Panu Babu, though his real name was Haran-chandra Nag. He had a reputation in his own circle as having extraordinary learning and intelligence and though nothing had been actually said on either side, it was in the air that he would marry Sucharita. There was certainly no room for doubt that he had an inclination in that direction and all her girl friends persistently chaffed Sucharita on the subject.

Panu Babu taught in a school, for which reason mother did not think much of this mere schoolmaster. She indeed made it quite plain that it was as well he had not dared to make up to any of her own daughters. The sons-in-law of her dreams were enterprising knight-errants whose one object of pursuit should be Deputy-Magistrateship.

As Sucharita offered Haran Babu a cup of tea, Labonya from a safe distance gave her a meaning glance and puckered up her mouth in a smile, This did not escape Binoy, for within this brief space of time his vision had become unusually alert and penetrating in certain matters, though he had not formerly been famous for his powers of observation! It struck Binoy as an unfair disposition of Providence that these two, Haran and Sudhir, should be so intimately bound up with the family history as to have become objects of secret signs between the girls of the house.

Into Sucharita's mind, on the other hand, the arrival of Haran on the scene brought a glimmer of hope. If but this new champion of hers should succeed in bringing the haughty conqueror to the dust, she would feel avenged. At any other time Haran's argumentativeness only irritated her, but today she welcomed this knight of wordiness with joy and she was lavish in her supply of armour in the shape of tea and cakes.

"Panu Babu, here is our friend—" began Paresh Babu.

But Haran cut him short with: "Oh! I know him very well! At one time he was an enthusiastic member of our Brahmo Samaj," and with this he turned away from Gora and gave all his attention to his cup of tea.

At that time only one or two Bengalis had passed the Civil Service examination and Sudhir was describing the reception given to one of them on his return home from England.

"What does it matter," snapped out Haran, "how well Bengalis may do in their examinations, they will never be any good as administrators." And in order to demonstrate that no Bengali could carry on the work of a district, he waxed eloquent on the various defects and weaknesses of the Bengali character.

Gora's face reddened visibly as this tirade proceeded, but subduing his lion's roar as far as he could, he broke in at length with: "If that is your honest opinion, aren't you ashamed to be sitting comfortably at this table munching bread and butter?"

"What would you have me do?" asked Haran raising his eyebrows in astonishment.

"Either try to remove the stain from the Bengali character, or go and hang yourself!" replied Gora. "Is it such an easy thing to say that our nation will never accomplish anything? I wonder your bread didn't choke you!"

"Mustn't I speak out the truth?" asked Haran.

"I beg your pardon," continued Gora with heat, "but if you really believed what you say, you could not have held forth about it so glibly. It is because you know it to be false that it comes so easily from your lips. Let me tell you, Haran Babu, falseliood is a sin, false censure is a still greater sin, but there are few sins to compare with the false revilement of one's own people!"

Haran was quivering with rising anger, and when Gora added: "Do you imagine that you are the one superior person amongst all your countrymen? That you alone are entitled to give vent to your fulminations against them and the rest of us, on behalf of our forefathers, are quietly to submit to your indictment!"—it became impossible for Haran to give up his position and his abuse of the Bengalis was continued in a still higher pitch. He referred to many kinds of evil customs prevalent in Bengali scciety: so long as these remained, said he, there was absolutely no hope for the race.

"What you say about evil customs," said Gora scornfully, "you have merely learnt off by heart from English books—you know nothing at all about the matter at first hand. When you are able to contemn all the evil customs of the English with as much honest indignation, you will have a right to talk."

Paresh tried his best to change the subject but it was impossible to check the infuriated Haran. Meanwhile the sun went down, and the sky became glorious with the radiance which shone through the fringe of coud. And in spite of all the turmoil of the wordy warfare, the strains of some music seemed to fill Binoy's heart.

As this was the time for his evening meditation, Paresh left the terrace and going down into the garden seated himself beneath a c ampak tree.

Baroda had conceived a thorough dislike for Gora, nor was Haran a favourite of hers. When she could stand their discussion no longer she turned to Binoy and said: "Come Einoy Babu, let's go inside."

Binoy could do no less to mark his apprecation of the special favour thus shown to him by Mistress Baroda than meekly to follow her into the room. Baroda called to her daughters to follow them, while Satish, seeing the hopelessness of the discussion coming to an end made his exit with his dog.

Earoda turned the opportunity to account by discoursing to Binoy on the accomplish-

ments of her daughters and turning to Lakonya said, "Bring your album, dear, and show it to Binoy Babu, will you?"

Labonya was so accustomed to showing this album to the latest visitor that she was always on the look out for this request, and in fact had been feeling disappointed that the discussion should be proving so unending.

On opening the album Binoy saw some English poems of Moore and Longfellow written in it. The capital letters and titles of the poems were done in ornamental characters, and the hand-writing showed the greatest neatness and care. His admiration was unaffected, for in those days it reflected no small credit on a girl to be able to copy English poetry so well.

When she found Binoy duly overwhelmed, Mistress Baroda turned to her second daughter with the request, "Lalita, 4

darling, that recitation of yours-"

But Lalita replied very firmly, "No, mother, I really cannot, I don't remember it very well," and turned to look out of the window.

Baroda explained to Binoy that she really remembered it perfectly well, but was so modest that she did not care to show off. She said that she had been like this from childhood, and in proof of her assertion she recounted one or two instances of her remarkable attainments. She added that she was so brave that even if she was hurt she would not cry, and stated that in these respects she much resembled her father.

Now it was Lila's turn! At first when she was told to recite she began to giggle, but as soon as she started, she was like a machine wound up, and in one breath she reeled off "Twinkle, twinkle, little star" without the least sign of understanding its meaning.

Knowing that the next item on the programme was a display of singing, Lalita went out of the room.

The discussion outside had now reached its height. Haran had given up all attempts at argument and was indulging freely in the hottest of words. Sucharita, ashamed and vexed at Haran's lack of self-control, was taking Gora's part, and this fact did not add to Haran's peace of mind, or tend to console him.

The evening sky became dark with heavy rain clouds. Hawkers began to sell garlands of jasmine in the street with their peculiar CHORA 151

cries. Fire-flies twinkled out on the folinge of the trees by the roadside. And a deep shadow darkened the water of the neighbouring tank.

Binoy now reappeared on the verandah to say goodbye, and Paresh Babu said to Gora: "Come and see us whenever you like. Krishnadayal was like my own brother and though our opinions differ now-a-days and we never see or write to each other, yet the friendships of boyhood's days always remain part of our flesh and blood. I feel very close to you because of my old relations with your father."

The tranquil and affectionate voice of Paresh Babu acted like a charm in calming down the argumentative heat of Gora's mind. There had not been much of reverence in Gora's first salutation to the old man, but now at parting, he bowed to him with real respect. Of Sucharita he took not the slightest notice, for to have shown by the least gesture that he was noticing her presence would to him have been the height of rudeness. Binoy, making a low obeisance to Paresh Babu, bowed slightly to Sucharita in turn, and then as if somewhat ashamed of what he had done, he hurried after Gora.

To avoid the ceremony of leave-taking Haran had gone inside and was turning over the leaves of a Brahmo hymn book which lay on the table, but the moment the two guests had gone he hastened back to the verandah, and said to Paresh Babu: "My dear sir, it's hardly right to introduce the girls to any and everyone."

Sucharita felt so annoyed that she could no longer conceal her feelings and exclaimed: "If father had followed that advice then we should have never become acquainted with you!"

"It's all right if you confine yourself to people belonging to your own society," explained Haran.

Paresh Babu laughed. "You want us to go back to the zenana system over again by restricting our expansion within our own community. But I myself think that girls ought to mix with people of all shades of opinion, otherwise they will simply remain narrow-minded. Why need we be so squeamish about it?"

"I never said they should not mix with people of a variety of opinions," replied Haran. "But these fellows don't even know how to behave towards ladies." "No, no!" expostulated Paresh. "What you take for lack of manners is merely shyness—and unless they come into ladies' society that will never be cured."

### CHAPTER 11.

Haran had been specially anxious the other day to put Gora in his proper place and to raise the standard of victory before Sucharita's very eyes. At the beginning this had been Sucharita's hope also. But, as it turned out, exactly the opposite happened. On social and religious matters Sucharita could not agree with Gora, but regard for her own race and sympathy for her countrymen was natural to her, and although she had never before discussed the condition of her country yet, when she heard Gora thunder forth his protest on hearing his own people abused, her whole mind echoed a sympathetic assent. Never before had she heard anyone speak with such force and firm faith about the motherland.

Then, when Haran had spitefully returned to the charge behind their backs, calling Binoy and Gora ill-mannered boors, Sucharita in protest against such meanness was again drawn to take their side.

Not that her feeling of revolt against Gora was altogether quelled. Even now his aggressively countrified dress hurt her somewhat. She understood somehow that in this protesting orthodoxy there was a spirit of defiance that it had not the naturalness of real conviction—that it did not find its full satisfaction in his own faith—that in fact it was assumed in anger and arrogance in order to hurt others.

That evening in whatever she did when at her meal, or while telling Lila stories, Sucharita was conscious of some gnawing pain deep down in her being, which kept on hurting her. The thorn can only be extracted if you know where it is, and Sucharita sat alone on the verandah trying to locate the thorn which so galled her. She tried to allay the uncalled for fever of her heart, in the cool of the darkness, but all in vain. The undefined burden which she carried made her want to weep, but tears would not come.

Nothing could be more absurd than to suppose that Sucharita should be so grievously exercised merely because some unknown young man had come with a defiantly prominent caste-mark on his

brow, or because it had not been possible to defeat him in argument and humble his pride to the dust. She dismissed thisexplanation from her mind as altogether impossible. Then she blushed with shame as the real reason at length dawned on her. For two or three hours she had been sitting face to face with this young man and had even now and again taken his part in the argument, and yet he had not taken any notice of her nor, when he said goodbye, did he seem even aware of her presence. It became clear beyond doubt that it was this complete indifference to her that hurt her so deeply. Binoy had also shewn the awkwardness which is natural to those not accustomed to ladies' society, but this awkwardness of his had merely been a modest, shrinking diffidence, of which Gora had not a trace.

Why was it so impossible for Sucharita to bear this hard indifference of Gora's, or to dismiss it from her mind with con-She felt ready to die at the tempt? remembrance that, even in face of such neglect, she had not had the self-control to refrain from thrusting herself into the discussion. Once, indeed, when she had shown heat at the unfairness of one of Haran's arguments, Gora had looked up at her. In his glance there was clearly no sign of shyness, but what there was in it did not seem so clear. Did he think her to be forward, or wanting to show off,—thus to be joining uninvited in an argument between men! What did it matter what he thought? Nothing at all, and yet Sucharita could not help feeling pained. She tried hard to forget all about it, to wipe it off her memory, but she could not. Then she felt angry with Gora, and tried to feel a withering contempt for him as an arrogant superstition-clouded youth, but still she felt humbled in the face of the picture of the unflinching gaze of that immense man with a voice like thunder, and she was quite unable to maintain the dignity of her own attitude.

Thus torn between her own conflicting feelings, Sucharita sat alone till far into the night. The lights were out and everyone had retired. She heard the front door being shut and by this she knew that the servants had finished their work and were preparing for bed.

At this moment Lolita came out in her night dress and without saying anything, went and stood by the balustrade. Sucharita smiled to herself, for she realised that Lolita was vexed with her. Sucharita had promised to sleep with her that night and had entirely forgotten about it. But merely to acknowledge the forgetfulness would not have been any good for appeasing Lolita,her being able to forget was the real fault. And Lolita was not the sort of girl to remind anyone of a promise. She had determined to keep still in bed, without a sign of being hurt, but as time passed the keenness of her disappointment increased until, able to bear it no longer, she had left her bed, just to show quietly that she was still awake.

Sucharita left her chair and going slowly up to Lolita embraced her saying: "Lolita, dear, don't be angry with me."

But Lolita moved away murmuring: "Angry? Why should I be angry? Pray keep your seat."

"Come, dear, let's go to bed," pleaded

Sucharita taking hold of her hand.

But Lolita remained where she was without answering, till at last Sucharita

dragged her along to their bedroom.

Then, at last, Lolita asked in a choked voice: "Why are you so late? Don't you know it is eleven o'clock. I have heard all the hours strike and now you'll be too sleepy for a chat!"

"I am so sorry, dear," said Sucharita

drawing her closer to her breast.

The fault having been acknowledged, Lolita's anger evaporated and she was mollified at once. Of whom were you thinking sitting alone all this time, Didi? Was it of Panu Babu?"

"Oh, get away!" cried Sucharita with

a gesture of reproof.

Lolita could not bear Panu Babu. In fact she would not even chaff Sucharita about him as her other sisters did. The very idea that Panu Babu wished to marry Sucharita, infuriated her.

After a few moments of silence Lolita started again: "What a nice man Binoy Babu is, isn't he, Didi?" and it could not be said that in this question there was no attempt to test what was in Sucharita's mind.

"Yes, dear, Binoy Babu seems quite a nice sort of person," was the reply.

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This, however, was not at all in the tone which Lolita had been expecting, so she went on: "But whatever you say, Didi, that Gourmohan Babu is altogether insufferable. What a nasty complexion and what hard features! And such an awful prig! How did he strike you?"

"He is far too orthodox for my taste."

replied Sucharita.

"No! No! It's not that," exclaimed Lolita. "Why, uncle is very orthodox too—but that is so different—I—I can't quite explain what I mean."

"Yes, quite different indeed!" laughed Sucharita and, as she recalled Goras high white brow with the caste-mark cn it, her anger against him flamed up over again, for was it not thus that Gora had alnounced to them all in big letters: "From you am I different!" Nothing less than levelling this immense pride of aloofness to the dust could have soothed her sense of outrage.

Gradually they stopped talking and fel asleep. When it was two o'clock, Sucharita woke up and heard the rain pouring down in torrents. The lamp in the corner of the room had gone out. Every now and then the lightning flashed through the resource mosquito net. In the stillness and gloom of night, with the sound of the ceaseless rain in her ears, Sucharita felt heavy of heart. She tossed from side to side in her effort to sleep and looked with envy at the face of Lolita who was in deep slumber—but sleep refused to come.

In her vexation she left the bed and went to the door. Opening it she stood looking out on the roof with the rain spraying in on her with every gust of wind. All the incidents of that evening came across her mind one by one. The picture of Gora's face, all aglow with excitement and lighted by the rays of the setting sun, flashed out, and all the arguments which she had heard, but forgotten, now came back to her together with the sound of his deep, strong voice.

His words rang again in her ears: "Those whom you call illiterate are those to whose party I belong. What you call superstition, that is my faith! So long as you do not love your country and take your stand beside your own people, I will not stand one word of abuse of the motherland from you."—To which Panu Baba had replied: "How can

such an attitude make for the country's reform?" Whereupon Gora had roared out: "Reform? That can wait a while yet. More important than reforms are love and respect. Reform will come of itself from within, after we are a united people. You would break up the country into a hundred bits by your policy of separateness. Because, forsooth, our country is full of superstitions, you the non-superstitious must keep superiorly aloof! What I say is,may it be my greatest desire never to keep apart from the rest, even by becoming superior! When at last we are really one, then which of our orthodox practices shall remain and which be abolished, the Country and He who is the God of our country, shall decide."

Panu Babu had retorted: "The country is full of just such practices and customs which do not allow it to become united." To which Gora answered: "If you believe that you must first root up all evil practices and customs before our country can become one, then every time you have to cross the ocean, you would have to begin by scooping out the water. Put away all your pride and contempt, and in true humility become inwardly one with all, and then shall your love overcome a thousand defects and evils. In every society there are faults and weaknesses, but so long as the people are united to one another by the bonds of love. they are able to neutralise all the poison. The cause of rottenness is always present in the air, but so long as you are alive it cannot work,-only dea things decay. Let me tell you that we dare not going to submit to outside attempts to reform us, whether it be from you or from foreign missionaries."

"Why not?" Panu Babu had asked, and Gora had replied: "There is a good reason. We can take correction from our parents, but when the police come to do it there is more of insult than of improvement in the process and we only lower our manhood if we suffer it. First acknowledge kinship with us, then come to reform us, else even good advice from you will but harm us."

In this way Sucharita recalled Gora's words in every detail and, as she did so, her heart ached more and more. Tired out at last, she went back to bed and pressing her eyes with her hands tried to thrust away these thoughts from her mind and go off to sleep, but her face and ears burned and

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her brain seethed with the rival ideas which struggled within it.

#### CHAPTER. 12.

When Binoy had left Paresh Babu's house and was in the street he said: "You might walk a little more slowly, Gora, old chap,—your legs are longer than mine, and if you don't moderate your pace a little I shall get out of breath trying to keep up with you."

"I want to walk by myself, to-night," answered Gora gruffly, "I have got a lot of things to think over," and he went off rapidly

at his usual rate.

Binoy felt deeply hurt. By revolting against Gora he had to-day broken his usual rule. He would have felt relieved if Gora had scolded him. A storm would have cleared the sultry air, which hung over the sky of their life-long friendship and he could

have breathed freely again.

Binoy could not feel that Gora was to blame for leaving him in a temper, but this was the first time, in all their long friendship, that there had been any real disagreement between them, and Binoy had a heavy heart as he walked through the dismal rainy night with the dark thunder-clouds rumbling at intervals. It seemed as if his life had suddenly left its beaten track and started off in a new direction. In the darkness, Gora had gone one way and he another.

Next morning, on getting up, his mind was easier. He felt that in the night he had worked himself up into uncalled-for torment of mind, and now, in the morning, he did not feel that his friendship for Gora and his acquaintance with Paresh Babu were so very incompatible. He even smiled at the idea of having made so much of the affair and at the misery he had felt the night before.

So, throwing his shawl\* over his shoulders, he went off at a good round pace to Gora's house. Gora was seated downstairs, reading. He had caught sight of Binoy in the street, but to-day Binoy's arrival did not make him take his eyes off the paper. Binoy, without saying a word, took away the newspaper from Gora's hands.

"I think you've made some mistake,"

\* A dhuti for the lower part and a tunic for the upper, is the usual Bengali costume at home; over this is added a scarf, or a shawl when going out.

observed Gora coldly. "I am Gourmohan—a superstitious Hindu."

"The mistake is perhaps yours," replied Binoy. "I am Mr. Binoy, that same Gourmohan's superstitious friend."

"But Gourmohan is such an incorrigible fellow that he never apologises for his

superstitions to anyone at all."

"Binoy too is like that. But he does not try to force his superstitions down others' throats."

In less than no time the two friends were in the middle of a hot discussion, and the neighbours speedily became aware that Gora and Binoy had met.

'What need was there for you that day to deny that you visited at Paresh Babu's?"

Gora asked at length.

"There's no question of need at all," smiled Binoy. "I denied it simply because I had not visited there. Yesterday was the first time that I entered their house."

"It strikes me, you know the way to enter all right, but I doubt if you will find the

way out so easily!" sneered Gora.

"That may be so," said Binoy. "Perhaps I was born that way. I don't find it easy to leave anyone, for whom I have love or respect. You yourself have had proof of this nature of mine."

"So then your goings there will continue

indefinitely from now onwards?"

"Why should I be the only one to come and go? You also have the power of movement, you are not a nailed-down fixture, are you?"

"I may go, but I return," said Gora, "but in the signs I observed in you, there was no suggestion of returning. How did you like

your tea?"

"It tasted rather bitter."

"Why then--"

"To have refused it would have been still more bitter!"

"Is good manners, then, all that is needed to preserve society?" asked Gora.

"Not always. But look here Gora, when social conventions conflict with the dictates of the heart—"

Gora in his impatience would not let Binoy finish. "Heart indeed!" he roared out. "It is because Society is so insignificant for you, that at every turn you can find your heart in conflict with it. If only you could have realised how deep the pain of a blow against Society goes GORA 155

down, you would be ashanted to be sentimentalising over that heart of yours. It rends your heart to give the least bit of offence to Paresh Babu's daughters: it breaks mine to see how easily you can hurt the whole of Society on such a slight pretext!"

"But really, Gora," expostulated Binoy, "if it is a blow to Society for some one to drink a cup of tea, then all I can say is that such blows are good for the country. If we try to protect the country from this kind of thing, we shall only make it weak and

effeminate."

"My dear Sir," replied Gora, "I know every one of these stock arguments-don't take me for an absolute fool. But all this does not arise in the present circumstances. When a sick child does not want to take its medicine the mother, though quite well, drinks some herself, to console the child with the idea that both are in the same plight. That is not a question of medical treatment, but of personal love, and if that love is lacking, however reasonable the mother's actions may be, the relation of mother and child is hurt, and with it is lost the desired effect. I do not quarrel with the tea cup—it is the breaking of the relations with our country which hurts me. Far easier is it to refuse the tea,—even to give offence to Paresh Babu's daughters! In the present state of our country, to become one in spirit with all, is our chief task. When once we have accomplished that, the question of whether we should drink tea or not will be settled in two words."

"Then I see it will be long enough before I drink my second cup of tea!" observed

Binov.

"No, there's no reason why it should be so very long," replied Gora. "But, Binoy, why do you insist on holding on to me? The time has come for you to give me up along with the other things in Hindu Society which are displeasing to you. Otherwise Paresh Babu's daughters will feel hurt!"

At this moment Abinash entered the room. He was a disciple of Gora's and whatever he heard from Gora's lips, his mind made petty and his language made vulgar, as he went on publishing it broadcast. As it happened, however, those who were unable to understand Gora felt that they understood Abinash perfectly, and praised his words accordingly. Abinash was especially jealous of Binoy, and whenever he got the chance he would try

conclusions with him with the most foolism arguments. Binoy had no patience with his stupidity and would cut him short; whereupon Gora, taking up the argument, would himself enter the arena; while Abinash would plume himself that it was his ideas which Gora was expounding.

Feeling that the arrival of Abinash on the scene effectually spoilt for the time all chance of his becoming reconciled to Gora, Binoy went upstairs to where Anandamoyi was seated outside her store-room, cutting up

vegetables for the kitchen.

"I have been hearing your voice for some time," said Anandamoyi. "How so early! Did you take your breakfast

before coming out ?"

If it had been any other day, Binoy would have said: "No, I did not"—and would there and then have sat down and had a good time, doing justice to Anandamoyi's hospitality. But to-day he replied: "Thanks, mother, I had my breakfast before starting."

To-day he did not want to give Gora further occasion for offence,—he knew he had not yet been fully forgiven. The feeling that he was still being kept somewhat at a distance was inwardly oppressing him.

Taking a knife out of his pocket he sat down and began to help Anandamoyi to peel potatoes. After a quarter of an hour he went downstairs again, to find that Gora and Abinash had gone out together. He remained sitting silently in Gora's room for a time; then he took up the paper and absently glanced over the advertisement columns. At length he heaved a deep sigh and left the house.

After his midday meal he again began to feel restless to see Gora. He had never had any hesitation in humbling himself to his friend, hus even if he had no pride of his own to stand in the way, the dignity of his friendship had its claims. It is true he felt that his single-hearted loyalty to Gora had suffered because of his allowing room for intimacy with Paresh Babu and for that he was prepared for Gora's sneers and upbraidings, but to be cast off in this way was more than he could have imagined possible. After going a short distance from his house Binoy retraced his steps;—he dared not venture up to Gora's house again, lest his friendship should again be subject to insult!

### CHAPTER 13.

After several days had passed in this way, Binoy one afternoon sat down after his midday meal, pen in hand, to write a letter to Gora. Putting his utter lack of progress down to the bluntness of his pen, he spent a deal of time mending it with a knife, with the utmost care. While he was thus engaged, Binoy heard his name called out, down below. Throwing the pen on the table he ran quickly downstairs crying, "Come up, Mohim Deda."

Mohim came upstairs and made himself a comfortable seat on Binov's bed. After he had firished scrutinising the furniture of the room, at some length, he said: "Look here, Binoy, it's not that I don't know your address—nor that I have no desire to enquire after your welfare, but the fact is, with you model young men of the present generation, there's no chance of getting pan or a smoke in your rooms, so unless there is anything very special I never-" here he stopped, seeing that Binoy was looking flurried, but went on: "If you are thinking of going out to buy a hookah, I beg you to have pity on me. I can forgive you for not offering me tcbacco, but I would never survive a new hookah filled by the hand of a clumsy novice." Mohim took up a fan which was lying near by and after he had fanned himself awhile, he managed to come to his point: "The fact is, I have a reason for coming to see you at the sacrifice of my Surday afternoon's nap. I want you to do me a favour."

"What favour may that be?" asked Binoy.
"Promise first and then I'll tell you."
replied Mohim.

"Of course, if it is anything I can do—"

"It is a thing you alone can do. You

have only to say, yes."

"Why are you so diffident to-day?" asked Einoy. "You know quite well that I am like one of the family—if I can help you in any

way, of course I will."

Mohim produced a wrap of pan leaves from his pocket and offering some to Binoy stuffed the rest into his own mouth and, as he chewed them, he said: "You know my daughter, Sasi. She's not so bad-looking; for she does not take after her father in that respect. She is getting on in years and I must be arranging for her marriage. I can't sleep of nights to think that she might fall into the "hands of some goodfor-nothing fellow."

"What makes you so anxious?" said Binoy comfortingly. "There's plenty of

time for her marriage yet."

"If you had a daughter of your own you would understand my anxiety," replied Mohim sighing. "As the years pass, up goes her age of itself, but a bridegroom does not come of himself. So as the time flies I am getting into an awful state of mind. If, however, you can give me some hope, then of course I don't mind waiting for a time."

Binoy was in a quandary. "I am afraid I don't know many likely people," he muttered. "In fact you may say I practically don't know anybody at all in Calcutta, outside your family—still, I will look around."

"You know Sasi, at all events,—what kind of a girl she is, and all that?" said Mohim.

"Of course I do!" laughed Binoy. "Why, I've known her since she was a tiny tot—she's a fine girl."

"Then you need not look very far, my boy. I offer her to you!" with which

Mohim beamed triumphantly.

"What !" cried Binoy, now thoroughly larmed.

"I beg your pardon if I have put my foot in it," said Mohim. "Of course your family is better than ours, but surely, with one of your modern education, that need not stand in the way?"

"No, no!" exclaimed Binoy. "It is not a question of family,-but just think of

her tender age-"

"What do you mean?" protested Mohim. "Sasi is quite old enough! The girls of Hindu homes are not nemsahebs—it would never do to fly in the face of our own customs."

Mohim was not a man to let go his hold of his victim so easily, and in his clutches Binoy felt he hardly knew what to do. At last he said: "Well let's have a little time to think over it."

"Take your time by all means. You need not think I came to fix the happy

day straight off."

"I have my people to consult—" began

Binoy again."

"Of course, of course," broke in Mohim. "They certainly must be consulted. So long as your uncle is alive we could not think of doing anything against his wishes."

Mohim took some-more pan from his

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pocket and, appearing to regard the matter as settled, went away.

Some time ago Anandamoyi had thrown out a suggestion as to the possibility of Binoy marrying Sasi, but Binoy had not paid any heed to it. To-day also the match did not appear to him any the more suitable, but nevertheless he allowed the idea a place in his mind. If the marriage took place, thought he to himself, then he would really become one of Gora's family, not to be so easily cast off. He had always considered as laughable the English custom of regarding marriage as an affair of the heart, and so to him there was nothing impossible in the idea of his union with Sasi. In fact, he felt a special pleasure for the moment, because this proposal of Mohim's would give him an excuse for seeking Gora's advice. He half hoped that his friend would even press him to accept it, for he was sure that, if he didn't agree too readily, Mohim would ask Gora to intercede.

These thoughts gradually drove away Binoy's depression and, in his eagerness to see Gora at once, he started out towards his house. He had not gone far when he heard Satish calling to him from behind.

He returned to his lodgings with the boy, who produced from his pocket something tied up in his handkerchief, "Guess what's in here!" said Satish.

Binoy named all kinds of impossible things such as "A skull" "A puppy" but only succeeded in winning Satish's disapproval.

At last, opening the bundle, Satish displayed a few black looking fruits and asked: "Can you tell me what these are?"

Binoy ventured a few random guesses and when be had given it up Satish explained that an aunt who lived in Rangoon had sent a parcel of these fruits for the family and his mother had sent a few to Binoy Babu as a present.

Burmese mangosteens were not often seen in Calcutta in those days, so Binov shook them and pinched them and then asked: "How on earth is one to eat this fruit, Satish Babu?"

Satish, laughing at Binoy's ignorance, said: "See here, you must not try and bite them—you must cut them with a knife and then eat the inside."

Satish, only a short while before, had caused great amusement to his relatives with his fruitless attempts to bite into one of them; he was now able to forget his own discomfiture by laughing at Binoy.

After these two friends of unequal age had joked together for a little, Satish said: "Binoy Babu, mother says that if you have time you must come home with me, to-day is Lila's birthday."

"I'm sorry I shan't have time to-day," said Binoy, "I am going somewhere else."

"Where are you going?" asked Satish.

"To my friend's house."

"What, that friend of yours?"

"Yes."

Satish could not understand the logic which prevented Binoy from going to their house, but compelled him to go to another friend—and that too a friend whom he. for his part, could not bear. Satish disliked the very idea of Binoy's wanting to see such a friend, who looked even more severe than his head-master and from whom any appreciation of his wonderful musical box seemed quite out of the question. So he insisted: "No, Binoy Babu, you must come home with me."

It did not take long before Binoy had to capitulate. For all the conflict of his inclinations, for all the objections which occurred to his mind, he at last took his captor's hand and started towards Number 78. It was impossible for Binoy not to feel pleased at being specially chosen to share the rare fruits from Burma, or to ignore the overture of intimacy which this amounted to.

When Binoy was approaching Paresh Babu's house he saw Panu Babu coming out with several other unknown people who had keen invited to Lila's birthday feast. Panu Babu, however, went off without appearing to notice Binoy.

As he entered the house Binoy heard the sound of laughter and scampering. Sudhir had stolen the key of the drawer where Labonya kept her album hidden Amongst the poems selected by this youthful aspirant for literary fame were some which would have been fit subject for jest, and Sudhir was threatening to read these out before the assembled company. It was when the struggle between the two sides was at its height that Bincy appeared on the battle-field. On his arrival Labonya's

party vanished in the twinkling of an eye and Satish ran after them to share in the fun. Presently Sucharita came into the room and said: "Mother asks you to wait a little, she will be here directly. Father has gone to call on Anath Babu, and will not be late coming back, either."

With the idea of putting Binoy more at ease Sucharita began to talk to him about Gora. She said with a laugh: "I imagine he'll never enter our house again!"

"What makes you think so?" asked

Binoy.

"He certainly was shocked to see us girls appear in the presence of men," explained Sucharita. "I don't suppose he has any respect except for women who give themselves entirely to domestic duties."

Binoy found it difficult to answer this remark. He would have been only too pleased to be able to contradict it, but how could he say what he knew was untrue? So he merely said: "Gora's opinion is, I think, that unless girls give their whole mind to housework they are wanting in their loyalty to their duty."

To this Sucharita replied: "Then would not it be better for men and women to have a complete division of duties? If you allow men into the house, their duty to the world outside may likewise suffer! Are you also of the same opinion as your friend?"

About the social code for women Binov had up till this time agreed with Gora, and had even written articles about it in the papers. But he could hardly bring himself to admit such opinions now. "Don't you think," he said, "that in all such matters we are really the slaves of convention? We are first of all shocked to see women outside their homes because we are not accustomed to it, and then we try to justify our feelings by making it out to be unseemly or improper. Tradition is really at the bottom, the arguments are only an excuse."

Sucharita, with little questions and suggestions, kept the conversation to the subject of Gora, and Binoy said whatever he had to say about his friend with a sincere eloquence. He had never before arranged his illustrations and arguments so well. It is doubtful, indeed, whether even Gora himself could have expounded his own principles so clearly and so brilliantly. Stimulated by his own unexpected cleverness

and power of expression Binoy felt a joyous exhilaration which made his face radiant. He said: "Our scriptures say: Know thyself—for knowledge is liberation. I can tell you that my friend Gora is India's self-knowledge incarnate. I can never think of him as an ordinary man. While the minds of all the rest of us are scattered in different directions by every trifling attraction, or by the temptation of novelty, he is the one man who stands firm amidst all distractions, uttering in a voice of thunder the mantram: Know thyself."

The talk would have gone on indefinitely, for Sucharita was listening eagerly, but suddenly there came from the adjoining room the sound of Satish's shrill voice

reciting-

Tell me not in mournful numbers,

Life is but an empty dream.

Poor Satish never got the chance of disattainments before visitorsplaying his Guests were often made hot and uncom. fortable by being made to listen to Lila'a recitations of English poetry, but Barods never called upon Satish, although in everything there was a keen rivalry between the two. Satish's greatest joy in life was to humble Lila's pride, if he could find any way to do so. The day before Lila had been put to the test before Binov, but then Satish had no opportunity of proving his superiority without being invited. He would only have been snubbed if he had tried. So to-day he began to recite in the adjoining room as if doing it for himself, at which Sucharita could not restrain her laughter.

At that moment Lila rushed into the room, her hair swinging in braids, and, running up to Sucharita, whispered some-

thing in her ear.

Meanwhile the clock struck four. Binoy had determined, on his way here, that he would leave Paresh Babu's house early and go to see Gora. And the more he had talked about his friend, the more eager he had become to meet him. Thus reminded of the hour, he got up hurriedly from his chair.

"Must you go so soon?" exclaimed Sucharita. Mother is preparing tea for you, won't it do if you go a little later?"

To Binoy this was not a question, but a command, so he sat down again at once. Labonya in a fine silk dress now

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came in and announced that tea was ready and her mother wanted them to

up on to the terrace.

While Binoy took his tea, Mistress Baroda entertained him with the complete biography of each of her children. Lalita took Sucharita away with her out of the room and there was only Labonya left, sitting with her head bent over her knit-Somebody had once complimented . her on the play of her delicate fingers when she knitted, and ever since she had made a habit of starting this work without iny special reason, whenever there were visitors present.

Paresh Babu came in just as evening fell, and as it was Sunday he proposed that they should go to the Brahmo Sama; service. Mistress Baroda turned to Binoy and said that, if he had no objection. they would be glad of his company. After this Binoy could not see his way to make

any objection.

They divided themselves between two gharries and set off for the Samaj. When the service was over and they were just preparing to get into the cabs, Sucharita with a little start, exclaimed: "Why, there

goes Gourmohan Babu!"

There was not a doubt that Gora had seen the party, but he had hurried away as if he had not noticed them. Binoy was ashamed at his friend's rudeness, but he could understand at once the reason of this precipitate retreat to be that Gora had caught sight of him in such company. The happiness which had lit up his mind all this time was suddenly extinguished. Sucharita immediately read Binoy's thoughts and divined the cause of them, and because Gora could judge a friend like Binoy so unfairly, all the more because of his unjust prejudice against Brahmos, indignation against him once more gained the mastery. She longed more than ever for Gora's discomfiture, no matter by what means.

#### CHAPTER 14.

When Gora sat down to his mid-day meal, Anandamoyi tried to introduce the subject that was uppermost in her thoughts. "Binoy came here this morning," she said by way of an opening. "Did you not see him?"

Without looking up from his food, Gora

answered shortly: "Yes, I did."

"I asked him to stay," returned Anandamovi after a long silence, "but he went off in an absent-minded sort of way."

Gora made no reply, and Anandamoyi went on: "Gora, there's something on his mind, I'm sure. I've never seen him like this

before. I don't like it at all."

Gora went on eating without a word. Anandamoyi was a little afraid of Gora just because she loved him so dearly, so she was generally reluctant to press him on any matter when he himself did not open his mind to her. On another occasion she would have let the subject drop, but to-day she was so anxious about Binoy that she went on: "Look here, Gora, don't be annoyed if I speak plainly. God has created many kinds of men but He does not intend them all to tread the same path. Binov loves you as his own life, that is why he will put up with anything from you-but nothing good can come of your trying to force him to your way of thinking."

"Mother, bring me some more milk, will

you?" was Gora's only reply.

Here the conversation ended. After her own meal was over, Anandamoyi sat thoughtfully sewing on her bed, while Lachmia, having vainly tried to draw her into a discussion about the special wickedness of one of the servants, lay down to have her nap on the

Gera spent a long time over finishing his correspondence. Binoy had seen quite plainly in the morning how angry he was and it was unthinkable that he would not come to make it up. So in all that Gora was doing he kept listening for Binoy's footsteps.

But the day wore on and yet Binoy did not come. Gora had just made up his mind to stop writing, when Mohim entered the room. He dropped into a chair and plunged right into the subject by asking: "What have you been thinking about Sasi's marriage?"

As Gora had never given a single thought to the question he could not but maintain a

guilty silence.

Mohim then tried to bring Gora to a due sense of his duties as uncle by expatiating on the high price of bridegrooms in the marriage market, and the difficulty of furnishing the requisite dowry in the present circumstances of the family. And, having duly cornered Gora into the confession that he could see no way out of the difficulty, Mohim relieved him of the problem by suggesting Binoy as a solution. There was no need for Mohim to take such a round-about way, but whatever he might say to Gora's face, in his heart of hearts Mohim was a little afraid of him.

Gora had never even dreamt that Binoy's name could come up in such a connection, especially as they had both decided to remain unmarried in order to devote their love to the service of their country. So he simply said: "But will Binoy agree to marry at all?"

"Is this the kind of Hindu you are?" liroke out Mohim. "For all your caste-marks and tikis, your English education has got right into your bones. Surely you know that the scriptures enjoin marriage as the duty of

every son of a Brahmin!"

Mohim neither ignored the traditional customs like modern young men, nor did he particularly affect the scriptures. He thought it absurd to make a show of eating at hotels, nor did he think it necessary for plain, sober folk to be always quoting sacred texts, as Gora loved to do. But his policy was: "In Rome do as the Romans do" and so to Gora he did not neglect an appeal to the scriptures.

Had this proposal been made two days earlier, Gora would simply not have listened to it. To-day, however, it did not seem to him to be so entirely unworthy of regard. At all events it gave him an immediate excuse for going to see Binoy. So eventually he said: "All right, I'll find out what Binoy

thinks about it."

"You needn't worry about finding that out," replied Mohim. "He will think just as you tell him to think. If you put in a word in

favour, it will be all right. We may take it as settled."

Gora went off to Binoy's lodgings the same evening and burst like a storm into his room, only to find it empty. He called the servant-boy and heard that Binoy had gone to Number 78.

A poisonous flood of antipathy against Paresh Babu, his family, and the whole Brahmo Samaj, filled Gora's heart, and bearing this overflowing revolt within him he rushed off to Paresh Babu's house. His intention was to speak out quite straight, so as to make it too hot for that Brahmo household, and not too comfortable for Binoy either. But on reaching the house he found that all of them had gone out to the evening service.

For a moment he was in doubt as to whether Binoy had accompanied them—perhaps he might this very moment be at Gora's house. Gora could hardly contain himself. With his usual impetuosity he at once made for the Brahmo Samaj. As he reached the door he saw Binoy following Mistress Baroda into a cab. There was this shameless fellow, in full view of the open street, seated in the company of a lot of strange girls! The fool! To have got so completely caught in the coils—so quickly too, and 'so easily! Friendship, then, no longer had any charms. Gora went off like the wind.

Binoy in the darkness of the carriage sat silently looking out into the street. Mistress Baroda, thinking that the sermon had moved him, did not care to interrupt his meditations.

Translated by W. W. PEARSON.

## THE FAMOUS SIEGE OF JINJI

BY PROF. JADUNATH SARKAR.

\$1. OPERATIONS DURING 1693.

E have seen (January number, pages 20-24) how the Mughal army under Zulfiqar Khan, the wazir Asad Khan, and the Prince Kam Bakhsh, had been compelled to raise the siege of Jinji by the attacks of Dhana Yadav and Santa Ghorpare, and driven back to Wandiwash (Jan. 1693).

The Eastern Karnatak from the latitude of Madras to that of Porto Novo, was at this time occupied by three sets of authorities, often in conflict with one another,—namely, the representatives of the old Hindu local chieftains and Vijayanagar viceroys, whom the conquering armies of the Bijapur and Golkonda Sultans had imperfectly

subdued; the officers of the lately subverted Bijapur and Golkonda Governments, who were loth to recognise their new Mughal master; and the Maratha intruders representing the houses of Shivaji and Vyankoji. To the first of these classes belonged Yachapa Nayak,\* whose ancestors claimed to be Rajputs of Qanauj and had obtained the fort of Satgarh (26 miles west of Vellore) from the ministers of Raja Pratap Rudra of Warangal. [ Dil., 116 a. 7 The Qutb-shahi Government had recognised his position by creating him commander of its local levies (sch-bandi.) After the fall of Golkonda he had resisted the Mughal conquest of the Kadapa district [ Dil., 98 b.] in the company of Md. Sadiq, but had been won over to the imperial side and sent with a considerable force (early in 1690) to expel the Maratha plundering bands infesting the Conjeveram district. [Mad. Diary, 1st May 1690. ] Soon afterwards these two officers had revolted from the imperial side, and Yachapa had usurped the country up to the Madras coast. Mad. Diary, 21st July.] When Rajaram reached Jinji, Yachapa joined him and lived in that fort for some time as his chief military supporter. [ Dil., 112 b; Mad. Diary 9th Jan. 1693. But in January 1693 he was thrown into the background by the arrival of Dhana and Santa, and so, in March, he left Rajaram, recovered Satgarh, and began to fight for his own hand. In extending his territory eastwards to Vellore, he came into conflict with Rajaram in June. [ Z. C. ] At the close of the year Zulfigar Khan won him over, by securing for him a mansab of 6-hazari and a jagir of 3 lakhs of hun in the Karnatak. \[Dit. 112 b; Mad. Diary, 20th Feb. 1694.]

To the second category belonged Ismail Khan Maka, an ex-general of Golkonda and a local zamindar, as well as the sons of Sher Khan Lodi, the former Adil-Shahi governor of Waligonda-puram. These joined the Mughals whole-heartedly. The temporary eclipse of the Muhammadan power at the beginning of 1693 was turned o good account by the Marathas. Santaji thorpare besieged Trichinopoly in March, Rajaram himself arrived there soon after-

wards, and on 10th April the Nayak of Trichinopoly made peace with the Maratha king, who then went to visit his first cousin and friend Shahji II. at Tanjore (May 1693). But a quarrel now broke out in the Maratha ranks; Santaji's temper was found intolerable and he left for Maharashtra in anger, Dhanaji being appointed Senapati in his place. [Z.C.]

# § 2. Mughal successes against the Tanjore Raja, 1694.

Zulfigar had rashly begun the siege of Jinji, without first bringing the country around under his control. His stay before the fort had necessarily involved his army in the risk of destruction in a hostile neighbourhood. But now, strengthened by the adhesion of these men of local influence, he set out in February 1634 to conquer the South Arcot district. The fort of Peru-mukkal, on the top of a steep hill 300 feet above the plain, 18 miles north of Pondicherry and 6 miles east of Tindivanam, was stormed for him by Dalpat Rao's Bundelas under his eyes. [Dil., 112 b.] Thence he went to the beach to gaze on the ocean for the first time. Then he marched down the East Coast, towards Tanjore, by way of Pondicherry and other European factories\* capturing many other forts in the South Arcot district, and skirting Cuddalore at the end of February. Yachapa cooperated with him.

When (in March 1694) Zulfigar with his army arrived near Tanjore, Maharaja Shahji 11. found resistance vain, especially as his ever-hostile neighbour the Nayak of Trichinopoly joined the Mughals, helped them with men and money, and besought them to recover for him some forts and districts which the Maharaja of Tanjore had seized from him. The imperialists did this service to their ally. Then they invaded Taujore itself. [Dil., 114.] Rajaram had sent (March) Baharji Ghorpare (the younger brother of Santa) to the assistance of his constant friend Shahji, but Zulfigar was now irresistible. Shahji had to yield; on 22nd May he signed a letter of submission, promising to obey the Emperor's orders like a faithful vassal in future, to cease from assisting Rajaram in any way (such as sending provisions into Jinji through the Vetavalam wood), to

<sup>\*</sup> His name is spelt as Yachapa Nair and lso Nayak in Z. C., as Achap Nair in Bhimen's Persian memoirs, and as Arsumma, Yaumo and Arsemo Nayak in the Madras Diary.

<sup>\*</sup> He only looked at their outside from a distance. "These forts of the Europeans were mere shops," as Bhimsen says. [Dil., 114 a.]

pay the Mughal Government a tribute of 30 lakhs of rupees annually, (of which 20 lakhs were to be paid down in cash, jewels and elephants, and 16 lakhs next year), and to cede the forts Palamkota, Sittanur (?) and Tunganur with their dependent districts as well as Kul-Manargudi, Shri-mushuam, Tittagudi. Trmnanur (?),Elavanasore, Kalakurchi, Pandalum\*, etc., which had been mortgaged to him by Rajaram. This cession of territory was to take the place of a contingent of 1000 horse and 4000 foot which he had originally agreed to supply for the Emperor's service. The Mughal general, on his part, granted the Maharaja a qaulnama or letter of assurance, accepting the above terms and promising to procure for him an imperial farman pardoning his offences and recognising his title and kingdom. [Mackenzie Collection] Shahji II made, in addition to the above, large gifts to Zulfiqar Khan and his officers. Out of the promised tribute 17 lakhs were paid down and the remaining three lakhs were promised when the invaders would retire beyond the Kolerum. [Mackenzie Collection, Mad. Diary.

But Rajaram, who had mortgaged Palam-kota to Vyankoji, sent two or three thousand horse, and seized the fort for himself, so that when (middle of June) Zulfiqar's army appeared before it he was refused admission and had to lay siege to it. After six days of trench warfare, Dalpat Rao by one charge seized the fortified village (petta) before the fort-gate, losing 150 of his Rajputs in killed and wounded. The garrison then capitulated, but escaped by the postern gate under cover of the night, 23rd June 1694. [Dil., 114b.]

Then the Mughal army returned to its base at Wandiwash by way of Tiru-vadi, and resumed the siege of Jinji in September, this time taking care to plant outposts in the Vetavalam forest through which provisions

\* Palamkota, 15 m. s. w. of Chidambaram. Sittanur, 10 m. w. of Tindivanam, (the English records spell it Cittoners, which may also stand for Chidambaram). Tunganur, 4 m. s. w. of Chidambaram, (spelt in the English records as Tank). Kul-Manargudi, 13 m. s. w. s. and Shrimushnam, 19 m. w. of Chidambaram. Tittagudi, on the n. bank of the Vellar, 17 m. s. w. of Vriddhachalam. Trimanur (in English Imrapur), 27 m. n. e. e. of Trichi. Pandalum, 11 m. n. of Kalakwuchi, which is 15 m. w. of Elavanasore. Elavansore, 17 m. n. w. of Vriddhachalam.

used to enter the fort. [Dil., 115b.] In this month Zulfiqar suddenly arrested Yachapa at a darbar and had him beheaded on the charge of treason, with the previous sanction of the Emperor; "of the Nayak's family then with him all slew one another, and his property was looted by the camp." [Dil., 116a; Mad. Diary, 18 and 22nd Sep. 1694.]

### § 3. Zulfiqar's movements and difficulties, 1695.

Zulfigar Khan renewed the siege of Jinji towards the close of the year 1694, but it was a mere show intended to deceive the Emperor. The fact of his collusive understanding with the Marathas was notorious in the country. Francois Martin, the founder of Pondicherry, who was in close and constant touch with the Court of Jinji "frequently in his letters and Memoirs, expresses the opinion that Zulfigar Khan had, during the course and particularly at the end of the siege of Jinji, an understanding with Rajaram; in expectation of the death of the very old Aurangzib and the civil wars that would fatally follow among his sons, he had conceived the ambition of carving out for himself an independent principality, and with that object he wished to placate (manage) the Marathas." (Kaeppelin, 295 n.) So, too, the English merchants of Madras record on 5th November 1696: "Zulfigar Khan has been frequently ordered to take Jinji, and it has been in his power to do so and destroy all the Marathas in the country. But instead of that it appears plain that he hath joined council with them." Even Bhimsen, the right-handman of Zulfiqar's right-hand-man Dalpat Rao, frankly charges the Khan with treasonable neglect of duty: "Is he had wished it, he could have captured the fort on the very day that he reached Jinji. But it is the practice of generals to prolong operations (for their own profit and ease)." And, again, "God alone knows what policy he adopted."  $\lceil Dil., 123a \text{ and } 106a. \rceil$ 

In October 1694, Zulfiqar suddenly marched out of Wandiwash and encamped north of the Changamon fort and pass (42 miles west of Jinji), the Marathas hovering round him and making daily incursions into his camp, in which they carried off horses. The Mughal cavalry, into its turn, harassed and plundered the country round, carrying away both mer and goods. "At Wandiwash the people fled in fear of the Muhammadan army and

took refuge in the Changamon hill." There was much disagreement at this time between Zulfigar and his chief officers,—especially Daud Khan Pani, Kishore Singh Hada, and Dalpat Rao Bundela,—who were absurdly credited in public rumour with a design to seize him and send him in chains to the Emperor. The Khan, so it was reported, had sent ten camels laden with rupees for Rajaram, but they had been intercepted by Daud Khan. Another report was that the Marathas, by poisoning the waters and mixing milk-hedges in some of the tanks, had killed a great number of people. Mad. Diary, 10 Nov. 1694. Then after taking two or three small forts from the Marathas and receiving some treasure sent from the Court, the Mughal general marched to Suddam (at the end of December, 1694).

Early in April 1695 one of his chief officers, Sarafraz Khan, quarrelled with him and marched away to the Court without his permission. We read in the Court news-letters reports about other desertions from his army. Nothing was achieved by the Mughals during 1695, while the scarcity of grain which raged there for the entire year intensified their sufferings. Siege was laid to Vellore in October, but it took him many years to capture this fort. Early in December came the alarming news that a large Maratha army of 15,000 men under the dreaded Santa and Dhana was marching to the Eastern Karnatak and that they had already crushed Qasim Khan, the gevernor of the uplands of Mysore, (capital Sera). On hearing of this disaster, the imperialists took fright and prepared to decamp and send their families to places like Madras for protection. [ Mad. Diary, 5 Dec. 

### § 4. OPERATIONS DURING 1696.

Dhana Yadav arrived near Vellore at the end of December. Zulfiqar immediately raised the siege, sent off his camp baggage and family to Arcot, and prepared for action. The Maratha general had turned aside towards Jinji, and then roving further south had besieged the Mughal faujdar in Tiru-vadi. Zulfiqar, coming up promptly in pursuit, relieved the outpost, drove Dhana away, and fell back on Arcot. But the situation changed entirely against the Mughals in March, when Santa Ghorpare arrived on the scene. The Maratha bands spread to several parts of the

country, the imperialists with their depleted numbers could not defend so many places. [Mad. Diary, 20 Jan. 1696.] Zulfiqar wisely concentrated his forces; but throughout this year 1696 he was hampered by his extreme want of money, "having received no supply from the Emperor." He vainly begged the English merchants of Madras for a loan of one lakh of hum, for which he offered to mortgage to them any part of the country. [Mad. Diary, 3 March.] In October he became exasperated by their persistent refusal, and threatened an attack on their city.

In April 1696 Zulfiqar had beaten back Santaji near Arni, but thereafter he confined himself solely to the defensive in the fort of Arcot, as his strength was still further weakend by the death of Raja Kishore Singh Hada. [Dil., 118b.] The Marathas, as usual, hovered round him, there being a secret understanding between the two sides

to spare each other.

In November it was reported that treasure sent by the Emperor for Zulfiqar had reached Kadapa. Santa immediately marched in that direction to intercept it. Zulfiqar set out after him, but Santa changed his plan and the Khan after three marches fell back on Arcot. Santa entered Bijapur uplands or Central Mysore instead, and Zulfigar, under orders of the Emperor, pursued him there and cooperated with Prince Bidar Bakht, who had reached that province from the north-west for expelling the Marathas from beyond the These two Mughal forces Tungabhadra. united near Penu-konda (75 miles north of Bangalore). The elusive Marathas disappeared without offering battle, and Zulfiqar returned to Arcot in February 1697. [Dil., 121b; Mad. Diary, 31 Dec. 1696.]

### § 5. Operations during 1697: Siege renewed.

But his money difficulties were as great as ever, and he again left Arcot to collect tribute from Tanjore and other places in the south. This source was soon exhausted, "he spent all this money in a short time, but could not clear the arrears of his soldiers' pay." [Dil., 121b.] Then by way of Trikolur and Trinomali he returned to Wandiwash to canton for the rainy season. Happily for him, the Marathas were now very much weakened by a hopeless and final rupture between Dhana and Santaji, the rivals for the post of com

mander-in-chief. Rajaram sided with Dhana, an internecine war raged among the Marathas and finally Dhana was defeated by his rival and driven back to Maharashtra (April 1697). "Among the Marathas not much union was seen. Every one called himself a sardar and went out to plunder (on his own account)." [Dil., 122a; Z. C.]

Rajaram was as much in want of money as the Muglals. In June he sent his natural son Karna to Zulfiqar (through the mediation of Ram Singh Hada), offering to make peace on certain conditions. But Aurangzib was inexorable: he rejected the terms, and issued peremptory orders to Zulfiqar to capture Jinji without further delay. So the Mughal general sent Karna back to his father in the middle of October, and early in November 1697 renewed the siege of Jinji in right earnest.

He himself took post opposite the northern gate towards the Singhavaram hill; Ram Singh Hada west of the fort, facing the postern gate Shaitan-dari (Port du Diable); and Dand Khan Pani before Chikkali-durg, a mile south of Jinji. Though Daud Khan's division lacked artillery and siege-materials, he captured Chikkali-durg in one day by a reckless assault at close quarters, and then, coming to Jinji itself, entrenched opposite Chandrayan-garh, the southern fort. Zulfigar had wished it, he could have taken the entire fort the next day. But his secret policy was to prolong the siege in order to keep his army together, enjoy his emoluments, and escape the hardships of active duty on some new expedition. He let the Marathas know that his attacks were for show only, and that he would give Rajaram sufficient notice to escape before he captured the fort. Thus, the siege dragged on for two months.\*

\* Wilkes (i. 133),—"To preserve appearances it was necessary to report [to the Emperor] frequent attacks and repulses. On the other side, Daud Khan, second in command of the Mughal army, drank largely of the best European liquors, and when full of the god would perpetually volunteer the extirpation of the infidels. Zulfiqar necessarily assented to these enterprises, but always gave secret intelligence to the enemy of the time and place of attack; and the troops of Daud Khan were as often repulsed with slaughter." But Bhimsen who was present in the camp and accuses Zulfiqar of collusion with the Marathas, does not report more than one assault by Daud Khan.

# § 6. The fall of Jinji fort and escape of Rajaram.

At last this sham warfare could not be kept up any longer, and it became necessary for Zulfigar to capture the fort if he wished to avoid disgrace and punishment by his master. Rajaram received timely warning, and escaped to Vellore, with his chief officers, but leaving his family behind. Then Zulfigar gave the order for the assault. While Daud Khan with a large force was noisily exploring a track for scaling Chandravan-garh from the south and had drawn the defenders to that side, Dalpat Rao scaled the northern walls of Krishna-giri and captured the outer fort after a severe struggle. The garrison retreated to an inner fort called Kalakot, which Dalpat's Bundelas entered pell-mell with them and occupied. surviving Marathas took refuge in Raigarh or the highest fort.

Meantime Daud Khan had made his way into Chadrayan-garh and advanced through the city or the low inner plain of Jinji towards Krishna-giri. The inhabitants fled to the top of Krishna-giri, but finding no safety there, capitulated. A vast amount of booty in horses, camels and things fell into the

hands of the imperialists.

Rajaram's family was now invested in Rajgarh, the highest and strongest of the three forts in Jinji. But their situation was hopeless. Dalpat held the gate of Kalakot; Zulfigar who had entered by the northern\* gate, held the entrance to Rajgarh fort; and finally Ram Singh Hada made his way to the summit of Rajgarh by crossing the chasm at its foot by means of a wooden gangway. The Maratha royal family begged for safety, which was promised to them, and palkis were sent for their conveyance. Four wives, three sons and two daughters of Rajaram now came out of the citadel and were kept in honourable captivity. Another wife of the Raja avoided surrender; she flung herself down from the summit of the fort into

\* Bhimsen (124a) says that the commanderin-chief entered by opening the Shaitan-dari, which had been bricked up; then he met and congratulated Dalpat Rao, and the two entered Kalakot together. I think that this is a mistake for the Vellore gate, because Ram Singh was posted opposite the Shaitan-dari, while Zulfiqar's post was a mile north-east of it, near the northern or Vellore gate. the sheer depths below. Her head struct a projecting rock and she was killed instantly but her mangled corpse was caught in the branches of a tree on the hillside at an inaccessible place and there it lay without funeral. Nearly 4000 men women and children were found in the fort, but very few of them were combatants.\* [Dil. 124.]

Zulfiqar then supervised the collect on and safe storing of the property and war-

\* M. A. 391 explicitly says that Jinji was captured on 6th Shaban 41st year of Aurangzib (=7th Feb. 1698). The Madras Diary of 2nd January 1698 records: "A letter from Amir Jahan from the Mughal camp received today Edvises that the Nawab has taken the Jinji forts all but one which also offers to capitulate." If we read Rajab instead of Shaban in M. A., ve get 8th Jan. Bhimsen (135a) says that the fort fell on a Sankranti, which would give 2nd January.

materials found in the captured fort. He put to death many of the Maratha officers who had fought against him. The ravages made by the siege in the fort-walls were repaired and the foot-tracks for scaling the hill were all closed. Rockets and gunpowder manufactured at St. Thome were accumulated in the fort for its defence. [Dil. 124b; Mad. Diary.]

From Jinji Zulfiqar returned to his base at Wandwash, and then pursued Rajaram from Vellore to Garamkonda.\* But the Maratha king had a good start of him and escaped to Vishalgarh in safety (Feb.). Thus the entire work of the Emperor's long siege of Jinji was undone. The bird had flown away.

\* On the way back from Garankonda, Zulfiqar took Vellore and reached Wandiwash about 7th April. He was recalled by the Emperor in Oct. 1699.

## NATIONALISM

BY J. H. MAXWELL, PRINCIPAL, BAREILLY COLLEGE.

ATRIOTISM, said Sam Johnson, is the last refuge of a scoundrel, and experience in the late war did not tend to modify that opinion. Nationalism is really something to be ashamed of rather than to glory in, and there is little hope for the world so long as a vestige of nationalism remains. For nationalism is at the root of the world's present problems, and no solution of these problems will be forthcoming till men forget their nationality, and remember the claims of humanity as well as the interests of their nation. With nationalism is always associated a petty pride, a narrowness of mind, and a selfishness of aim and action, and so long as we have nations, so long shall we have a clash of interests and a collision of forces. Given sufficient inflammable material, waresults. Indeed, the fine flower of modern civilization is bickering and wrangling ancfutile conferences. No change for the better can be expected, while the structure of modern civilization remains based on nations,

But war is only one of the evil consequences of nationality. The whole modern world is a chaos of confusion and antediluvian ways, thanks to the existence of nations. We have differences of languages, laws, and currencies, to enumerate only a few anomalies. In a modern, up-to-date world abreast of the times and of the needs of science and commerce, all these obstructions would be swept away and relegated to limbo. To meet the conditions of modern science and industry we need a universal language and a universal currency, not to mention a universal religion. And if modern civilization is to justify its existence, these ideals must materialize, or this world will continue to be a wilderness of friction and strife.

Mankind must eliminate war. If not, then war will eliminate mankind. Modern warfare has become so deadly and destructive, that civilized powers can never again indulge in another great war. If they do, whole armies and great cities will be snuffed out before they

realize what is happening. Whole divisions will be crunched to pieces beneath infernal machines. The very idea makes one shudder, and drives us back on the saving principle of a League of Nations, the most fruitful of modern conceptions. But the League of Nations is only a shadow of what is required. It has not the requisite sanction behind it. It is viewed with jealousy and suspicion by nations. As might be expected, nations are averse to waiving their "inalienable right of sovereignty". They hamper and hinder the the League in all its operations, where these are likely to encroach on sovereign rights, on the right of a nation to determine its own affairs without outside interference. The fact is that the League is a League of Nations, whereas what we want is to get rid of nations and have a League of Humanity, guiding and controlling the destinies of the world as a whole, and not as a congeries of isolated nations with conflicting interests. What we have to aspire to is a world-wide unity of men, who understand what it means to be a citizen of the world, and not a citizen of any particular nation.

The trend of modern science also points in this direction. The world is knit together today closer than ever before. This process will not stop where it is just now. The cohesion of the world in the future will be even more compact than it is to-day. India used to be six months distant from England. Now it is three weeks, and very soon it may be three days. Intercourse between nation and nation is commoner than it has ever been before. A poor and impoverished Germany or Russia is a matter of vital concern not merely to Germans and Russians, but to the industries of other countries. That is to say, the whole modern world is indissolubly bound together, and must not be regarded piecemeal but as a whole. The prosperity of one nation leads to expansion of trade in other nations. Bankruptcy in one part of the world makes itself felt in other parts. To reap the fullest advantage of this increasing cohesion, all barriers between race and race must be removed, and ease of access made the first consideration. We must have a universal language by simplifying any great language, or for that matter any suitable

language, so that it could be learned readily by all educated and intelligent men everywhere. We ought to have one currency, one system of weights and measures to develop international trade to its full extent.

These ideas may appear visionary, but very soon they will have to come within the pale of practical politics, if civilization is to be saved. Education must be adjusted to meet such conditions. At present, education is most unsatisfactory and educationists grope vainly in the dark. Small wonder, for education is a training for life, and how can one train for life when one does not know the meaning of life? So education has been converted into a training for livelihood. But when our views of life are cleared up, and our ideas about the community take definite shape, then education can become a potent force to transform the world and pave the way to universal brotherhood, to internationalism, and to a world citizenship. The study of the problems of currency and international finance with all their complexities and ramifications will have a new meaning, when the end is the introduction of a universal currency to make this a world. The study of  ${f comfortable}$ science takes on a new complexion when we regard it as a means of uniting this world of ours and bridging the gulf between race and The study of history, not in a petty, patriotic spirit, but as an interpretation of world-wide movements that lead to a better understanding of the community of interests of all men, will convince us of the utter futility of nationalism, and of the insistent, imperative need of internationalism. In religion, too, we have a powerful ally in welding together the peoples of the earth. In all religions there is a fundamental unity. All religions teach universal brotherhood and a spirit of forbearance, and religion rightly understood can make no mean contribution to a universal federation of nations. This is the ideal that must be realised in the future, and if human nature be so debased that the •realisation of such an ideal be a forlorn hope. then the future of civilisation is dark and doubtful, and millions of men will have died in the great war in vain.

## THE STUDY OF INDIAN PHILOLOGY AT THE GERMAN UNIVERSITIES

BY JOH. NOBEL, PH. D., BERLIN UNIVERSITY.

THE German Universities are, as regards their character, not like the institutions of the same name in India or in other countries of the East and the West. The Universities of India may be compared though this comparison is by no means quite correct-with the university-colleges in England or the higher schools in Germany. They stand between both. The German higher schools (gymnasium etc.) generally have nine classes; they are gone through in nine years, at the end of which the pupil leaves after having passed a final examination, and these higher schools are in general preparatory schools for the Universities. When begining his studies at the latter the young man is generally eighteen years of age, rarely younger.

There are 27 Universities in Germany, the greatest of which are in Berlin, Munich, and Leipzic. Generally they have four socalled faculties, that of theology, of jurisprudence, of medicine, and of philosophy, which last embraces all branches of human knowledge not included in the first three faculties. Everyone of these faculties has a certain number of "professors in ordinary" and "professors extraordinary" and a variable number of "Privat dozents," who, for the greater part, become professors in the course of time, when a vacancy occurs. One must bear in mind that in this connection the word professor does not mean a teacher in general —in this latter sense the Privatdozents are professors as well as their other colleaguesbut signifies rather an office or a profession. The same designation, however, is very often conferred as a mere title without being combined with any appointment on persons who have excelled in arts or sciences.

The head of every university is called the "Rector", rector magnificus and the head of every one of the four faculties a 'Decar' ( Dean). The rector is elected every year, like the Deans, and thus obtains a position

"primus inter pares". He conducts asthe administration of the university. mode of teaching is in every way a free one throughout. The student is not obliged to visit the lectures regularly, nor is there any regulation about hearing the lectures of a certain professor and no other. On the other hand the professor (in the word's widest sense) can choose for his lectures any subject he likes. Practically, of course, he will adapt himself to the requirements of the students. If there are two or more teachers of one discipline, they will arrange with each other, so that the student has the chance of beginning a certain course of studies in any term he likes to dc so. Very often, two or even more teachers lecture on the same subject, and the student may choose whose lectures he wishes to attend.

With respect to the duration of the course of study, too, there are fixed rules only in so far as the student must have heard lectures at the university a certain number of terms, before he is allowed to go in for an examination. He must pass such an examination, if he intends to follow an academic career.

The doctor's degree can be given by any one of the four faculties as Dr. Theol. (D. D., Dr. Iur. (LL. D.), Dr. Med. (M. D.), or Dr. Phil. (PH. D.); besides these, there are, in more modern times, some other as Dr. Ing., Dr. Rer(um) Pol(iticarum). To take this degree the student must write a dissertation, the subject of which is approved of by the professor in ordinary of the faculty in question. If this, in the opinion of the professor, is sufficient, then the student has to undergo a viva voce examination not only in his principa. study but also in two other subjects. This is the way of procedure in the faculty of philosophy; in the other faculties there are similar requirements. Up to the great war the dissertations had to be printed, but now this is no longer necessary on account of the great expense connected with printing.

This may suffice at present to give the reader a short insight into the character of the German universities. Let us now turn to the study of Sanskrit in Germany. In no other country surely ( with the exception of India itself, of course) Indian philology, archæology, history, and religion are studied to such an extent as in Germany. And not only by the scholars of the universities. One must not forget that there are many scholars everywhere, without being members of any university staff, who devote their time to sciences as well as the professors of the universities. I will not speak of the Sanskritists, of older times here. The late Professor H. Windisch has written a very interesting book of about 500 pages, which deals only with the history of Indian Philology from the older times up to our days. It would be a task of merit to translate this wonderful book into English, so that the history and the extent of the study of Sanskrit in the western countries might become better known. The study of Sanskrit in Germany was very closely connected with that of comparative philology in the beginning of the 19th century, and a regular Sanskrit philology did not exist in Germany before the middle of the 19th century. It was a matter of great luck that many of the famous Sanskritists of the former generation could spend a great part of their lives in India, e.g. Professor Buehler, Prof. Eielhorn, and others, and thus came in touch not only with India herself general, but also with Indian scholars, which fact was of the greatest advantage to them with respect to their later work, when they had returned to Europe. At the present time all branches of Indian philology and history are treated with the same zeal, and though Indian philology is one of the youngest sciences compared with others, e.g. Latin or Greek philology, it is noteworthy that the progress of the investigation of Indian thought and ideas is greater than could ever have been expected.

Considering the fact mentioned above, that in older times Sanskrit philology was closely connected with comparative philology\*

\* In the beginning of the study of compartive philology one was rather inclined to overestimate the importance of the old Sanskrit language on account of its astonishing abundance of sounds and forms and thus Sanskrit in the eyes it is not to be wondered at that at the universities the chairs for comparative philology are sometimes occupied by Sanskrit scholars. There is not one university in Germany where the student is unable to learn Sanskrit; and if the Indian language were not one of the most difficult, then, certainly, many more would study it than are doing now. For, the interest in India is very great, as can be gathered from the large number of new books on Indian matters and translations from the old Sanskrit texts, which, unfortunately, have not always found professional and reliable interpreters. The difficulties which seem to trouble the student of Sanskrit—I mean here the student who is willing to become a scholar in this branch of learning—have much increased during the last decades. The new generation of Sanskrit students cannot limit themselves to learning only the Indian language, though this alone appears to be enough to occupy a man. It has grown evident that, at least for the history of Buddhism, the study of Chinese is not only desirable but necessary. Many works originally written in Sanskrit have been brought down to us only in Chinese translations. Besides, the excavations made in Turkestan have shown that there were highly important points of contact between the history of India and that of the great states bordering on Tibet which are of no less importance for the correct understanding of Buddhistic religion and literature. In older times nobody could have an idea that Central Asia was to become of so great consequence. The study of Tibetan, too, is a thing scarcely possible without a good knowledge of Sanskrit. Now everybody knows that Chinese presents just as many difficulties as Sanskrit, and that the student who wishes to learn it must have great courage and perseverance. Tibetan, which at first sight, seems to be easier, shows difficulties notwithstanding, soon after some progress seems to have been made. The excavations in Turkestan have also brought to light some quite unknown languages, the

of those scholars was not a sister language to Latin, Greek, German, and so on, but rather their mother language. This error was in many respects dangerous to comparative philology, and it was not earlier than about the 8th decade of the last century that matters were considered from a more correct point of view.

deciphering of which began several years ago and has made very remarkable progress. Censidering also that the Iranian languages, al ove all Avesta, are necessary for the understanding of Sanskrit literature, it will be clear, that the Sanskrit student has not only to deal with Sanskrit but with many other things which are in contact with it though of quite

different origin.

At the University of Berlin there are, at present, three teachers of Sanskrit: a professor in ordinary, H. Lueders and wo Privatdozents, H. V. Glasenapp and F. Nobel. The two predecessors of H. Lueders were the late professors A. Weber and R. Pischel. A. Weber was teacher of SansErit at the University of Berlin for the long space of 53 years (1848-1901), from 1856 professor extraordinary, and from 1867 professor in ordinary, as successor of Prof. Bopp, he chief founder of the study of comparative philology. Professor Weber's sphere of interest was a very wide one. The great number of the essays Prof. Weber has written shows better than anything else that he was interested in every domain of Sanskrit philology, as far as it was known in those days, and this w de knowledge of his enabled him to write a History of Indian Literature, which has not lost its value even now, though great progress has been made in every respect in this subject. One of his most important works is the Cazalogue of Sanskrit and Prākrit Manuscripts in the Prussian State Library. This catalogue, which consists of 4 volumes in quarto, is 1 ot a mere enumeration, but contains very exhausdescriptions of the manuscripts in question. R. Pischel, who succeeded Weber in the year, 1901, was destined to hald his place in Berlin only for 7 years. He died at Christmas, 1908, in Madras. The first publication of R. Pischel, a dissertation on Kālidāsa's Sakuntala, showed that he had a special interest in the Prakrit languages. He made them one of the main subjects of his studies, the result of which is his famous Prakrit grammar brought out in the year 1963. He devoted a great part of his studies besides to the Veda. Three volumes of "Vediscae Studien", edited in collaboration with X. Geldner, give ample proof of this. It need not be mentioned that the other branches of Indian Philology were not neglected by him. After the sudden death of R. Pischel, Prot. H. Lueders was appointed to be his successor in Berlin. During the professorship of 3.

Pischel the great and fruitful excavations in Turkestan had brought to light a very large mass of new material, which was destined to show quite new ways to the history, literature, and religion not only of India but of all the countries which border on each other in Central Asia. Regarding the Indian languages Prof. Lueders has clready had great success in more than one respect as may be gathered from his papers in the "Sitzungsberichte" (proceedings) of the Prussian Academy of Sciences in Berlin. That this, however, is not the only subject Prof. Lueders has been engaged on is shown by his otler publications among which perhaps the edition and examination of the inscriptions take a prominent place. Dr. V. Glasenapp is especially interested in the religious movements of India. but as he, as well as his colleague Dr. Nobel, who up to this day has published some papers on Kāvya and alamkāra, is still at the beginning of his cereer as a scholar, no more need be said regarding them.

The professor in ordinary in the University of Goetlingen is at present E. Sicg, who together with Dr. W. Siegling (a private scholar living in Berlin ) is editing the documents found in Turkestan, written in a hitherte unknown language which is called Tocharish, or Sakish by Professor Lueders. Prof. Sicg has succeeded Prof. H. Oldenberg, who had selected two branches of Indian philology especially for his profound researches: the Veda and the Pali language. His last great work on the Vedic hymns offers very rich materials and gives evidence of the author's deep acquaintance with the Vedic sources, but, on the other hand, shows that much is yet to be done respecting this branch of Indian literature, if there is to be any hope of coming to a correct and complete understanding of the sacred hymns later on. H. Oldenberg's most famous work is "Buddha sein Leben, seine Lehre, seine Gemeinde." The great importance of this book can be correctly estimated only if one takes into consideration that before Oldenberg the life of Gotama Buddha was often taken to be a mere The predemyth even by great scholars. cessor of Oldenberg at Goettingen Kielhorn, who spent a great part of his life in India. He was one of those best acquainted with the Sanskrit language, and it is very difficult to find any fault in his translations. The great number of inscriptions which he translated shows clearly that he was a master of Sanskrit. A standard work of his is the Sanskrit Grammar, which is based on the rules of Pānini. It has not been surpassed by any similar grammar. Prof. Kielhorn took a special interest in the Indian Grammarians, whom perhaps he alone was able to understand thoroughly, as is proved by his editions of and papers on the Mahābhāshya and the other chief works on vyakarana.

In Bonn Prof. Aufrecht, best known by his edition of the Rigveda with a very valuable appendix and by his famous Catalogus Catalogorum in three volumes, retired from office in 1889. He was succeeded by H. Jacobi, one of the most popular European Sanskrit scholars in India. As H. Oldenberg was the pioneer for the history of Buddha's life and doctrine, so H. Jacobi became the same with regard to Jainism. The 30 introductory pages to his edition of the Kalpasutra showed for the first time that Jainism was not only not an off-shoot of Buddhism, as scholars thought, but that Jainism was on the contrary older than Buddhism. study of the Jaina canon made Prof. Jacobi well acquainted with the Prakrit dialects, so that his publications on this subject can be considered as a continuation and correction of Pischel's Prakrit Grammar. With respect to Indian philosophy and to kāvya and alamkāra Jacobi has also written highly important papers.

After the death of Prof. Brockhaus, the editor and translator of the Kathasaritsagara. 1839, Prof. E. Windisch became professor of Sanskrit in Leipzic in 1874, where he had been Privatdozent and professor extraordinary since 1869. He has written many valuable papers on Buddhism, on the Veda, and on the Indian drama, where he was inclined to assume an influence of Greek comedy as represented by Plantus or Terence. Windisch's last great work, the history of Sanskrit philology, has been spoken of above. It may also be mentioned that Windisch has worked in another department of the Indo-European languages namely in Celtic. He died 1920 and was succeeded by Prof. Hertel, who is best known by his critical editions and translations of the versions of the Panchatantra.

Prof. Hillebrandt is the representative Sanskritist at the University of Breslaw. He has published some important books and papers with regard to Vedic literature, especially the Vedic mythology, which he com-

pares with the mythology of other nations. He succeeded Fr. Stenzler in 1887. Stenzler's Elementary Book of the Sanskrit language is even now mostly used for Sanskrit lectures in Sanskrit, but in a much improved edition by Pischel and Geldner. Stenzler's best known works are the publications on the Dharmasāstra and the editions and translations of Kālidasa's Meghaduta, Kumārasam-

bhava, and Raghuvamsa. The second editor of the later editions of Stenzler's Sanskrit grammar, K. F. Geldner, is professor of Sanskrit in Marburg but has retired from office. He is one of the best authorities on Vedic literature and on the Avestā and is the author of most articles in the "Vedische Studien," edited by Pischel and Geldner, when both were teachers (Pischel as professor in ordinary, Geldner as professor extraordinary) in Berlin. "Rigveda in Auswahl", too, shows his complete familiarity with all the works belonging to and dealing with the Vedas. Prof. Geldner's successor in Marburg, H. Vertel, was appointed last year. An edition of the Meghaduta, similar to Prof. Stenzler's, was publishby Prof. Hultzsch in Halle. Prof. Hultzsch, who lived in India many years, had thus an opportunity to study some new Indian languages, as a result of which studies the South Indian Inscriptions edited by him was published. He is now preparing a new edition of the famous Asoka inscriptions with regard to which Prof. Buehler has done good work by his very good interpretation, which must now, of course, be rectified in some points. Prof. Zachariae in Halle has especially given his attention to native Indian dictionaries. R. Schmidt, who was Privat-dozent in Halle for many years, has been appointed Professor in •the University of chief work is a German Munster. His translation of the "Kāmasutra".

At the University of Kiel Prof. Lueders, who was professor in Rostock before, and thereafter came to Berlin, was succeeded by E. Sicg. When the latter left Kiel to take the place of H. Oldenberg in Goettingen, Professor F. C. Schrader became his successor. It is wellknown that Professor Schrader lived in India until the end of the war, where he was lucky enough to work with Indian scholars. chief  ${
m His}$ domain is philosophy. At Kiel there is besides another Sanskrit scholar who as a disciple of F. Deussen is much interested in Indian philosophy viz. Dr. Strauss. Prof. Deussen himself (who died last year) was not professor of Sanskrit at Kiel, but professor of philosophy. He had a great admiration especially for the older Indian philosophy of the Upanishads and the Vedanta, and because he was thoroughly acquainted with Sanskrit, he became one of the best interpreters of the old philosophical texts.

Professor Ludwig Heller at Greifswald a pupil of F. Kielhorn, who has a profound knowledge of the Indian grammarians, has published but few papers. He considers the pedagogical side of his professorship as his chief task. He has a marvellous gift of making Sanskrit easy to young students who, terrified by hearing of ligatures and of sandhi, are very much inclined to give up their intentions after the first trial.

Professor Jolly at the University of Wuerzburg may be considered the greatest authority in Germany for old Indian medicine and jurisprudence. On account of his fundamental researches the M. D., honoris causa, was conferred on him.

In Munich Professor L. Geiger has succeeded Professor E. Kuhn, who retired some year ago. Both scholars have written important papers on Pali. Professor Geiger is besides an authority on the Iranian languages and Sinhalese, which last language is, unfortunately, known to but few scholars in Germany.

The best representation of Sāmkhya anā Yoga-philosophy has been given by Professor Garbe in *Tuebingen*. His comparative studies of the Indian and Christian stories and tales are of equal importance and have, of course, a yet wider circle of readers.

Professor Lenmann, who was formerly professor at Strassburg (Alsace), now lives at Freiburg (Baden). His later books and papers deal with one of the languages. of which many documents were found in Chinese, Turkestan, as mentioned above. His interest therein is not confined to the linguistic side of the new language: he examines also the metrical peculiarities of the verses, endeavouring to derive therefrom a type of Indo-European prosody.

The professor in ordinary at Heidelberg, Chr. Bartholomae, who was preceded by Professor Lefmann, is engaged in Iranian philology, chiefly regarding its bearing on comparative philology. His chief work

is a great dictionary of the Avesta, which presents a large mass of material, important also for the Indian branch of Aryan philology. Sanskrit philology is represented at Heidelberg by two *Privatdozents*, Walleser and Zimmer, both devoted to the study of Buddhism.

The University of Hamburg is a quite modern institute. The first professor of Sanskrit is Professor Schubring, who was formerly Privatdozent in Berlin. He has published several papers on Jainism.

The second new University is that of Frankfurt a. M. Though there is no professional chair for Indology or comparative philology Sanskrit is representated by a Privatdozent, W. Printz, whose province is Prakrit.

Professor O. Franke at Koenigsberg is perhaps the best specialist for the Pali Canons in Germany and has written many papers and published translations thereon. Professor V. Negelim, after having been for many years Privatdozent for Sanskrit at Koenigsberg, is at present professor extraordinary at Erlangen and has done good work in the Atharvaveda literature.

Professor Cappeller of Jena is best known by his little Sanskrit-German dictionary, which has also appeared in an English translation and is of the greatest use for Sanskrit students. His latest works are German translations of the Sisupālavadha and Kirātārjuniya, which last was edited in the famous Harvard Oriental Series. It may further be mentioned that he has turned some German poems into Sanskrit.

The universities of Rostock and Giessen have at present no representatives of Indology.

From this little sketch it will be clear that the study of Sanskrit takes a prominent place at the German universities, but one must not forget that it is not at all necessary that a scholar should belong to a university. There is, of course, only a limited number of chairs for Indology as well as for other Oriental languages, but the circle of men who are actively engaged in the study of Indian languages and history and all that belongs to it, is much greater. A number of these scholars work in museums, libraries, or higher schools. I will give only two instances: Professor F. W. K. Mueller, director of the "Museum

fur Voelkerkunde" in Berlin knows more of Northern Buddhist literature in Chinese and Sanskrit than anybody else and is besides considered an authority regarding other languages come to light through the excavations of Turkestan; and Dr. Siegling, who lives as a private scholar in Berlin, has for more than twelve years been occupied with deciphering one of those new languages, which is called Tocharisch or Sakish and belongs perhaps to the Iranian branch of the Indo-Aryan group.

## THE PACIFIST MOVEMENT IN BRITAIN

BY WILFRED WELLOCK.

THE British Pacifist Movement has had an interesting career, and its latest manifestation, the No More War International Movement, is unique among Pacifist organizations. In most European countries "Pacifism" signifies a rather weak form of Anti-Militarism, virile Pacifists being known as Anti-Militarists. But in Britain it is the other way round, pacifists being out and out Anti-Militarists, while Anti-Militarists are luke-warm pacifists. This difference is primarily due, I think, to the fact that the Peace Movement in Britain has been inspired, if not dominated by Quaker influence; and the Quakers, when they are true to their history and their faith, are opposed to every kind of violence under all conditions. But it must not be assumed that "Pacifism" in Britain is synonymous with "passivism," for, as the history of the last seven years proves, British Pacifists are about as combative as any set of people could well be. But there has been an enormous development in the British pacifist movement during recent years. Prior to the War there were in Britain, in addition to the Quakers, (which is a small but influential religious body), a Peace Society of some decades' standing. This Society however, was largely made up of, and supported by Quakers. In addition, there sprang up in recent years what is known as the National Peace Council, which aimed at organizing, or rather bringing into closer association all the movements and organizations in the country interested in the advancement of Peace. This organization, too, was largely influenced by Quakers. But the total membership of all the Pacifist organizations in the country, before the war, was very small. Of course

there was the socialist movement, which might be described as semi-pacifist. But Socialists had not, as yet, come to believe that war was wrong; they simply held that it was chiefly due to capitalist exploitation, and was thus avoidable. Even in 1914 one can scarcely say that the belief in the avoidability of war was wide-spread. Without doubt hatred of war, and the hope that it could be banished from the earth had taken deep root, while the tendency to glorify war was decidedly on the wane. Consequently there was a growing inclination on the part of Ministers of religion to denounce war. Still, the Church, qua Church, was very far from accepting the Christian doctrine of nonresistance; its opposition was sentimental rather than intellectual.

It was in these circumstances that the Great War came. People were caught unawares, and most of those who were pacifically inclined were unprepared for the crisis, and unable to resist the war-fever. That fever swept through the hand and infected the mighty no less than the humble. Those who succeeded in resisting its power were in so hopeless a minority that they doubted whether it was they, or society at large who had gone mad. Indeed the War, which descended upon Society like a mighty avalanche, tested people and movements as they had never been tested before, brought self-interest into collision with faith, and caused unspeakable spiritual wreckage. But if it destroyed, it also built up, caused a new faith to burn in the hearts of thousands, a faith that is still alight.

Many quakers, and leaders of Churches who had for long preached peace, forsook the

faith of their Fathers and the doctrines they had upheld for many years, and supported, more or less openly, the War and the Government. But many Christians, and many Socialists, found in the war a challenge to their faith and their conscience, and were led to probe their minds to the depths, with the result that thousands who had never before professed the Pacifist faith, now did so for the first time. It thus transpired that in the early days of the War, a Peace Movement took its rise in Britain which comprised all sorts of people—Quakers, Christians of every other denomination, agnostics, atheists and Socialists of every hue. There were thousands of them, and the remarkable fact is that all but a negligible minority remained staunch to their faith right through the War.

Very few of these people joined the older Peace Societies, but were brought together and organized by two movements, the No-Conscription Fellowship and the Fellowship of Reconciliation, commonly known as the N.-C. F. and the F. O. R. respectively.

The N.-C. F., which came into existence soon after the commencement of the War, was founded with the specific object of combating conscription, although at that time, conscription was far from being a question of practical politics. But events justified the founders of the Movement. In this Movement were organized all who were opposed to conscription on the ground that War is a crime against humanity. Thus the N.-C. F. was something more than an Anti-Conscription Movement; it was essentially and fundamentally a Movement against War on moral grounds. Young men and young women of every political party and every religious faith joined the Movement, and fought side by side against the War and against all War, and in all manner of ways, public and private, expressed their determination not to participate in the taking of human life under any circumstances.

The Fellowship became a powerful Movement in the country, far more powerful than its 10,000 members would have led one to suppose. Even after public propaganda against the War had been practically prohibited, the work of the N.-C.F. continued, its secret printing press operating unceasingly till the end of the War, the Government being unable to discover its whereabouts.

The weekly organ of the Fellowship "The Tribunal", had at one period a huge circulation.

The F.O.R. was essentially a religious movement, its opposition to war being founded on the life and teachings of Jesus Christ. Its chief function was to bring together for the purpose of mutual helpfulness all those lone souls in the various Churches in the land who felt they could not, as Christians, support the War. The suffering of these isolated ones was indescribable, most of them being treated as exiles in their own land. social castaways, etc. To such the F.O.R. was a veritable godsend. But the F.O.R. was also to some extent a propagandist body. It issued a monthly "News Sheet" to its members, and also leaflets for public distribution. In addition, it organized public meeting in various parts of the country. Both the N.-C.F. and the F.O.R. were organized into local groups, all of which held regular meetings, at any rate, till nearly all its members were either imprisoned or interned.

In these two movements, resisters to war, afterwards known as "Conscientious Objectors" were organized. These numbered something like 10,000 men of military age. Of this number, several thousands accepted Red Cross and other non-combatant military service. But the great majority of C.O.'s refused every form of military service. Upwards of 6,000 refused to answer the call to join the ranks, and were brought from their homes by the police and taken before the courts. Invariably they were handed over to the military, who, of course, tried to make them obey orders. The treatment of some of the men at the hands of the military baffles description. No one had ever dreamed that such treament could take place in Britain. But only a very, very few C.O.'s yielded under the pressure of this brutality. Nearly 6,000 men refused to obey the military authorities under any kind of threat and provocation, and these accordingly, were courtmartialled. A large proportion of them however agreed, after a short spell of imprisonment to do civil work under Government control. But about 1,000 declined to accept even this condition. These were court-martialled several times, and kept in prison for upwards of 2 years. This group, which came to be known as "Absolutists", were not released from prison until April 1919, i.e. 5 months after the Armistice.

It must be stated, moreover, that in addition to the above organizations, a number of the more arcent spirits in the older Peace Societies, and in the Women's International

League for Peace and Freedom, carried on an active propaganda against the War from first to last, many of the latter being organized in the Women's Peace Crusade. Then the War terminated, when followed a period of apathy and ennui, such as most of us have never before witnessed. For a time it seemed as if the first thought of everyone was to forget the War. But it was also clear that the War had demoralized the Nation, and what the War had begun the Peace completed. which has been used to exploit the selfish passions of our people, produced a Peace which is a veritable sword, corrupted the people, stifled all their final impulses when it ought to have quickened them. This is the tragic legacy of the War, the circumstance from which we shall for long continue to suffer. Every event since the Armistice has tended to depress the mind of the people, to weaken their faith in human goodness, in spiritual reality, in humanity. Even many who have suffered much for righteousness' sake, have been overcome by their suffering and by the apathy and callousness, (or feelinglessness), of the public. Nor is there any sign that this condition is not going to last. In every "victorious" country, it is to be observed. Today after a war to end war, in Britain, where since the War, £1,345,847,363 has been spent on war and armaments, it is a giant's task to rouse the people to oppose the suicidal militarist policy which all the commercial nations are alike pursuing.

At the same time one can truthfully say that the anti-militarist feeling is very strong in Britain. The people are sick to death of the very name of war, and were the Government to spring another war upon them, it would find itself faced with an implacable opposition. Nevertheless the present apathy is making future wars inevitable, for it is permitting armaments to be piled up, and an Imperialist policy to be pursued which is creating enmity and manifold antagonisms right across the world. By and by the fruit of this policy will have to be reaped in greater and more frightful wars unless resistance to war is organized in the shape of a powerful anti-militarist movement whose object is total disarmament and a transformed social and international policy.

This is the point of view of those who have founded the "No More War International

Movement," The N. M. W. I. M., which, in a sense, is built on the foundation of the now defunct N.-C. F., is a fighting organization which goes down to the roots of the warissue. It admits of no compromise. It seeks to unite all those who have made up their minds that so far as they are concerned "there shall be no more wars." Hence each member of the movement has signed an affirmation in which the intention is declared never to take part in any kind of war. But this is not all. The movement recognizes that, while Capitalism is not the sole cause. of war, it is an inevitable cause, and that so long as commercial and industrial life are founded on the principle of greed, jealousies, enmity and wars will abound.

Thus to the first draft of the affirmation, which reads as follows:

"Believing that all war is wrong, and that the arming of the nations, whether by sea, land or air, is treason to the spiritual unity and intelligence of mankind. I declare it to be my intention never to take part in war, offensive of defensive, international or civil, whether by bearing arms, making or handling munitions, voluntarily subscribing to war loans, or using labour for the purpose of setting others free for war service."

an addendum has been added, clearly stating this view, viz:

"Further, I declare my intention to strive for the removal of all causes of war, and to work for the establishment of a new social order based on

co-operation for the common good."

The movement is quite new, but already several thousands have signed the affirmation. Literature is being spread broadcast and meetings organized in every part of the country. In addition a capable Press Secretary has just been appointed. By these and other means it is hoped very soon to make the movement a powerful and effective instrument for total disarmament and the overthrow of War.

Finally, the 'No More War Movement' is essentially international, hence we call it the N.M.W.I.M. It is definitely linked up with the International Absolutist Pacifist Organization, whose headquarters are at Bilthoven, Holland. But in addition it is in close touch with American, European and Eastern Peace Movements, including, in particular, the Anti-Militarist Bureau, Holland,

## LENIN ON COMMONWEALTH VERSUS STATE

OW that the exploited masses of the Country are beginning to realise, vaguely though it be, how, whatever turn Politics may take, their Freedom seems to remain as far off as ever, it is being brought home to them how futile were the hopes they pinned on the replacement of a White by a Dark Bureaucracy, or on the dislodgement of the White by the Dark Capitalist, or even on the selection for the Councils of their own so-called Representatives from the ranks of the creatures and hangers-on of the exploiters. All the modern "cracies"—whether Autocracy, Bureaucracy, or so-called Democracy—having been alike found wanting, so far as any betterment of the lot of the exploited masses is concerned, the dreams of our people are slowly but surely harking back to their Community life of old.

The peoples of Europe, also, are fast making the like discovery as to the viciousness of their present-day State systems, whether monarchical or republican in form, so far as the life of the exploited majority of them are concerned; but having no past picture of Freedom of their own to look back to, they seek the solution of the problem in

the Commune of the future.

The Capitalists and their henchmen, who are ruling Europe, have nothing but abuse for the Communism which threatens their vested interests, nay their very existence. For us, in India, no such prejudice need stand in the way of our considering the case for Communism on its merits—rather, at this juncture, we should welcome whatever part of the teaching of Marx and his followers may help us to think out more clearly our own problems of National Reconstruction. In order to assist in this object I have strung together and present below, extracts from the lucid exposition of the difference between State and Commonwealth by no less an authority than Lenin himself.

The State is the product of Society at a certain stage of its development. It (the State) is tantamount to an acknowledgement that the Society in question has become entangled in an insoluble contradiction with itself, that it has broken

up into irreconcileable antagonisms of which it is powerless to rid itself. And in order that these antagonisms, these classes with their opposed economic interests, may not devour one another, and eventually Society itself, in their sterile struggles, some force standing seemingly above Society becomes necessary, so as to moderate their collisions and to keep them within the bounds of "order". This force, which, arising from Society, but placing itself above it, gradually separates itself from it—this force is the State.

The State is, thus, the product and the manifestation of the irreconcileability of class antagonisms. And conversely the continued existence of the State proves that the class antagonisms within

it are irreconcileable.

If then, the State is the product of the irreconcileable character of class antagonisms, if it is a force standing above Society and separating itself gradually from it, it becomes clear that the liberation of the oppressed classes is impossible without the destruction of the machinery of state power, which has been created by the governing class, and in which this separation is embodied.

The State is distinguished, first of all, by the grouping of its subjects according to territorial divisions. The second distinguishing feature is the establishment of a public power which is no longer identical with the populace and which is organised as an armed force. This public authority exists in every State or Government. It consists, not only of armed men, but also of material additions in the shape of prisons and repressive institutions of every kind.

This Armed Force increases with the intensification of class antagonisms within the State, and also with the growth in size and population of adjacent states. In present-day Europe the class-struggles and rivalry in conquests have screwed up this Force to such a pitch that it threatens to swallow up the whole of Society and

even the State itself.

For the maintenance of such special public force, standing above Society, taxes and state loans are indispensable. Special laws are enacted regarding the sanctity and inviolability of the officials. The most insignificant police servant has more authority than the representative of the people,—though even the Head of the State may well envy the chosen Leader of the People in respect of the unforced, spontaneous regard offered to the latter by Society.

Further, since the State arises out of the need

of keeping in check the antagonisms of classes; since, at the same time, it arises as a result of the collisions of these classes; it becomes as a general rule, the State or Government of the most powerful and economically predominant class, which thus also becomes the most predominant class politically, thereby obtaining new means for the exploitation of the oppressed classes. So, eventually, the State becomes the cream of class domination, of the oppression of some classes by others. It consequently aims at the creation of an "order" which legalises and

perretuates this oppression.

The State has not always existed. There were Societies which did without it and which had no idea of State or state power. At a certain stage of economic development, which was necessarily bound up with the break up of Society into Classes, the State became a necessity as a result of such division. The world, however, is now rapidly approaching a stage, in the development of production, in which the existence of these differences of class is not only no longer necessary, but is becoming an impediment to production. Classes will, therefore, vanish as inevitably as they arose in the past; and with the disappearance of Classes the State, too, will inevitably disappear.

The exploited masses, however, cannot overthrow the capitalist or governing class without, as a preliminary step, winning political power, or in other words without destroying the two institutions which are specially characteristic of the centralised power of the State peculiar to capitalist Society,—the Bureaucracy and the Standing Army. Both of these are connected by a thousand threads to the capitalist class, and further draw to their side and to their allegiance the middle classes also, by providing the upper sections of the peasantry, artisans and tradesmen with a number of comparatively comfortable and respectable posts and thereby raising their holders above the general level of the producing masses.

World history is undoubtedly leading up at the present moment, to the concentration of all the forces of the proletariat—the producing masses—for the purpose of breaking up the

machinery of the State.

The Commonwealth, which must take the place of the State, is the direct antithesis of Empire. It is a definite form of Republic which is to abolish, not only the monarchical form of class rule, but also Class Rule itself in any form. Its Council must consist of rural or urban representatives elected by universal suffrage and subject to immediate recall at any time. The Standing Army must be abolished and replaced by the Nation in arms. The Police, the instrument of a capitalist Government must be stripped of all political functions and turned

into a responsible and at any time replaceable organ of the Commonwealth. One of the most important features should be the abolition of all special salaries, or allowances, or honorariums, that is to say the lowering of the payment of all servants of the Commonwealth to the level of the peasant's earnings or the workman's wages. This last is bound to be a special characteristic of any real Democracy of the Oppressed, as distinguished from the so-called Democracy of the Oppressors. The commonwealth, finally, must be, not a talking-shop, but a working body, legislative and executive at one and the same time.

Parliaments, and State Legislative Bodies generally, are given up to talking for the special purpose of fooling ordinary people. The Commonwealth must substitute Institutions in which freedom of opinion and discussion does not become a mere delusion because there the representative must themselves work, must themselves execute their own laws and verify their results in actual practice with direct responsibility to the electorate. Instead of deciding, once in 3 or 6 years which person is to be selected to repress and oppress the people through the organs of government, Universal Suffrage will serve the people, organised in self-governing communities, as a means of securing the necessary workersorganisers, controllers, executants and so forthfor carrying on its business.

To destroy Officialism immediately, everywhere, completely,—that must not be supposed to be an essential first step for the Commonwealth,—that would be pure and simple Utopia, a mere anarchist dream based upon a want of understanding of actual conditions. But to break up at once the old bureaucratic machine and to start immediately the construction of a new one, which will enable the people gradually to abolish Bureaucracy altogether,—that is not Utopia, but is necessary for the establishment

of any real Commonwealth.

The unity of the Nation is not to be destroyed but, on the contrary, organised by means of the Communal structure. It is to become a reality by the destruction of the State which, though claiming to be an embodiment of that unity, is but a parasitic excrescence on the body of the Nation. The problem consists in this: whilst amputating the purely repressive organs of the old Government, to wrest its legitimate functions from an authority which claims to be above Society and to hand them over to responsible servants of Society.

The Commonwealth would bring the rural producers under the intellectual leadership of the chief towns of each district, and in them would secure the natural representatives of their interests. The very existence of the Commonwealth would involve local self-government, as a matter of

course, but no longer in antagonism to the power of the State, which would then simply become superfluous, and thereupon wither away, and eventually cease to exist.

The neglect of these great fundamental considerations for the sake of the momentary interests of the day, the chase after momentary success without account of permanent results, the sacrifice of the future for the present,—however honest may be the motive,—is but Opportunism; and honest Opportunism is, perhaps,

more dangerous than any other.

Between Capitalist and Communist Society there needs must be a period of transition. Even in Capitalist Society, under favourable conditions, there may be a more or less complete Democracy, but such is invariably a Democracy for an insignificant minority, for the rich. If we look more closely into the mechanism of Capitalist Society, everywhere,—in the so-called petty details of the suffrage (residential qualification, exclusion of women, etc.), in the technique of the representative institutions (whereby the door is at every turn found barred to one who is not a persona grata), in the obstacles to the right of meeting (public buildings are not for the poor), in the capitalist organization (or terrorization) of the public press, etc., etc.—on all sides we shall see restrictions on true Democracy. Democracy for the vast majority of the Nation-i.e. the exclusion therefrom only cf the exploiters and oppressors—this is the modification of Democracy which we must have during the transition period. When the Commonwealth has come into being, after the capitalistic resistance has been broken and the Capitalists have disappeared, when there are no longer any Classes (with artificial differences in respect of the means of production), then the State will disappear and then, at last, one can speak of Freedom. Only then will be realised a full Democracy, a Democracy without exceptions.

When the whole, or even the greater part, of

Society have learnt how to govern the State, have taken this business into their own hands, have established a control over the insignificant minority of Capitalists together with the gentry of capitalistic tendencies and the workers demoralised by capitalism,—from such moment the need for any kind of Government begins to vanish. The more comocratic the State, the more rapid y do all the forms of the State begin to decay. The more complete the Democracy, the nearer the moment when it ceases to be necessary. For, when all have learnt to manage, and really do manage, the communistic production of wealth, the necessity of observing the simple, fundamental rules of Social life will have become a habit.

When people will have thus become accustomed to observe these fundamental principles, their labour will become so productive that there will be no longer any need for sweating. The narrow horizon will have been left behind which compels calculations, with the pitilessness of a Shylock, as to whether one has worked half-an-hour more or less, or whether he gets more or less pay than another, in determining the quantity of products to be distributed among its members.

Finally, in the highest stage of the development of the Commonwealth (for which the time taken will depend upon the capacity and earnestness of the people concerned), after the disappearance of the enslavement of man caused by his subjection to mechanical methods; when, together with this the opposition between brain and manual work will have disappeared; when with the all-round development of the individual, the productive forces of the community, too, will have grown to maturity, and wealth will be pouring forth in an uninterrupted torrent; then will Society be able to inscribe on its banner:

From each according to his ability; To each according to his needs.

SURENDRANATH TAGORE.

"The Shibboleths, that unification means strength, or that bulk means greatness, do not hold to-day. Where there is a true distinction, which is true unity, its truth does not admit of being blindly overlooked for the sake of expediency, or in the hope of greater solidarity. Suppressed distinctions are dangerously explosi

sive, and if allowed to remain suppressed may burst out in a revolution at the slightest shock. The true way to maintain a harmonious unity is by according due respect to the true distinctions of the different parts."

-Rabindranath Tayore.

# THE STORY OF SATARA\*

INTRODUCTION.

🖪 ÁJOR B. D. Basu's work on a memorable episode of Maratha history is marked by the thoroughness of workmanship and ripeness of scholarship which we have learnt to associate with the Panini Office of Allahabad. A long residence in the Deccan gave the author a keen interest in the history of the people. For an account of the last days of the house of Sivaji, he has laid under contribution numerous official publications, pamphlets and journals. Indeed, copious extracts from original sources form one of the distinctive features of the book. To the convenience of the scholar and the general reader alixe, nearly two hundred pages of original matter have been relegated to appendices. An analytical table of contents and several illustrations enhance the value of the work. The next edition, we hope, will also be enriched with an index.

## THE MARATHA POWER.

Imperfectly subdued by the Musalmans, the Marathas freely worked out their social and intellectual development in the early middle ages in the Konkan region. In the first half of the 17th century, the Deccan kingdoms pitted them against the advancing Mughals and trained them in methods of warfare and statecraft. A little later, they practically supplied the gap created by the disappearance of their clients. Everywhere they displayed the patience, energy, endurance, tact and political acumen which the Chinese Hiuen Tsang had noted as their distinctive qualities in the 7th century. But when they extended their sway far and wide over non-Maratha lands, their power lost its national basis and commenced to decline. Meanwhile, a palace revolution had consigned the house of Sivati to glorious seclusion and placed a remarkable line of Peishwas at the helm of affairs.

#### THE PRINCIPALITY OF SATARA.

Satara, where Sahu, the grandson of Sivaji, established his residence, stood 'on a hill belonging to a range which it completely commands. The height of the fort is about three

\* The Story of Satara. By Major B. D. Basu, J. M. S. (retired). Edited by Mr. Ramananda Chatterjee, Modern Review Office, Calcutta. 1922. Pp. 542 + XXXIII.

hundred yards above the plain, its length twelve hundred, and its breadth varying from three hundred to eighty at the western point. There is a tableland formed by the hand of nature on the top, which is a huge rock of granite; it is cut perpendicularly all round at an average of thirty feet. On this solid foundation the rampart is built of masonry, about eight feet high and as many broad. Numerous towers and bastions are erected round it; and there were twentyseven guns mounted on the works, with a park well-supplied with ammunition and stores. There is only one gate, exceedingly strong, but a sally-port defended by two towers, opens in an opposite direction. Four fine tanks contain an abundance of water, and in short there is a small town on the summit, which when the Raja was confined here, served as a habitation for the numerous Brahmins that surrounded him; in the centre of it a handsome house was erected for him. The pettah or city of Sattara lies below in the plain under the north face of the fort; it is of great extent and seemed rich and populous. The houses were well built of stone and lime, with good streets, and numerous gardens and orchards. The top of the hill commands a most delightful view of the valleys of Sattara, through which the Kisthna and Oomrouly meander and glitter to the eye with pleasing variety, sometimes hid beneath the rich foliage of fruittrees and occasionally breaking forth in unexpected turns upon the sight.'

Here the descendants of Sahu lived in peace, security and insignificance until 1817-18, when the English, at war with their recalcitrant protege the Peishwa Baji Rao II., proclaimed their intention of liberating the Raja. Elphinstone, the Governor of Bombay, led Raja Pratap Singh to believe that, if he sided with the English, he would receive the Peishwa's domains. But when the war had been brought to a victorious conclusion, the Raja was subjected to the humiliation of witnessing a mock conquest of Satara itself at the hands of the English commandant and was assigned only a small territory. However, Pratap Singh set himself to promote the moral and material progress of his subjects with exemplary vigour and enthusiasm. Even the Court of Directors of the East India Company, whose profession it was to give all indigenous governments a bad name, were constrained to write as follows to the Raja in 1835:—

"29th December, 1835.

"Your Highness.

"We have been highly gratified by the information from time to time submitted to us by our government on the subject of Your Highness's fulfilment of the duties of that exemplary elevated situation in which it has pleased

Providence to place you.

"A course of conduct so suitable to Your Highness's exalted station, and so well-calculated to promote the prosperity of your dominions and the happiness of your people, as that which you have wisely and uniformly pursued, while it reflects the highest honour on your own character, has imparted to our mind the feelings, the feelings of unqualified satisfaction and pleasure. The liberality, also which you have displayed in exccuting at your own cost, various public works of great utility, and which has so greatly raised your reputation in the eyes of the princes and people of India, gives you an additional claim to our approbation, respect and applause."

The Raja's bold attempt to disturb caste prejudice brought on him the relentless hostility of a section of Brahmans but he pushed on the work of reform. In 1836, however, his beneficent labours were interrupted by Sir Robert Grant, the new Governor of Bombay who, suspicious of the rising fame of the Raja, determined to ruin him. About the same time, the Raja decided, without consulting the company's agents, to send a deputation to England to press his claims in certain matters of disputes. In high umbrage at this act, the Resident Colonel Lodwick, accused the Raja of high treason. On the 15th September 1836, the Bombay Government wrote to the

Court of Directors :-

"We deeply regret to report to your honourable committee, that we have received intelligence of a conspiracy existing at Sattara, and as is alleged, at several other native courts in India, to seduce our native troops from their allegiance, with the ultimate design, by a combined effort, to subvert the British Empire in India."

PERSECUTION OF PRATAP SINGH.

At the same time, the Bombay Gevernment appointed a Commission consisting of Col. Lodwick, Col. Ovans and Mr. Willoughby to examine the charges against the Raja. The commission examined, in a perfunctory manner, some accusers of the Raja, refused him all opportunity to clear himself and yet reported that the Raja had "altogether failed to disprove the evidence that had been brought forward." Some time later Col. Lodwick publicly declared :-

"That the witness examined before the commission bore false testimony; and that he should deeply regret, to the latest hour of his life, his act of signing the proceedings of the commission, without at the time recording his protest against the worthlessness of the evidence taken."

On the strength of such evidence, Sir Robert Grant resolved to depose the Raja and laid a Machiavellian plan of action. Later, Lodwick wrote of this as follows :--

"And a paper of hints was sent to me, suggesting that 'the native officers should ask to see the Raja, tell him they had heard their part of the plot had been discovered, and begged that he would protect them either by advancing money te escape with, or a pass, under his hand and seal, to insure them service; that if he gave them money, the evidence would be strong; if a paper, convincing. If, however, he should give them up to me, with loud complaints of calumny, in this case I was to pretend to secure them, and suspicion being hushed, an opportunity would be afforded of securing the principal agents,'

"Honour and honesty being my motto in public as in private life, I spurned such shifts as these. and left the plot to develop itself determining to

take no active part in the Raja's ruin."

The Government promptly replaced Lodwick by Col. Ovans who at once hired informers further to incriminate the Raja, through the Raja's faithful lieutenants into prison and instituted numerous secret investigations. In this predicament, the Raja despatched Syed Mir -Afzil Ali in 1838 and Yeswant Row Rajey Sirkey, Bhagwant Rao Wittul and Sungo Bapuji in 1839 to England to represent his case to the Directors of the Company. Meanwhile, the Governor was discussing the alternatives of deposing, punishing or forgiving the Raja. From favouring the middle course, he soon came to advocate. extreme measures and wrote as follows :-

"With respect to the first, I will not pretend to affirm that the prince has not by his gross violation of the spirit, if not the letter of existing treaties, placed himself entirely at our mercy. On the principles of rigid justice, therefore, he could not rightfully complain even were he punished by the extinction of the powers and privileges which

he has abused.

"Nor dc I doubt that in the view of many if not of most politicians reasons of policy will appear to justify resort to that extreme measure. An opinion is now very commonly entertained that the erection of Sattara into a separate principality was a mistaken proceeding. It is at least clear that this principality includes the finest part of the Deccan, and by its position most awkwardly breaks the continuity of the British territory. There are those, therefore, who will hail the present crisis as affording an excellent opportunity of repairing the error alluded to by pulling down the inconvenient pageant we have erected."

#### PRATAP SINGH'S DEPOSITION.

'In the evidence of the commission, however, the Governor-General-in-Council could see nothing to inculcate the Raja. Sir Robert Grant breathed his last on the 9th July, 1838. But the storm-clouds gathered again. The new Governor of Bombay, Sir James Carnac, an imperialist to the core, offered the Raja amnesty on terms which would have transferred the conduct of the administration to the Company and would have empowered the Resident to inflict arbitrary punishments on any of the Raja's subjects for political offences. On his refusal to accept the terms, the Raja was deposed on the 5th September 1839. On the 7th December he bade farewell to his home for ever and with his family set out for Benares under the charge of Lieutenant Cristall. His cousin Balla Saheb Senapati, though in bad health, was commanded to accompany the party along with his pregnant wife. Of his death on the way, the following account was penned by Cristall himself :-

"He (the Sennaputtee) had been unwell, it appears, a few hours before leaving our last ground, but I received no intelligence of his illness until yesterday midday, when several of the Raja's people waited on me, requesting a halt, as the Sennaputtee was in so dangerous a state that he could not be moved. I gave a denial to the request, imagining it only an excuse for loitering on the road knowing by experience how great is their dislike to our system of continuing the journey on which we are bound. The tents, etc., which are daily sent in advance, were accordingly despatched, but at three o'clock P. M., the Carcoons and others of the ex-Raja's people came to me with the news of the Sennaputtee's death......."

A few days later, the Senapati's widow was seized with the pangs of labour but a halt was desied to her and she gave birth to her child by the roadside.

### APPA SAHEB.

Appa Saheb whom the Bombay government selected to succeed his brother Pratap Singh had been described in 1819 by Captain James Grant-Duff as "an obstinate, ill-disposed lad, with very low vicious habits, which all the admonition of the Raja cannot get the better of..." Again in 1833, the Asiatic Journal, after praising Pratap Singh in the highest terms, went on :—

"Appa Sahib, his brother, is a heavy-looking man, of no expression of countenance. He is not held in high estimation. He will probably be heir to the throne; so at least people fear, for he has few qualities to fit him for governing any people."

But now he was lauded to the skies, because he transferred the Government practically to Col. Ovans and to his vile creature Ballajee Punt Natoo. Certain petitions addressed to the Bombay Government complain of "a systematic course of bribery and corruption" on which the latter embarked but no inquiry was instituted. On his death-bed on the 5th April 1848, the son-

less Appa Saheb adopted an heir in the presence of Dr. Murray but the adoption was set aside by the Company.

#### Annexation of Satara.

Indeed in December 1847, Sir John Mobhouse, the President of the Board of Control, had written to the Governor-General:—

"The reigning Raja ( of Satara ) is, I hear, in very bad health, and it is not at all impossible we may soon have to decide upon the fate of his territorry. I have a very strong opinion that on the death of the present prince without a son and no adoption should be permitted, this petty principality should be merged in the British Empire; and if the question is decided in my day, 'day of Seatonship,' I shall leave no stone unturned to bring out that result. \*\*"

no stone unturned to bring out that result. \*\* "

The result was easily brought about and Satara was incorporated into British territory in conformity with the "doctrine of lapse" which was to extinguish many other Indian principalities and to contribute powerfully to the Indian Mutiny of 1857.

#### RANGU BAPUH'S AGITATION.

Meanwhile, Raja Pratap Singh had been living a restless life at Benares. On the eve of his deposition, the Governor of Bombay had written to the Resident:—

"You will inform him (the Raja) that an annual allowance will be assigned from the Sattara revenues for the support of himself and his family—further that all property belonging to him, bonafide private, and not appertaining to the State, will, on his peaceable submission, not be interfered with."

But the surrender of the private property was withheld and ten years later Sir John Mobhouse, the President of the Board of Control, replying to Joseph Hume in the House of Commons, that "no guarantee had been given with regard to the private property of the ex-In England, the Raja's grievances were ventilated and his claims pressed by his agent Rangu Bapuji, a man of remarkable talents and tenacity of purpose. On leaving the shores of India, he had commenced learning English and soon acquired a rare felicity in writing, though not in speaking, that idiom. A descendant of Sivaji's Purvoe Secretary, he had risked his social position and crossed the 'dark waters' at the call of duty. In England, however, the Company refused to recognise him and his colleagues as the Raja's agents or to pay the slightest heed to their representations. Their funds were exhausted and stranded in a strange land, they were forced to apply to the Company for a loan to enable them to pay their bills and to return home. With a view to get rid of them the Company advanced £4000 to them. At Malta where he broke his voyage, Rangu Bapuji received from his master a command to return to England and resume the agitation. He obeyed but with no better results. In 1847, he stated before a special General Court of Proprietors of East India Stock:—

"I have been in this foreign land for six years suffering privations which are known but to few. I came for the sole purpose of obtaining inquiry into the grievances of my exiled, though innocent, sovereign. I came in the hope of the justice of the British Government and her people. I was led to believe that one of the most sacred laws of your institution was, that every man should be heard in his defence before punishment. I leave you, Sir, to imagine my disappointment, when I find that not only is the Raja Satara to remain an unheard exile, but in order to effect this, I see that every unfair means is resorted to, to deprive the proprietors of their legal rights, and thus screen the conduct of one or two of your misguided countrymen."

Again in November the same year he writes to the President of the India Board:—

"I have now respectfully to represent that having during the years of my exile from my native country endeavoured to make myself acquainted with the nature and intention of those statutes of Imperial Parliament of Great Britain which relate to the affairs of India, and more particularly with such as set forth the objects and define the duties and functions of the Board over which you preside and having also studied to the best of my ability the spirit and genius of the laws and institutions of England, it has appeared to me that the treatment I have systematically received at the hands of those in this country charged with the administration of the laws relating to India has been utterly at variance with the spirit and provision of those laws and in direct violation of the maxims laid down for the administration of government throughout every part of Her Majesty's dominions.

"I have now, Sir, for the present, fulfilled the duty I owe to my sovereign and to myself as his agent and representative. The latest intelligence received from my dethroned prince describes him as rapidly sinking under the baneful influence of the climate to which he has been banished and God only knows whether whatever may be

the feelings with which you may peruse this letter any efforts now made on his behalf will avail. But whether my master survives to witness the issue of the exerticns now making to obtain justice for him, or falls a martyr to the plots of his enemies and the denial of his right to be heard by the governing authorities, I shall remain while my own life is spared, to urge his claims, in the full belief that the redress which may be long withheld by those in power will at last be won by the British people, whose history proves that they are ever inclined to generosity and justice."

#### DEATH OF PRATAP SINGH.

A month before these apprehensions were put on record, Protap Singh had breathed his last at Benares on the 14th October. Rangu's allowance of Rs. 2000 a month was reduced to Rs. 1000 and later altogether stopped; but he generously continued agitating in England until 1853. But the position of his clients went from bad to worse. Pratap Singh's widow and adopted son were deprived of all allowances and on the brink of starvation, renounced all claims to the Raja of Satara, in return for a monthly allowance of Rs. 800 and later Rs. 2400 and a promise to stop all agitation in England. Rangu Bapuji accordingly returned to India. He had failed in his mission but his paid counsel George Thompson had exercised his eloquence in exposing the doings of the Company and roused a certain amount of public indignation against it.

The rest of Rangu Bapuji's story is soon told. His agitation had earned him the exquisite hatred of the Company. In 1857, he was suspected of fomenting revolt. Expecting no justice, he disappeared for ever; but his son and another relation were executed.

## CONCLUSION.

Such is the tragic tale which Major Basu unfolds with a surprising copiousness of authentic detail. The time has come for an intensive study of the original documents of Indian history. A rich harvest awaits the explorer. Major Basu has set the example. Let us hope that a band of workers will be forthcoming.

BENI PRASAD.

# RABINDRANATH TAGORE'S PLAYS

M. Louis Gillet is a well-known French critic, and it is interesting and instructive for the many Indian admirers of our national roet to know what the western critics think cf his plays and poems. M. Gillet's appreciation of Tagore's plays is thoughtful and thought-provoking, and the fact that he is not a blind admirer of the poet adds zest to his eulogy. This French critic is unable to understand and appreciate the wonderful blending of ethics and aesthetics in Tagore's art which gives a poetic character to his philosophy and a philosophic character to his poetry, because in Europe, and especially in France, these are generally divorced. This fact, besides the Germanophobia, which has tecome unfortunately a national mental disease in France, has blinded M. Gillet's critical acumen and made him unable to appreciate the real significance of Tagore's world mission. But in spite of this defect of the article it has a value to Indian lovers of Tagore's poetry.—Mukund M. Desai.

N the midst of his travels in the course of his long apostolate in Europe and America, the Bengalee poet, Rabindranath Tagore, did not cease to display the marks of his multiple activity. Within two years he published two volumes of addresses, poems, a new novel, and a fine selection of the letters of youth (Glimpses of Bengal). His far-off appearance and the long white robe with his dreamy face take nold of the imagination. He is a wandering symbol of the awakening in Asia. We are promised on our stage couple of his plays. The occasion seemed to me to be suitable to re-read his plays. In France the poet and the story-teller are wellknown through good translations; but the dramatist, on the contrary, is still unedited in French. However it is in this form that a poet has the chance of making himself approachable and it is through this that one can comprehend most easily Tagore's genius and the history of his ideas.

One cannot expect here a history of the Indian theatre, for which one can consult the classical work of M. Sylvain Levi. This theatre threw a bright lustre upon the fifth and the sixth centuries, the period which is considered to be the period of Kalidasa, the famous author of

Sakuntala. Its brilliant revival was witnessed towards the middle of the last century when India, shaking off her long lethargy, felt the first glimpses of her national aspirations. Wherever there are oppressed races and tongues, the stage is the nursery of nationalism. It is a vantage-point whence it is possible to rouse the national conscience. The first form which the new dramatic school took in India was that of the problem-play. The play called Nil-Darpana by Dina-Bandhu Mitra had in Bengal a success which reminds one of the success of Uncle Tom's It is the picture of the cultivators' Cabin. village destroyed by the establishment of an English factory. The conditions of women, the problems of widows and polygamy offered a vast field for social satire. We must bear in mind that in the country-sides the old stories of Ramayana and Mahabharata, the love legends of Krishna and Radha are still as popular as they were ten centuries ago, and are subjects of as vivid representations as the Oberammergan Passion Play.

Tagore's plays are not an isolated fact. When he made his début as a writer, towards 1880, in Bengal there was a dramatic activity in which he tried to take part. In fact he made one or two experiments which have not been preserved; we learn from his Reminiscences that they were comedies interspersed with songs or rather a succession of cantatas, a kind of oratorios. The tragic muse was long hampered by its rival and

it was compelled to await its turn.

Therefore Tagore's plays are the outcome of the poet's vacant moments, but the poet is never very far off and appears every now and then in the work of the dramatist. Moreover this confusion of the drama and the lyric is little incommoding on the Indian Stage. It seems even quite natural there and in this way Rabindranath's plays take a national shape. Besides the social and the problem plays, he resumes his connection with the classical tradition, that is to say, with this superior kind of rupakas where poetry constitutes the chief element of the drama. The particular conventions of the type of plays, the oriental formalism, the spirit of good breeding and refinement which form the etiquette of the old Indian societies, made it a rule for the poet to avoid all kinds of violent conflicts, to eschew the paintings of brutal passions, tragical catastrophes and shedding of blood. As in all places where the poet

wrote only for the court, there was in reality only one species of poetry-the pastoral; the people figure to themselves a theatre condemned to meraly Amintes and Pastor fido. Forests in which princes lose their way in the pursuit of a deer, beautiful maidens tending the flowers of the hermitage, the spectacle of a growing love, the lamentations of the innocent girl, seduced and deserted, the vengeance of an irritable magician who throws a baleful spell upon the lovers, the young bride's journey who loses her ring which is to help her to be recognised, such are the incidents which fill the seven acts of the long idyll of Sakuntala The entire interest lies in a succession of images which constantly renew the impression of elegance and plastic beauty. Who does not remember the verses in which Goethe expressed this sensuous magic?

Thus we see that Tagore did not introduce new elements on the Indian stage. I suspect that he fell under the influence of M. Maeterlinck's famous short plays. But it is quite clear that his first ambition was to revive the classical drama. Every now and then in his writings we come across the name of Kalidasa. The East is unchanging, through a period of twelve or fifteen centuries the

same theatre is kept up.

One must not therefore fancy plays constructed on European models, with that scaffolding of intrigue and articulation which form an essential part of our dramatic art. The action preserves with them more than with us the dreamy nature. Our realism is unknown to them. Generally in the Eastern art there is an aesthetic of convention, dignity and restraint like the partly frozen smile which is spread over the limbs and face of the imperturbable images of Buddha. likewise is the character of their dances which consists in low oscillations of the body and delicate bending of the wrists and hands, so different from the bustle and capers of our dancing. Their art is static, monumental. Thirty years ago M. Sylvain Levi, describing the Indian actors, wrote: "Their acting lies more in declamation than in action; at the most pathetic moment they remain unmoved." Buddha's mother, leaning against a tree in a graceful attitude and giving birth to her son, issuing from her right side like a flower budding on a flexible stem, this method of expressing things by anasthetizing them and producing by a narcotic effect an impression of serenity is an illustration which well depicts the type of illusion sought by the Indian

The scenery appears to be reduced to the minimum. Scenic indications are even very rare in Tagore's plays. In India there are in

some big towns regular theatres where scenical mechanisms are used. But evidently Tagore's plays are written, like those of former times, to be acted in the open air, in the court-yards overlooked by one or two stories of galleries such as are still presented by certain Spanish posadas. In similar court-yards Shakespeare and Calderon were acted. The conditions are thus almost similar to those that existed in Europe four or five centuries ago. Female parts are played by boys. The costumes are magnificent but the decoration and furniture are reduced to simplest expression. Poetry alone undertakes painting.

"The gold of the evening is melting in the heart of the blue sea. The forest, on the hill-side, is drinking the last cup of day-light. On the left, the village huts are seen through the trees with their evening lamps lighted, like a veiled mether watching by her sleeping children. Nature, thou art my slave. Thou hast spread thy many-coloured carpet in the great hall where I sit alone like a king and watch thee dance with thy starry necklace twinkling on thy breast."

It follows naturally that there cannot be in such a drama any question of adventures or common characters. Nothing is more foreign to the European mind than the castesystem prevalent in India from time imme-Tagore, so broad-minded in certain aspects, seems to look upon it as a necessity which perhaps has had its day but whose services in the past must be acknowledged. Both as a story-feller and as a novelist he does not hesitate to give the numblest pictures of life. But as a dramatist or at least as a poet he is decidedly an aristocrat. This humanitarian apostle hardly puts upon the stage any one but gods, herces and kings. There are some things more strong than social ideas, for example, the aesthetic law. dignity of language is at stake. One cannot make the merchant speak the language Thus this preacher and prophet with his sonorous name and magian beauty pointing to a star comes to us from the land of legends from that Asiatic steppe, which like a nurse on her knees lulled humanity to sleep by telling stories that always commenced with the eternal words-"Once upon a time there was a king and queen."

The first of these plays, Chitra, written by the author when he was about thirty, is also the one which resembles most closely the Indian classical models. The subject is taken from the Mahabharata. It is a poem full of glowing thoughts on women and love. The author who was then recently married turns his happiness into objects of his dreams. Chitra is kred by her father, who had no

son, as a boy and is instructed in arms, the chase and the heroic life. One day in the forest she meets a man sleeping on a bed of dried leaves. He leaps up suddenly "like a sudden tongue of fire from a heap of ashes." Then for the first time in her life she felt herself a wcman. She prays the God of Love (Madana) to grant her the boon of beauty. "Give me but one brief day of perfect beauty and I will answer for the days that follow." The God of Love grants her a year. secures the love of Arjuna. But is it her real self that Arjuna is folding in his arms or rather is he only fond of a foreign case? Will he never recognise her real self whose love was awakened by his kisses and who feels elevated to be mistaken for one who is more beautiful? It is difficult to express more acutely a problem of the casuistry and metaphysics of love; that melancholia at the commencement of love when passion throws the lovers into each other's arms, insatiable to be known and to be united and the powerlessness of the bodies to embrace souls. What is love based upon this illusion of pleasure or rather this great deceit of nature which envelopes for the moment all persons in a charm fascinating and impersonal ike the spring? How can one frustrate this universal snare and in that feast which nature provided for herself and her ends in order to be able to say, "It is I and it is myself who am loved and not a phantom created by passion"? Such is the subject of Chitra's lamentations. At last she resumes her arms and man's costumes and reappears before Arjuna.

"My lord, has the cup been drained to the last drop? Have you exhausted fragrance? The flower season is over. The gift that I proudly bring you is the heart of What you cherished was only a disguise. By the boon of gods I obtained for a year the most radiant form that a mortal ever wore, and wearied my hero's heart with the burden of that deceit. I am Chitra, the daughter of the kingly house of Manipur. If you deign to keep me by your side in the path of danger and daring, if you allow me to share the great duties of your life, then you will know my true self. If your babe, whom I am nourishing in my womb, be born a son, I shall myself teach him to be a second Arjuna, and send him to you when the time comes, and then at last you will truly know me. To-day I can only offer you Chitra, the daughter of a king."

The significance of this ascetic play is mainly a lesson on the seriousness of life and human dignity. It is the idea of the action which succeeds the honeymoon. It is an appeal, often repeated by the poet, for the

collaboration of women in whom he always sees the great spiritual power, the genius or, as he prefers to name it, the Sakti of the motherland. And I doubt not that Chitra, the tender-hearted huntress who entreated the gods to make her beautiful so that she may please and who, however, suffers for being only an object of pleasure, is one of the purest heroines of a theatre which created Sakuntala, that Griselda on the banks of the Ganges, and Vasantasena, the first and most touching of loving courtesans.

I am not aware of the order in which the next two or three plays were written. The poet's biographies do not throw any light on this matter. India has never attached importance to chronology. She has preserved only her dreams in the course of her long life. I, however, have reason to think that two chief plays, the most original and famous, belong to the period of his maturity that which followed the period of the effusion of the Lyrical Offerings and preceded the meditations of Sadhana. They bear the gray line of maturity. In them the author seems to be absorbed by the thought

of destiny.

We know that at one time in his life the village post-office was placed in a part of the building belonging to his farm where he was staying. He saw its flag from his window, almost every day he used to speak with the postmaster, and here he wrote the story of the Post-Master. It is the story of a home-sick English officer who does not understand the tender-heartec nature of his Hindu servant girl and this has no connection whatsoever with the play of the same name. But what a fitting subject of dreams is the post-office for this aerial creature who surrenders himself to fancies and who spreads the silent news quicker than birds! Everything that serves among men as a link and a sign, the bell, the light-house, the message is a theme for roetry. Who does not recall the hours spent in childhood in guessing the sound of bell or in wondering how the words travel upon the long telegraph wires? How their mysterious murmurings effected the attentive silence of the country-side. More was not needed to supply the motive for Tagore's charming plays. It is also a child's dream. Tagore is the tenderest of the poets of childhood. And perhaps he has written nothing more simple and human than this short play, The Post-Office.

The boy Amal is very ill. One does not know what is wrong with him. His health makes his foster father, Madhav, very anxious. The physician prescribes the diet and rest. He quotes the scriptures and shakes his head very gravely. Above all, the patient must not be fatigued or excited. There must be no draughts in the room. The child should be confined to his room and everything should

be carefully closed, let the patient neither get warm nor feel cold. And the little prisoner, left alone throughout the day while Madhav is at work, dreams.

No. He is not alone. He places himself before the window and looks at the passers-by. This window is all that he knows of the world and it is enough for him to imagine the vast universe. He calls the passers-by and makes them tell stories and the whole of life as a child conceives it, marches past the narrow framework of the window. There is the Curd-seller, the Watchman, the fussy Headman, the kindhearted tramp who knows so many nice stories and Sudha, the little flower-girl who hurries of promising him flowers. And every time the child imagines how fine must be that life of which he is so ignorant, how jolly it would be to gather flowers with Sudha, to go with the Dairyman to milk the cows on the hills. and to go to see the world across the brow of the mountain. This caged child fashioning the romance of life out of the odds and ends of his sensations, desires and dreams, recalls the sublime platonic allegory of the cave. But one thing especially makes him a dreamer, it is the fine new post-office building with its king's flag. Does the king write sometimes? Would he write to me? How am I to know if there is a letter for me? Is there a finer post than that of the king's post-man? While talking with his friend the tramp, the sick boy learns these fine things. From that time the boy waits and waits feverishly for the king's letter. His condition becomes worse and he is confined to his bed. The Doctor is afraid that he has caught cold on account of those fearful draughts and he gets the window closed. But the dying boy thinks only of his letters. And at last the expected messenger arrives. He announces that the King sends his own State Physician and he will come himself. The State Physician comes and orders the window to be opened and the lamp to be blown out so that the star-light may stream in, and he gently takes the boy's hand and putting his finger on the lip says, "Hush, he sleeps."

It is very difficult to express the exact meaning of this short poem. Perhaps we must not seek too-exact a symbol in each character. It is less a question of intellectual terms, quite clear to the understanding than an emotional residue like the sweet sensation floating in the mind after a dream. We may guess the significance of this cure, this deliverance, this freedom which unchains the imprisoned boy. We catch a glimpse of the meaning of this message, this mysterious order which reaches the sick boy. It is the call of vocation, of mercy; it is the voice which, soon or late, makes a man understand suddenly that everything is illusion excepting

love and there is nothing real but the life beyond Infinite. This mysticism is no doubt very foreign to our boulevard theatres. The poet's genius lies in making us feel it unconsciously by means of close but familiar images like the author of the Aveugles and l'Intruse. But Tagore's short mystery play leaves the spectator with the beneficent impression of tenderness and peace.

These topics of darkness and king which are treated so magnificently at the end of The Post Office form the main theme of The King of the Dark Chamber. The motives are the same but they are reset and scored. To give the story in brief it is one of those eternal myths found in all languages, the story of Psyche. But who is this King who never shows himself to his subjects, this unnamed King whose face is known to none, who never shows himself in broad daylight to any living being, whose existence is accepted as a matter of faith and whose wife herself, Queen Sudarshana, meets him only in profound darkness? Some deny him and others acknowledge him without his caring to come out of the mystery and to reveal himself. An usurper poses as the king. The King is not affected and makes no attempt to confound him, only he promises the Queen that on the night of the full-moon festival he will be in the palace garden and she must try to recognise him. The foolish woman, as it is expected, guesses wrongly and flings herself into the arms of the tinsel king. She has to go through long adventures and bitter humiliations before her mistake is proved to her. Her pride must be broken and curiosity and vexation have to be changed into simple acceptation, complete submission and self-forgetfulness must take the place of self-love, and there must be complete self-surrender to the will of the master before revelation is made. Heart is revealed to heart and love recognises love.

I am afraid, so dry a summary describes very imperfectly the charm of such a story. Analysis deprives it of its chief beauty, the fascination of a series of beautiful images, inexpressible meanings which give rise to various interpretations like the changing forms of the clouds at sunset. One hesitates between several symbols and this hesitation augments the richness of the poem. Sometimes one is tempted to find in it an individual drama, the drama of the soul seduced by appearances, distracted and led astray by things and which can find itself only by looking deep within itself, in that deep region where truth speaks and where one hears the voice of the master within. At other times this King of the Dark Chamber, who shows himself only in darkness and silence and declines to come out to confound his blasphemers, resembles patient God who rests satisfied with appearing in the universal order and bears calmly the trespasses of his creatures. At other times besides this

religious interpretation one cannot help reading another. This hidden king who is let alone and who does not show himself and who can bear to be doubted and who does not condescend to protest against false powers and the idols of the day and even when the queen is led astray by them is quite confident that his day will come and that the rightful sovereign will come into his own, this prince mysterious and dark as the night who waits silenty for the return of the faithful, is he not India's Genius, in face of her temporary masters and oppressors? One thinks unconsciously of some of his letters of youth (Glimpses of Bengal) recently published.

"How these people despise us!.........I seem to have by my side India, our oppressed mother lying there with her head in the dust inconsolable for her lost glory. What a grotesque misery in this meeting of memsahibs in their black dress with the noise of their babbling in English and their peals of laughter. What a treasure of truth for us in our hoary India of former days; what poverty and falsehood is there in the

empty ceremonial of an English dinner!"

This letter is dated 1893. Who knows whether in it is not to be found the germ of the play we are discussing, the contrast between the false king surrounded by his officials and flatterers and the invisible king who rules in the recess of the hearts? At least is not this one of the interpretations which we are permitted to form from the glimpses of the vague clearness of the poem or would it diminish its value to recognise in it the old national ideal, the fight between the Maya and the truth, between light and darkness, between the deceitful fascination and the civine truth, that opposition between the world of appearances and the world of sentiments, that philosophy of penumbra of which India made a gift to Schopenhauer's thought and whose magic is incorporated in the immortal nocturne of Tristan, "O sink hernieder, Nacht der Liebe."

I intentionally recall to memory the marvellous melody or rather it comes to the mind of itself as a muffled accompaniment to the perusal of the poem. Perhaps it is useless to press further the interpretation of these wholly lyrical plays. They carry out their purpose if they leave floating in the mind a musical emotion. Their pre-eminence lies in their wonderful poetic elasticity. But this dreamy temperament is only one aspect of Tagore's genius.

"India is two-faced," he writes in one of his letters, "at times she is a housewife and a mother of family and at times she is a vagrant infatuated with asceticism. The first is a stay-at-home who never quits her hearth and the second has no home at all. I feel within me both these tempers. I feel the need of journeying which impels me to see the wide world and at the same time long for a well-sheltered small nook. Like the birds I need a small nest for my dwelling

and the wide sky for my flight."

In fact we know that gradually in the later part of his life the lyrical poet in Tagore gives way more and more to the prophet and the apostle. He is enamoured with his mission. The great events in Asia during the last fifteen years, the very active part she is taking in the world's affairs, must both inspire and serve the writer. Since 1912 he secured world fame by Nobel Prize and his tours in Japan, America and Europe preaching his new dispensation. Tagore's influence is making more and more the voice of India heard in the affairs of the world.

To this period belongs the plays collected five or six years ago under the title of Sacrifice and Other Plays. They are entirely in a different manner from the previous plays; shorter and more rapid, more venomous and violent. The author now sees in the stage only an instrument of propaganda. He uses it to spread his doctrine, just as he may deliver a discourse or an address. The style has generally a hieratic solemnity and at times a great beauty of imagery. Only these short, spirited improvisations, these dramatic sketches, these edifying moralities, written hastily to defend a doctrine, entirely lose the poetic charm which forms the principal merit of the early mysteries of the author. The latter almost owe their whole charm to their vagueness to a quality in them of something (je ne suis quoi) unconscious and indefinable, to their pearly lustre, and crystallisation of dream. Much is lost in exchanging this for the glory of the demonstrations of a doctrine. Art is injured by being reduced to prove; nothing remains to it then but the value of a thesis. In these later plays, Tagore almost appears, the due proportions. being observed, like Hugo of Mangeront-ils? or like a sort of petty Voltaire of the Guèbres or L'Orphelin de la Uhine waging war against fanaticism and superstition, declaring war against the Brahmins and turning his drama into a weapon

But the Hindu stage with its absence of elasticity, its ignorant psychology and childish construction is still much less capable than ours to bear the weight of ideas and of stating the conflict in an interesting manner. Tagore's characters in his best plays are hardly living persons; in his philosophic dramas, they are no more than pure puerile abstractions, puppets entrusted with repeating a lesson. The personal life and probability are sacrificed to the development of a kind of dialectical debate which ought to end in the victory of a humanitarian formula.

Thus we see in the play called Sanyasi the ascetic's pride disappearing when he meets by chance a pariah girl; in Malini, the crime of the high-priest, Khemankar, who does not hesitate to kill in order to maintain ancient rites and stop the progress of a new religion; in Sacrifice, the revolt of the Brahmin Raghupati against king Govinda who had the temerity to forbid the sacrifice of bleeding victims in his kingdom. This last play is dedicated "to those heroes who bravely stood for peace when human sacrifice was claimed for the goodess of war." It is a pacifist pleading. It was written during the war as an encouragement to those men who did not join the colours and who refused to take part in the universal conflict.

Of course a Hindu can be excused for remaining ignorant of the causes of the war and for not sharing interests which he does not understand. We can hardly blame Tagore for wishing to remain out of the conflict. Will the day ever dawn when wars by the development of human reason will become as impossible and barbarous as human sacrifices have become for the civilized man? Will men be able to discover some day a means of establishing more peaceful relations as spiritual religions have taken the place of primitive cults and as men have ceased to believe that God can be pleased by the offerings of cruel. sacrifices? Would war be a monstrous Goddes whom one has only to deny to make her diappear? This problem, and it is the entire problem of evil, is too vast to be treated within the space of two acts.

Tagore himself noticed that these kinds of problems are ill-decided on the stage. In his last play, The Cycle of Spring, he gives up preaching and he returns to dreaming, to pure poetry. For the poet's old age happens to be the signal of a new efflorescence and the return of adolescence. This allegory of Tagore growing old on the illusion of age, on renovating life, on the link of seasons in which the last days of winter are mingled with the renovating flowers, is one of the most graceful inventions it is almost a circle, a perpetual song. The old master found in it the rapid flow of his juvenile lyricism.

This is what we learn from these poetic plays about their author's life. Tagore would be wisc if he confined himself to poetry. The only mission of the poets is to create beauty and to

sing of it to men. They lose their time and perhaps something besides if they presume to teach men. It is always a dangerous game to play the prophet. What can this Bengalee know what is required by a society to which he does not belong? How is one to believe that he alone possesses the word of truth? For a short time he was the object of a violent infatuation. Few months ago he was received in Germany as a kind of Massiah. On all bookstalls the translations of his books were displayed for sale and his portrait greeted the visitor at L'Ecole de Sagesse, in that wonderful religious sanctum with confusedly Buddhistic tendencies directed by Count Keyserling, at Darmstadt. It is quite easy to perceive in this the phenomenon of discouragement. Repulsed on the West, the German mind turned once more to the East,-Russia, Asia. She inhaled with delight this thought of the vanquished. What can be the result of the dreams of the vanquished? One cannot disregard the spite of a powerful nation which fallen from its power cherishes with a sombre pride the universal catastrophe and seeks to drag the world into the abyss. One cannot see without apprehension the formation of this coalition of bitterness and the development of this mass of nihilism interested in the fall of Europe.

But we know too well what Europe stands for to surrender ourselves to thoughts of despair on her account. We will not give up our claims as victors. We neither feel hatred nor contempt for Asia. We know what the world owes to her; but we have nothing to blush for the dignity and duties which devolve upon us by destiny. Tagore with his feminine and seducing genius received from the Gods the charming gift of beauty. Why should we take this charmer seriously as a philosopher? There are times when the poet must be crowned with the laurel and then exiled from the state; it is when they attempt to enfeeble the minds by trying to prevail upon them to abdicate.

Translated from Louis Giller's article in La Revue des Deux Mondes, December 1, 1922.

MUKUND M. DESAI.

# HUMANISATION OF HISTORY

[ An address delivered in connection with the symposium on "L'Esprit International et l'Enseignement de l' Histoire"—the International Spirit and the Teaching of History—in the Third International Congress of Moral Education held in Geneva (28th July—1st August, 1922) under the presidency of Sir Frederick Pollock, Bart.]

I. THE HINDU MIND AND HISTORICAL REALITY.

THE elemental harmony of the great Epic of India (Maha-Bharata) practically exhausts itself in the awful hush of the tragic field of carnage—Kurukshetra. But the Hindu Poet-Seer did not hesitate to take a little liberty with the strict canons of Epic composition by adding a few more cantos of Peace—the Santiparran—as the only fitting climax of War. It is not the peace of the impatient propagandist or that of the builder of Utopia. It embodies the maturest reflections of the last representative of the noble warrior race—Deva-vrata Bhishma, awaiting his heroic end on the bed of arrows. The apotheosis of Sovereign Power has proved itself to be a tragic illusion. What appeared to be anshakable has had a disastrous collapse. The Hindu mind sought, through Bhishma, a new foundation of social order, and found it in Dharma —the Eternal Verity. Hence the evolution of the Hindu doctrine of Raja-Dharma—the discipline for the supreme purification and transfiguration of Sovereignty.

As a humble representative of the land of such an indomitable optimism, I must confess that I am not sufficiently modern to brush aside with refined cynicism the noble programme of your Congress. I firmly believe in the self-purification of humanity. So I welcome the fact that the reformation of History-teaching has been assigned the first place in this first session of the International Congress of Moral Education after

the world-war.

"Depuis les deux Congrès Internationaux d'éducation morale de Londres (1908) et la Haye (1912), la Guerre est venue et a remis au premier plan le problème de l'éducation morale. Les boi leversements matériels et moraux qu'elle a produits ne sont pas seulement les effets d'un passé auquel nous ne pouvons plus rien changer, mais les causes d'un avenir qui serait désastreux pour la civilisation si tous les hommes de cœur ne s'unissaient pour atténuer le mal.

"Reparer ne suffit pas, il faut construire. C'est à ce travail de construction que nous vous convions: \* \* \* \* des leçons théoriques n'y suffisent pas. L'action pratique fait

plus que les paroles pour relever les ruines et préparer un avenir meilleur."

[Extract from the Preamble of the Congress:]
(Translation)

"Since the two International Congresses of Moral Education, of London (1908) and of the Hague (1912), the War has come and has brought to the forefront the problem of moral education. The material and moral confusion which it (the war) has produced, are not merely the effects of a Past of which we cannot change anything, but are the causes of a Future which will be disastrons for civilization if all people of heart do not unite themselves in order to alleviate the Evil.

"Reparation would not be sufficient, one must reconstruct. It is in this work of Construction that we have invited you; \* \* \* the theoretical lectures would not be sufficient here. Practical steps would do more than words to repair the ruins and to prepare for a better Future."

II. HISTORY TESTED BY HISTORICAL ANOMALY:
THE WORLD-WAR—RECRUDESCENCE OF
BARBARISM.

I have sufficient historical sanity to admit that war is not an uncommon phenomenon of human history. Yet it is equally true that the participators in war have always sought some sort of justification for it. Thus we read in history about the wars of self-defence and of self-expansion, wars of religion and of conscience, war of rights and of liberties,—till we come to the highly subtle justification of the XIX century Europe, as wars for propagating civilization in less civilized countries! The uniqueness of the World-War of our epoch, however, lies in this, that it made a short work of all sophisticated and unsophisticated justifications, plunging the world in a deluge of refined barbarism and scientific savagery—thereby forcing modern man to think if there is really any progress in history. From inter-communal homicide to international suicide is a progression of doubtful survival-value! Truly, orthodox historians are not wanting to-day to produce documentary evidence to disprove the responsibility of their respective national govern-

ments in launching the monstrous game, but that has only deepened the distrust of all normal human beings in a method of historical study which makes a case appear inevitably true in parts yet as relentlessly false as a whole. That is an anomaly which saps the basis of the science. Yes, this war has shaken to the very foundation the faith of modern men and women in their Historians and Histories. That is what this Congress avows candidly in its short but pregnant preamble. It is high time that we should start an investigation into the causes of such a degradation of History and into the possibilities of its reformation. If History should stand as it ought to stand, as the truly impartial record of Humanity, it must be purified from its disgraceful nationalistic bias, and re-established on its only just and dignified basis—the basis of Internationalism.

#### III. HISTORY AS IT IS, AND AS IT OUGHT TO BE.

(a) Discrepancy between the writing and the teaching of History.

It is needless to point out before this Congress that History, as a branch of study, has a long history behind it. From Herodotus and Tacitus to Michelet and Mommsen, the Science and Art of historical presentation have undergone a change that is phenomenal. A chance survey across the shelves of any modern library would convince us of the fact that the output of historical literature in our epoch is no less extraordinary. But the moment we turn our eyes from these monuments of research to the mentality of the common men and women, formed by the so-called historical studies, we face the shocking discrepancy between History as an intellectual discipline for savants and History as a moral guide for the public. Blinded by the academic pride of historical detachment and objectivity of judgment, the Historians have failed to take note how their researches are being used, or in what way those have been affecting the minds of their audience. Moreover, in spite of their pretension to sober narrations of common facts, the Historians, with congenital human weakness for the uncommon and the extraordinary, have generally emphasised cataclysmic factors in society like war, and exaggerated the importance of the Super-man, the Heroes of history. Thus the normal and actual development of human society through peace and cooperation has been overshadowed by the lurid clouds of war and hatred. So, the history of the millions of men and women, the Helots and the Pariahs mutely bearing the painful burden of the "civilised" man, have been forgotten in the glamour of Hero-worship. This initial wrong emphasis, this fundamental iniquity has made History, theoretically the most human of all incellectual disciplines, the most inhuman in its truel injunctions and insinuations.

(b) Wrong emphasis on conflict and, not on co-operation as the dynamic of Luman progress.

The Greece-Persian war produces a Herodotus, the Peloponnesian war inspires a Thucydides, the Punic wars a Livy and the Germanic wars of the early Roman empire a Tacitus. Such unfortunate coincidences in the history of our model historians have tempted millions of superficial readers to make the dangerous deduction: "War begat human histories!" Thus by a curious perversion of judgment, the progress of human civilisation came to be represented as depending inevitably on war,—the veritable proof of the bulk of historical narrative!

No wonder that hatred is writ large on so much of the so-called historical literature. It is a fact disconcerting yet indisputable. Mankind has been taught more or less to believe that the progress of one must be at the expense of another, so one must wait for the earliest opportunity to pounce upon the throat of the other; that one's neighbour is a natural enemy, so one must learn to suspect him, hate him, uproot him if possible. These lessons of history are not exactly inculcated with such brutal frankness; there is always the patriotic halo and the academic innuendo to relieve the shocking inhumanity of this historical philosophy. Yet, it is a tragic truth hard to dispute, that the lessons have gone home into the heart of those for whom they were meant. That is why and how in this age of science and illumination, with facilities of international communication unparalleled in history, we believe the killing of our neighbour to be a civic duty and nationalised murder as almost a moral responsibility. Centuries of civilisation, as recorded in history, have not supplied man with a higher criterion of value-judgment.

(c) Fundamental weakness of History: defective valuation: criteria of values in the East and the West.

The most serious defect in the norm of history evolved in the Occident, as it appears to an oriental mind, is its insufficiency of evaluation. Facts are treated too much as materials of intellectual discipline or physical exploitation. Very little emphasis is laid on the bearing of facts on the formation of the inner life of mankind. Hence History has lent herself to be used as a tool in the hands of politicians and economists, and failed to answer to the spiritual questionings of man. Originally the mother of all humanistic studies. History has, by repeated desertions or devolutions of her prerogatives, come to be degraded into an armoury of arguments to be used by her masters of the platforms and the counter—the so-called "Makers of History"! Thus sometimes History is flattered as "applied Politics"; another time she is honoured with the title of "Mississippi of falsehood"!

Asia on the contrary developed quite a

different attitude towards reality. The significance of facts to an Asiatic lies in this, that facts are the symbols of the Reality that is ever shaping the inner life, Hence we find here comparative neglect to perpetuate facts as facts and the tendency to interpret them as illustrations of life-values. It may be another extreme; but it is an attitude to be reckoned with in the future formation of the canons of comparative history. The continent that has given to the world Buldha and Confucius, Christ and Muhammad, should enter into the consideration of our historians engaged in the transvaluation of human values.

(d) Attitude of Europe to the non-European

world—ominous for future history.

And it is exactly here, in the attitude of an average European to the non-European countries, that we feel the most disruptive of all modern terdencies threatening to disfigure the future history with an inter-continental cataclysm. By exaggerating the element of conflict in human evolution, Europe has made a fatal apotheosis of war. The inevitable perpetuation and sublimation of savagery therefore made Europe the direct instrument of the most shocking of modern vandalisms and ruthless destruction of the harvest of civilisation inside Europe.; while outside Errope, by considering every other people of the globe as debased, down-trodden and exploitable, Europe is threatening to prepare the ground for a terrific conflagration smouldering under her ostensible propaganda of superior culture. When a European student reads Herodotus, he reads in the triumph of the Greeks over the Persians a triumph of civilised Europe over the Asiatic Burbarians (in a sense not quite familiar to H=rodotus ). The vandalisms of Alexander the Great in Egypt, Persia and India are coolly accepted, by masters as well as pupils, as a legitimate means of propagation of culture to uncivilised peoples. Yet when Attila repeats similar experiments on Europe there is a tramendous moral indignation against the Asiatic Hun! The simple fact is forgotten that few nations like few individuals may claim to monopolise particular virtues or vices, and that it is as childish to speak of European magnanimity and "Asiatic" cruelty, as to speak of Mexican magnetism and Polynesian gravitation! So the crusading zeal of the mediaeval age (the intermittent crusades against the unprotected landless Jews and the general crusade against the organised Mahometan world), the crusading passion of the Europeans made them look upon those orientals as veritable monsters, and the principal fact was lost to common readers that incalculable amount of culture and refinement entered the barbarous world of mediaeval Europe through the agency of the so-called oriental monsters and infidels!

No wonder that when Europe attains to

internal stability and consolidation, she considers it her moral duty to propagate her superior culture on the inferior races of the globe. This is in reality the old crusading zeal in a modern garb, with this difference that while in these mediaeval crusades the sword was frankly before the Cross, in the modern crusades it is behind. That is how we find the western powers (with an audacity that would have staggered Alexander the Great) engaged in partitioning summarily not only countries but continents into their respective "spheres of influence" for propagation of culture. The unconscious majority submitted to this uniquely equitable settlement. But a minority still preserving certain sensibilities-Egypt or Persia, China or India—began to struggle! So to bring those difficult patients quickly under control, the Western surgeons started forthwith their latest scientific methods of injection or amputation according to proper diagnosis of the cases. But when suddenly, these very surgeons of civilisation, forgetting their patients on the dissection table, started knifing one another, that produced a scene so strikingly. original that it roused not only the subjects of their experiments but even some of the recordkeepers, the Historians and the Publicists. Only it was too late.

Thus while the great archaeologists and historians (all honour to Burnouf and Bopp, to Champollion and Maspero, to Rawlinson and Layard, to Rémusat and de Morgan) were faithfully trying to reconstruct the real history of the non-European peoples, the common Europeans, under their uncommon leaders, the politicians and capitalists, were making capital use of those historical researches, finally starting a cold-blooded carnage probably unparalleled in history! And thanks to the dogma of "historical detachment", the human protest against this tragic betrayal of science and civilisation and suicidal regression of culture came, not from Historians, but from Poets and Artists (•the never-failing and ever-faithful torch-bearers of Truth and Progress) Rabindranath Tagores and Romain historians Whilst the circling writing on the World-war simply helped to intensify hatred to such an extent that even common men and women cried out from the depth of their souls: 'Heaven save us from our Historians!'

(e) The urgency and the possibility of

Reform: problem of State-control.

Thus in this awful fire-baptism of humanity, the historians have been tried by History and found wanting. And along with the historians, the science of history has suffered a depreciation in human prestige that is damaging! If we want now to re-establish History on her only true pedestal of Truth and Humanity, every individual writer and teacher of history must immediately start the work of expiation, search

into the causes of this dire disease of international hatred and apply prompt remedy so as to restore the world to its normal life of Peace and Progress. Putting aside for the time being the doubtful virtue of historical detachment, we must now emphasize with our whole soul the principle of human attachment and sympathy with Cosmic Life, one and indivisible. Flinging all convenient cants and academic subterfuges, we must admit and demonstrate that there is really one all-pervading life, which, being wounded in one part weakens the whole, that the central drama of evolving Humanity is the one organic History, and that history, apparently limited by Time and Space, is really co-eval with the entire creation; that culture is not the monopoly of the East or of the West, of the conqueror or of the conquered; that civilization like all precious property of humanity, is a sacred trust, that has been inherited, that should be enriched and ultimately transmitted from generation to generation, irrespective of colour, creed or level of culture; the lower a people or a community is in the scale of humanity the greater should be the attention paid to elevate it; and graver the injustice done, the quicker should be the cry for reparation from Historians before any other.

To bring about this radical reform in history teaching, the professors as well as the parents and guardians of the pupils must co-operate as closely as possible. Not satisfied with the mere paying of the tuition fees, every father and every mother should exercise his or her legitimate right to enquire what sort of historical opinions are being inculcated upon their children through the super-historical books of political and colonial expansions, through the carefully careless publication of "State-papers", and through the History-Vedas consecrated by "Text-book Committees" of the Departments. That is sure to bring about a clash between the community and the octopus of militaristic Politics; but for its very safety and progress, the community must accept the challenge and make the influence of collective conscience felt in this vital question. So the narrow nationalistic propaganda to which the historians of all countries, more or less, have lent their aid, teaching to the German boy that his Fatherland is the only elect land in the globe, to the English boy that his country can do no wrong, and to the French boy that his Patrie is ever on the side of Liberty, Equality and Fraternity—this palpable caricature of Reality must be given up, and saner, wider outlook of International History should be introduced.

(f) A graduated programme of Evolutionary History (vide Table).

The most effective method of stopping the possibility of the development of the national

megalomania would be to widen the vision of the students from the very infancy, by a graduated course of history on humanistic basis, a rough outline of which is given here-By magic lantern and moving pictures in big cities and by good picture books and charts in the remote provinces, the little boys and girls of Elementary School Grade s\_ould be made alive to the fact that their country is only a portion of this world which again is a floating fragment of the Great Comic System. Some good astronomical films (e.g. Histoire du Ciel, exhibited in Paris ) would be of greater value than any amount of oral lessons, in broadening the minds of these bud ling scholars. Through these Picture-histories of the Cosmos and of the world, the students should be informed that the stage is being prepared for the actors of this grand Cosmo-drame, at first the dumb inanimate actors of the Geological period amidst stupendous upheavals and terrific depressions—then the actors of the vegetable world eloquent with grace and colour, and lastly the actors of the animal world endowed with the wonderful gift of ree movement and articulation!

Similarly, with the help of pictures (static or moving ), aided by pleasure trips to museums etc. (if possible), the scholars of the Sec-nd ( Middle School ) Grade should be taken through Geography, Bio-geography Physical Anthropo-geography finally ushering Man the

Masterpiece to the front.

In the Third (Upper School) Grade, the natural history pictures and charts should be largely supplemented by illustrations from the anth-opological and cultural history of humanity, wth special reference in each case to existing facts of the local history of each group of scholars. The best cure for abstraction would be, not a clever definition, but immediate appeal to the known and the concrete. At this stage the training through the eyes should be amplified by out lessons, due precautions being taken that the healthy spirit of questioning and criticism is to crushed under the burden of details and that sympathetic imagination is not paralysed Iy forced memorizing. Students should, at this stage, be introduced to good books describing and discussing the march of various races and nationalities along the path of civilization through peace and co-operation, and indicating wars and aggressions as occasional relapse to the primitive savage, not as inevetable conditions of progress. The rise and fall of nations, the growth and decay of civilizations should be discussed as much to quicken their sense of causation as to deepen their emotion and sympathy. The silert yet deep-seated revolutions effected in the history of human culture through the invention of fir, the discovery of the plough, the potter's wheel and the tailor's art; through the appearance of the horse as an animal of conveyance, replacing philosophical ass or ox; through the groping of the Primitive Man after Beauty and Uzility—his marvellous bone-scratchings, cavepaintings and diverse relics of primitive art and termology; through the normal instinct for peaceful economic exchange; through the discovery of token money, migration of symbols and the ultimate circulation of the alphabets, the inter-oceanic commerce and inter-continental race-movements—these should be assigned a place of greater importance than the military actventures of an Alexander or a Napoleon, and the lives of great inventors and philanthrophists, of poets and prophets, than the careers of soldiers and politicians, popes and emperors.

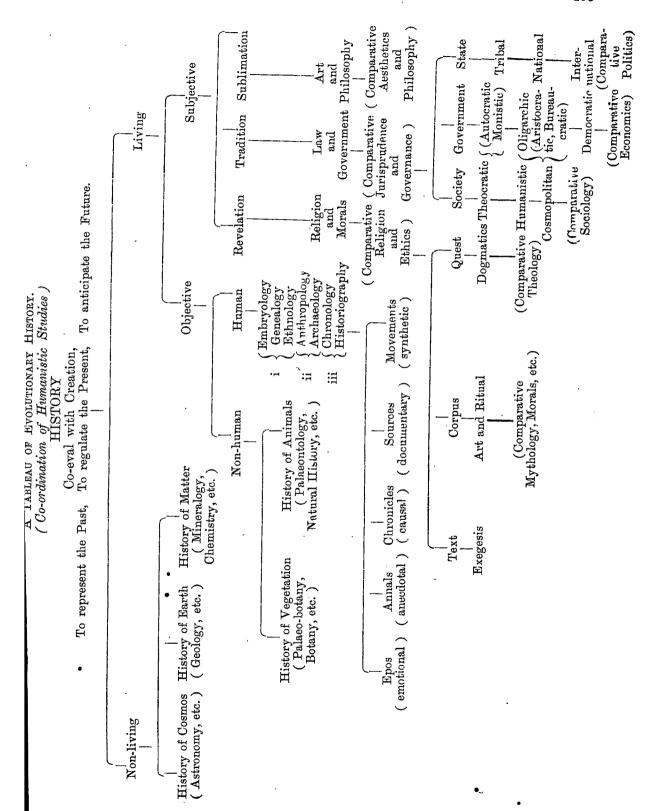
Thus when a scholar leaves school either to join the university or some profession, he or she would by that time possess a fair idea of the evolution of humanity as a whole and for that reason there would be less likelihood of his or her falling victim to any false alarm raised by the platform or the press, the two inevitable yet highly precarious props of modern Democracy. On this groundwork the special studies of the College Period may easily Technical treatment of different be built. branches of history would commence here, but not so technical as to rob them of all human Through every special lesson, the inter-dependence of different disciplines, their co-ordination and general evolution should be suggested. The central problem of humanity should every now and then be emphasized. The students should be made to realize what a grand advance has been made in the Science of History with the transcending of narrow national barriers and liberating human studies on international and comparative lines in the departments of Law and Jurisprudence, Ethics and Religion, Philosophy and Aesthetics, Politics and Economics (vide Table).

Finally, with this widening of historical studies, the technique of teaching also would change. In the earlier (school) stages the emphasis should be on (i) the thorough realization of historical phenomena, and (ii) on correct and impressive description. In the later (college) stages two other functionings of the mind should be brought to bear on historical problems: (iii) the definite normation, and (iv) the ultimate evaluation of mass and movements, of events and personalities. Fortified on all these four points, History would come to be not only a comprehensive discipline for human intellect, but a great regulator of human emotions, and an elevating and ever-faithful guide of human will.

IV. REAL AND ABIDING REFORM: THROUGH THE HUMANIZATION OF THE HISTORIAN AND THE DEVELOPMENT OF AN ITERNATIONAL CONSCIENCE.

In all the processings of the historical mind, as we have noted above, the personality of the historian is postulated as ever present. Whether it is possible or desirable to eradicate this personal element is a subtle question. But what is an indisputable fact is that up to this time we have found very few historians who may claim the doubtful honour of being totally impersonal. The very fact that an individual is surveying some phase of human existence, makes it almost inevitable that the ultimate picture of that survey would be suffused with the glow of individuality. from desiring to reduce human mind into a cold monotonous recording-machine, we want ever fresh, ever potent personality to focus new light on facts, to discover new facets of that mystic gem, Reality. Such a personality presupposes a discipline that gives the magic virtue of revivification; and that discipline for a Historian is nothing more nor less than History itself—the genuine record of evolving Humanity. Through observation and collection, criticism and valuation, a real Historian should feel that he is realizing Humanity. The deeper he goes in this realization, the more comprehensive would be his observation, and more equitable his valuation. So, to a great Historian, Universal Humanity is not a mere hypothesis; it is "the master light of all his seeing", and the ultimate goal of his self-realization in which the antithesis between the individual and the universal is resolved into a supreme synthesis of Love.

·With this noble transformation in the personality of the Historian, History would shake off her tutelage to the sub-sciences like Politics and Economics grown out of her. She would assert her rightful privilege of being the Mother-arbiter-amidst those conflicting daughter-disciplines. She would transcend the limits of narrow nationalism, and embrace whole Humanity as her real jurisdiction: with her unparalleled memory of the Great Past, and divine intuition of the unborn Future, History, with firm conviction would guide the steps of the new-born, faltering Present. She would not only then recover the prestige lost and reclaim the homage forfeited, but would also liberate the human mind to sweep across the vast tableau of evolving Life; she would develor an international conscience and cosmic sympathy that would direct human will into the channels of justice and charity, and she would evoke a New Passion for Humanity that would open up untapped sources of human creation in the realm of the Sublime and the Beautiful.



Then her messages would be truly cosmopolitan, and her; formulated laws genuinely universal. Then her verdict would have all the validity and force of accredited Truth, and her sanctions all the sanctity of a Divine oracle. Then humanity would turn to History not as a mere "curiosity shop" or a lumber room of time-serving precedents, but as to the very Veda of Life, reverberating with the eternal cry of mankind:

Asato mā sad gamaya,
Tamaso mā jyotir gamaya,
Mrityor mā amritam gamaya!
"From the unreal, lead me on to the Real.
From darkness, lead me on to Illumination.
From death, lead me on to Immortality."
With sincere faith in this gradual transformation of History, I beg leave to make

# the following Recommendations: V. RECOMMENDATIONS.

1. To ascertain the facts about the prevailing systems of history-teaching in the principal educational centres of various countries, text-books, syllabuses, methods of teaching, particular emphasis laid, etc.

2. To publish and distribute freely a Summary-result of the analysis of those facts.

- 3. To start an organ to ventilate Positive Ideas about history-teaching, based on Internationalism, and incidentally to criticize existing methods and manuals.
- 4. To encourage the growth of *Local Associations* of parents and sympathisers, work-

ing for the Internationalization of Historica Studies.

5. To form an *International Board* of His torians, whose original contributions and establi shed positions as authorities on their respectiv subjects may be brought to bear on a rapic and radical reform in universities, college and schools.

6. To invite and encourage the loca associations to communicate frequently with the board of experts, and to ascertain the problems for future congresses, reunions, etc.

7. To counteract the lamentable wrong emphasis on *Politics* as the prime mover of human destiny, and to start a searching examination of the political bias by supplying the broader basis of sociological and cultural method of presentation.

8. To ascertain by comparative method the valid canons of *Historical Evaluation*.

9. To establish a central Committee fo publication of Standard Text-books by recognises experts of various countries, from the stand

point of Internationalism.

10. To bring every means of consultation and co-operation to elevate history from he present humiliating state to be the real *Guid of Humanity*,—pointing to International Co operation as the greatest creative agency of human culture and to Universal Love as the noblest goal of Existence.

KALIDAS NAG.

Paris, November, 1922.

# STUDIES IN THE SCULPTURE OF BENGAL

BENGAL proper of the present age was divided in ancient times into several territories, called Paundra (North Bengal), Suhma (West Bengal, commonly called Radha), Samatata (South Bengal or the Delta), and Vanga (East Bengal). They come under a sort of federation into which was incorporated the neighbouring ancient territories of Anga (Bhagalpur), Magadha (South Bihar), and Mithilà (North Bihar); and acquired celebrity under the name of the Gaudian Empire of the Pala-kings of Bengal, who succeeded for a long time to maintain a suzerain influence over Kàmarupa (Assam) on the east, the United Provinces of upper India on the west, and Kalinga, includ-

ing Orissa, along the east coast of the Bay of Bengal on the south. The Universities of Nàlandà in Magadha, Vikramasilà in Anga Jagaddala in Paundra (then called Varendri and now commonly called Varendra of Barind) continued under the Pala-rule to flourish as the principal seats of culture, which exerted direct and indirect influence upon many countries and islands of eastern Asia.

The development of a school of Art in this Empire of Eastern India very soon found a field of activity not only in Varendra, the fatherland of the Pala-kings, but also in the different territories of this influential federation. Specimens of sculpture with unmistak-

able family-likeness have, therefore, been gradually unearthed in all parts of the Gaudian Empire; and those collected in the Museums in Varendra at Ràjshàhi, in Vanga at Dàccà, in Magadha at Nàlandà and Pàtnà, in Samatata in the Sahitya Parishat and the Imperial Museum in Calcutta, supply instructive materials to the students of History, who are willing to pursue independent lines of research. As the bulk of these specimens is still lying in the custody and care of the Department of the Archaeological Survey of India, unpublished and undiscussed, the study is necessarily limited to a small circle of privileged scholars. Some of them have gradually come to notice the importance of the special features of the sculpture of Bengal; and one of them, Mr. Manomohan Ganguli (in the Introduction to his Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad) has recently declared that "Bengal had a genius that invested it with a charm all its own not to be found outside it."

As Indian Sculpture had its special field of activity in executing images of deities and deified personages, it came to be regulated by canons, which laid down well-established conventions, the real scope of which has not as yet been properly analysed. Some critics are, therefore, prone to look upon them as serious impediments to an unfettered display of genius, and some are even eager to ascribe the ultimate decadance of Indian Art to their uncompromising details. These canons, when studied in the original, will be found to have revealed no such tendency, nor to have produced any decadance of art. They were elastic enough to leave ample room for an unfettered display of genius in the creation of "things of beauty" as objects of "joy for ever", even when they had been firmly established in the country. Sculpture of Bengal, developed on special local lines from the ninth century of the Christian era, will amply testify to the baselessness of this untenable hypothesis. Two specimens from Vanga (East Bengal) are illustrated here to remove the misconception. They belong to the last epoch of national self-consciousness in Bengal, before establishment of the Mahomedan Rule.

Figure 1 shows a goddess, seated at ease on a double-lotus throne, with her right foot resting on a lotus-pedestal, draped to the ankle in an embroidered sari, bedecked with ornaments, such as nupura on her feet, kanchi



Fig. 1.—The Goddess of Learning.

about the waist, kankanas in the forerms. keyuras on the arms, haras of various patterns gracefully suspended from the neck, kurdalas ear-ornaments, and ardha-mukuta coronet on the head, with an ornamental halo behind the head to indicate the divine glow. The back-rest of the double-lotus throne is partially visible, with two hamsas (swans) seated on the top of the pillars. The two normal hands hold a vina (stringed instrument ) in the pose of playing upon the same. while the two auxiliary hands hold or the right and left, a rosary and a pothi (book of knowledge) respectively. The main image is attended on either side by a female standing in graceful posture, with one leg bent and placed behind the other. The back-slab.



Fig. 2.—A Bodhisattva.

representing the background, shows a floral fire-symbol along its rim, a kirttimukha conventional design on the top, with a gandharva on either side, flying through the air in conventional clouds, represented by suggestive wavy curls. The pedestal. designed in graceful recesses, shows scrolls with a hamsa (swan), lotus-bulbs, and the figure of the donor with clasped hands in a prayerful attitude. This is undoubtebly a fitting representation of the goddess of learning, in which every detail helps to develop and sustain the principal conception. It is one of knowledge, represented by the book : producing a concentration of mind, represented by the rosary; striking the cords of music of the soul, represented by the vina; and culminating in the enjoyment of heatitude. represented by a happy smile on the unopened

lips, rendered significant by a suitable pose of the upper eyelids, under a pair of unperturbed eyebrows. Herein may be discovered a faithful picture of the ideals of life and the culture of the age in the land of our birth in the days of yore, when knowledge for its own sake was the predominant creed for everything and for all. There is no overstrain, no lack of expressiveness, no rigidity, inspite of a faithful submissiveness to the established canons of art.

Figure 2 represents a demi-god,—a Bodhisattva,—seated at ease on a doublelotus-throne, with the right foot placed on a Ratna-ghata ( jewel-pot ), draped above the knees in embroidered cloth, with a thin scarf on the body, bedecked with ornaments, such as—armlets, garlands, ear-ornaments, and ardhamukuta coronet. It is a statue in the round, with the sky for its background. The pedestal shows scrolls, containing lotus-bulbs and the figure of a donor in a prayerful The main image has only two attitude. hands, the left resting on the left thigh in the act of squeezing the neck of an ichneumon from the mouth of which precious gems are coming out in consequence of the operation; while the right, resting on the right kneejoint, holds in its palm a jewel. The wellnourished body, the ease-developed trunk, the self-contented looks, the general pose of comfort and self-reliance, make the figure a fitting representation of the god of wealth and prosperity. Here also may be noticed an unfettered display of genius inspite of a strict adherence to the canons of art.

These two specimens betray even to the uninitiated the secret of the inspiration which guided the display of the artistic genius of Bengal. It was a creation and not a copy,a creation which sought to give a suitable shape to the idea which the scriptures meant to convey, and which a nation in the full enjoyment of its unhampered prosperity was likely to conceive. From top to bottom,-from the elaborately heavy head-dress to the wellcarved scrolls of the pedestal,—it is a fitting representation of one idea, the idea of concentrated self-reliance, which the pair of eyes so graphically indicates under the eyebrows showing the consequential gracefulness of a triumphant flourish.

Such was Bengal of old, strong in body and mind, self-composed and self-confident in peace, prosperity, and knowledge, firmly seated at ease on her throne of lotus, the well-known Indian symbol of life and growth.

Brahmanic or Buddhistic, these specimens of sculpture disclose one common feature, which may be rightly called national; revealing the predominant ideals and aspirations of the people. Their inborn respect for learning, their favourite habit of plain living and high thinking, their unquestioned attainment of peace and prosperity, were readily noticed and noted down by all foreign travellers of the age. These noteworthy characteristics found a suitable exponent in their art with a direct appeal to the human heart.

The stone, a sort of clay-chlorite, called at one time basalt by some, and horrblende by others, supplied a suitable material with a fine-grained hardness, capable of taking a high polish, and reflecting the effect of light and shade with wonderful appropriateness by its natural colour. It yeilded so gracefully to the ceftness of the chisel-stroke that it easily enabled the artist to display the softness of flesh, and to replace the stern simplicity of the Gupta-art by an elegant and intensive playfulness of Bengal, in perfect unison with the bewitching of her land, water, and sky.

A. K. MATTEA.

# "THE WHITEMAN'S BURDEN"

THERE is discontent in every hemisphere —disaffection within the State and distrust of neighbours. The reason for it is, that in most matters peoples and nations have heen growing from top downwards and not from bottom upwards. This unnatural process has necessarily brought about a clash of interests. In politics and in social matters, this tendency has been marked. Political power—long the preserve of the aristocracy melted down to the middle classes quite recently. The proletariat is just coming in for a share of it. There is not much good feeling towards them; there is as much grief at the giving up as there is want of grace in the taking up. It is the same with society. Exclusiveness at the top, and neglect of the lower rungs of the ladder. Education for long was the birth-right of the few—the new rich had soon a good slice of it. The poor are yet hungering for it.

In one respect alone, there seems to have been a reversal of procedure: Religious mentality does not seem to have won among the upper classes any large adhesion as regards its essential first principles. Notwithstanding the life of the gentle shepherd, notwithstanding the sermon on the mount, his richer followers have not yet taken kindly to the higher ideals of that life and of that exposition. Here is a case of bottom upwards. The growth has been tardy, chequered and uncertain. In the earlier centuries of

Christian faith, the zealots began with witchhunting, proceeded to the burning of neretics, inauguarated the inquisition, and ended with the war of the crusades. In the middle period, when the protestant movement was ushered in, confiscation of property, denial of citizen rights, refusal to appoint to the higher services of the Crown marked the programme of the ruling section of the Chiristian population against the mincrity. Even to-day disabilities and humiliating distinctions are not absent from the Statute Book. The ideals preached on the mount and the commandments to which lip adhesion has been given, have not prevented landgrabbing, unpardonable selfishness and terrorism over the weak. Christianity has not been lived as it was intended to be. The top layer is yet terra incognita to the flock. Primitive barbarism and the desire to rob the weak and to bow the knee to the strong are as marked as ever. In this respect. the lower orders have exhibited greater Christian virtues than the ruling class∴s. covetous brute has not grown out of the inner self of the superior man, and he has not been able to realize the sublime mertality of the preacher whose watchword was love, tolerance and sacrifice.

These desultory preliminary observations are necessary to appreciate the value of the vaunted boast about "The wniteman's burden". Let us examine this self-complacent

aphorism in the light of recent happenings, and see how far its purpose has been achieved. Lord Curzon has insisted, in the Lausanne Conference, that the freedom of the minorities, in a hostile State, should be respected. This is an admirable dictum. Apply it to the attitude of Great Britain towards minorities within its own dominions, and see how the problem is dealt with. In South Africa, in East Africa, in Australia and in Canada, what is the fate of the minorities? The majorities are clamouring for repatriation. The Turks wanted the minorities to leave their territories. Everyone of the allied powers was up in arms against this proposal and rightly too. If they are consistent, they ought to apply the rule to themselves. But self-interest and the superior rights of the whiteman (not his burden) have interposed obstacles. In Kenya, it is not even a case of minority. It is the majority that is asked to quit. Can Great Britain say that the theory of respecting minority rights governs its actions?

Take the case of the capitulations: Turks want, as the Egytians wanted before them, that this humiliating prerogative should be abolished. What do these capitulations mean? In a country which is not yours, you have your own laws, you claim exemption from payment of the country's taxes, you have your own government? Is this consistent with good internal Government? The Britisher has had it in a way all these years in India. It is not aggressive capitulation: It is something like it. The provisions in the Criminal Procedure Code ragarding trials of Europeans are akin to this claim. tenaciously they fight still to preserve it? Is this the whiteman's burden or the imposition of his might on a weak people? The "strong fibre" is appealed to, to maintain these rights.

Take again the cry of the British merchant against the advocacy of a policy of protection for India. What is at the bottom of this howl? The unctuous tears about taxing the poor can deceive none. It is self-interest. The desire to domineer in Industrial concerns, the solicitude to be the provisioner of the subject race have become part of the British citizen's religious catechism. He cannot reconcile himself to the idea that a rich market should slip away from him. The whiteman wants to nurture perpetual babies. He wants to be the everlasting guardian. He

delights to feed the child from his own orchard. He says he is not exorbitant in his charges. The ward should neither cultivate his own field nor place orders in another market to meet his wants. That would be rank ingratitude; up to a point, the British people—undoubtedly the ablest rulers of subject races—have shown themselves to be fair, just and straight; when the subject was in status pupillari, they showed themselves to be admirable custodians—but when the stage was reached when the claim to be masters in their own house was put forward, there is gnashing of teeth, and wringing of hands. The grace to gradually yield and withdraw is not in the blood. That is why there has been such grave misunderstandings in recent

Witness the appalling tragedies which have been recently enacted in Greece and in Ireland. In the name of civilization, ministers who failed to succeed in a fight to which they have been egged on by others have been shot dead. If this thing had happened in any of the Asiatic countries, there would have been public denunciations galore in every western capital. But as the whiteman, the inheritor of the hellenic civilization, has perpetuated this crime, there is some mild rebuke, a temporary withdrawal of the plenipotentiaries, and the curtain is allowed to drop quietly on the scene. The Asiatic is a keen watcher of events, if he is nothing else. Politics is as the breath of his nostrils to him. In this episode and in its effect on the western mind, he reads a lesson in which he fails to detect any trace of the whiteman's burden. He adds up the counts and comes to the conclusion that the westerner is selfish. covetous, philanthropic at others' expense, but entirely unmoved when his own interests These conclusions bode no are concerned. good to either Europe or Asia. What is wanted at this moment is a recasting of ideals in the west, a sincere desire to do to others. what he wishes to be done to himself, and the casting off of the assumption of moral superiority, of the existence of which there is not much evidence. Unless there is a change in the angle of vision among the westerners, the respect and love which he gained in the past would no longer avail him. Statesmanship and broad vision are at no time more wanted than now to lift the westerner above his petty self.

T. V. SESHAGIRI AYER.

# REPARATIONS, RHINELAND AND WAR-DEBTS

COME time about the middle of December 1922, the American cabinet sat to a prolonged discussion of the European situation. The world expected and predicted great things. We heard of an American loan to Germany and that it was imminent. Almost at the same time the Press told the world of Mr. Pierpont Morgan's visit to the government, of which the aim was to make them understand the absurdity of any loan to Germany. Then, people were assured of America's willingness to call an International Economic Conference and of her readiness to discuss the reparation problem. It was also rumoured that America had changed her attitude in the matter of inter-allied debts. There were stories of Poincare preaching Ahimsa and Herr Stinnes believing in copy-book maxims. The world felt totally bewildered in the maze of contradictions.

America is, no doubt, interested in Europe. Europe owes her vast sums, but more important than that, Europe is America's greatest market. If Europe loses its buying capacity, the American farmer has to carry the heavy burden of unsold goods. Fluctuating exchanges mean insecurity in trade and a fall in buying and selling. That is why America talks so well about the stabilization of the mark. But stabilization of the mark presupposes the sacrifice (?) of the Reparations, at least to a large extent, and France will not do so because she has to pay back large sums to other nations. A look at the following figures will make teasier to understand the situation.

America owes England owes France owes Italy owes	America mill. Dols. nil. 4166 2950 1648		d France s. mill. France nil. nil. nil. nil.
Germany owes	the Allies		000,000 (Re-
• *			paration)
Russia owes	187	655	5939
Belgium owes	347	$_{ m nil}$	3684

Under the Reparation Scheme, France is the principal creditor of Germany. So the situation stands like this. Germany owes vast sums to France, Italy and Belgium, these latter owe large amounts to England, and England owes America 4166 mill. in dollars. Also France, Italy and Belgium owe large amounts directly to America. England had to borrow from America

because she had to lend to the other allies. France cannot repay her debts without the help of the reparation money expected from In short, America is the chief creditor and it is only in her power to give up claims to these amounts and thus enable the others to cancel the rest of the debts. But America has lost vast sums through speculation in German marks, post-war trade depression, etc. She cannot be expected to easily give up her claims against England, knowing quite well that England is fully able to repay her debts. Her one interest in cancelling claims is the indirect gain through larger sale of American goods in European markets, which at present crippled in purchasing power owing unsettled economic conditions. But the same is equally true of England. As a matter of fact, the waste of wealth during the war has to be suffered by some nation or group of nations. It is no use saying, such and such nations are responsible for so much loss, hence they must pay the losers all that has been lost. One might just as well ask some persons who have been fighting with the help of valuable china and glassware to replace the same at once or within a short period. Human wealth is a continuous stream. If at any time the production of wealth ceases owing to the employment of the factors of production (Land, Labour and Capital) in non-productive work, such as fighting, and if incidentally they also destroy already existing wealth, such as buildings, well-kept roads, forests, cultivable land, etc., then, of course, the loss has to be taken for granted. It is no use laying the responsibility on somebody's shoulder, because that will only give him a bad name; the loss will not be made good.

The real point will be made quite clear, if we try to understand how international debts are paid.

The currency of one country is of no use in another country: its usefulness being due to general acceptance within the country. In order to make payments in another country, it is necessary to obtain the currency of the country where the payment is to be made. Leaving alone the technicalities of the question, we can say that in order to obtain money in one country, it is necessary to have a claim on that country.

Claims are created in other lands by selling goods to them. Really speaking the indebtedness of one country to another means a liability to supply value (i. e. commodities having an exchange value) to that country either directly or indirectly. Indirectly, where claims on a third or fourth country is transferred to the creditor, (e. g., say, India owes x to America, and Japan owes x to India; then India can allow America to import Japanese goods by using the transferred credit of India). What we must hammer into our minds is that money payments are merely the expression of payments of values or commodities.

That being clear, we can now consider whether or not the Western nations can clear their mutual debts by making payments to each other. In pre-war days it was not an unknown procedure to borrow and lend among nations. But generally speaking, such loans were utilized productively, i. e., they enabled nations to increase the production of commodities, and the payment of interest or principal was quite easy with the help of the extra wealth. New countries often borrowed large sums from the capitals of Europe and with these they bought agricultural and other machinery, constructed railways and canals, built houses and roads, cleared forests, paid labourers, and did many other things; all with a view to increased production. Now, it became quite easy for the people of such countries to pay back their debts, because they used the loans in order to enrich themselves progressively. What happened to the vast sums which nations borrowed from one another during the war? Used in feeding soldiers who sat through rain and snow in order to get killed or wounded. Used in producing wonderful machines which exploded into nothing, destroying more commodifies and valuables in the process. Used in constructing huge guns which became scrap iron after prolonged destructive and non-productive activity. Used in the construction of fine, speedy ships and aeroplanes, meant to be sunk or smashed by costly shell fire. How more examples shall we give? We have personally seen enough in the devastated areas of France and Belgium to understand the game of waste and wanton devastation that the civilized nations of the West played for over four years.

Now they want to pay back what they have used in destroying more. They also want Germany to pay £6,600,000,000. But all payments mean production of commodities. England cannot send tons of English paper currency to America and have done with it. How happy she would be, if only she could! But alas! America will want goods from the English factories in exchange for the printed paper and then the music will have to be faced. The world's productivity has not increased since the war. Inter-allied debts amount to about

£ 4,000,000,000 and this with the reparation payments makes a grand total of £10,600,000,000. The absurdity of any idea of paying off such a vast sum will be quite clear from the trade figures given below. A country cannot make payments to another country by offering it housing accommodation, hospital treatment, entertainment in theatres or railway journeys. England's people will hardly appreciate such things offered in Germany. The only means of making international payments are exportable goods. And from the exports we must deduct the imports first, before we can determine the amount which can be used in paying off debts or creating credit. 1913 trade figures (in terms of goods) were higher than those of the present time. They were:

Country	Exports	${f Imports}$
In r	nillion pounds	approximately
Belginm	$14\overline{3}$	183
France	275	340
Germany	496	546
Italy	100	146
United Kingdom	635	769
United States	486	363
Total	2,135	2,347

The figures do not include invisible exports, that is why the exports appear less than the imports. Invisible exports are such goods, services or claims, given to other nations as cannot be found in custom-house returns. Such as, shipping service, nationals working in other lands, investments by post, etc. Whatever the amount of invisible exports, it could never have been large enough to give an excess of exports over imports sufficient to pay off the colossal debts of the nations.

The value of money has fallen much since 1913 and if we take 1913 as a normal trade-year we can safely say that the normal trade of the warring nations did not exceed £9,000,000,000 (in values of to-day). How much surplus of exports countries can normally expect, need not worry us here, but it can never come anywhere near what is required to clear the international indebtedness.

This is more true now in view of the fact that the productivity of the nations in question has fallen much owing to the war. Leaving alone the tremendous destruction of capital, we shall see what the nations lost in man-power, the greatest productive force in the world. We shall not examine the figures separately but give only the total.

There were 6,951,648 killed and 15,504,919 wounded in the war. That means over 22 millions killed and wounded! And they were men in the prime of life and full of productive energy, the flower of the nations. But of them over 6 millions were Germans. And France lost 57 per

cent. of her male population between twenty and thirty-one years of age. We can just imagine how well-equipped Europe is just now to pay off debts.

Debts can also be paid out of Capital, but little can be done in that way except in so far as securities could be collected from the members of the debtor countries. And that will not be much.

There is another way of paying debts without increasing income. It is by reducing consumption, that is by lowering the standard of living.

But lower standard of living in one country will mean that that country will produce thirgs at a lower cost. This will force other nations to follow suit or lose markets through competition. If the Germans start consuming less and working longer hours (as they have), other nations will find it hard to compete with Germany and the result of German payments will be unemployment in other lands, mostly her creditors. Then again, Germany will become stronger industrially every day through hard work and plain living (unless these are carried too far).

The creditors of Germany do not like the idea. Talking about German indebtedness in the International Banking and Commerce, Mr. Goolenough, Chairman of Barclays Bank Ltc., London, says,

"The country which is the biggest debtor so long as it is in a position to discharge its instalments of debt through goods and services, which, we must assume is the chief object desired by all, will dominate the worlds' competitive industries and might be a disturbing factor.....The greater the debt it has to discharge, the greater must be the volume of is operations, and the greater will be its influence upon industrial and financial conditions."

That is why he takes a liberal and British view of the reparation problem and believes in "finally fixing its amount" and creating "guaranteed bonds" against it, which will be taken up by people all over the world.

The Right Honourable Reginald Mckenne, Chairman of the world's largest bank (London Joint City and Midland Bank, Ltd.), exchancellor of the Exchequer, writing in another issue of the same journal tells us about the strange experience of Bismarck after receiving the French indemnity of 1872. While France worked hard, prospered and paid off her debt, Germany was tossed about in a sea of economic troubles. Hence Bismarck's statement, that the next time he defeated France he would insist upon paying (not extorting) an indemnity.

Mr. McKenna also says that in order to pay her reparation debts Germany must increase her export trade. But her productivity has been largely reduced owing to confiscation of German property in many countries, loss of the Russian investments, confiscation of shipping etc. She has been deprived of some of her most productive areas, such as—Alsace-Lorraine, the Saar Basin, and the Polish provinces.

Mr. McKenna says:

"At no time was Germany's surplus sufficient to enable her to make the annual payments demanded under the London ultimatum, it is entirely out of the question that she could do so to-day."

Hence Germany must consume less, that is, lower her standard of living in order to create an excess of exports over imports, sufficient to pay her debts. She will have to do so in order to sell goods in foreign markets in the face of the competition of nations with a higher standard of living. The latter will then be forced to do the same and the texture of Western civilization may suffer consequently.

Therefore the Rt. Hon. Reginald McKenna also believes in sparing the Germans the torture and tragedy of paying a heavy indemnity. France's outlook is a bit different.

She has recently occupied many industrial centres in Rhineland. Is it due to merely Germany's not making reparation payments that France has taken this serious step? She has invaded the territories of a neighbouring state while at peace, and who knows that she would not repent this action on some future day?

It seems France had not had enough of reaping the whirlwind. The brainy politicians of the French Republic do not lack the knowledge necessary for realizing the absurdity of the reparation demands. Yet they would not allow Germany a reduction or even a Moratorium. Why? We shall answer in the words of John Leyland in the Nation and the Athenteum.

"There is a constructive energy, a vitality, a working power in her (the German) people which will again make her a great power on the Continent. This is what the French fear. Their shrinking birth-rate and the abundant population of Germany are a portent. What said M. Dariac in his notorious report? 'We cannot demand that Germany shall pay enormous sums for thirty-five years, and, on the other hand, we are afraid of seeing her industries develop in the proportion that would enable her to assure payment of the debts she has acknowledged.'

"Mr. Bonar Law saw the same point. 'If Germany ever does recover she will be in a far better position to pay these indemnities than we are to pay our debts.'"

pay these indemnities than we are to pay our debts."
" ut M. Dariac whose views were evidently those of M. Poincare, thought Germany must never be allowed to recover. The illegally-occupied towns of Duisburg, Ruhrort, and Dusseldorf are to be a 'constant menace' to the German industrialists. 'We can utterly disorganize these powerful industries.' Said he as M. Poincare explained some of the schemes in the senate on November oth—the old plan of grasping a 60 per cent. share in German dye-stuffs and other industries, controlling the exits on the Ruhr, jetting up again the

customs cordon on the Rhine, taking German mines and forests as security, and other 'productive guatantees.' Obviously if the German mines are controlled, Germany herself can be controlled. Here then is the crux of the situation."

The same M. Dariac also planned out the creation of a free Rhineland Republic, which would act as a buffer State. We are again hearing this old story. The old ideas do not seem to have been forgotten. When the Rhineland Republic idea was first preached, the indignation expressed by the masses in Cologne, Mulheim, Elberfeld, Dusseldorf, Dortmund, and elsewhere was strong enough to dissipate Dariac's dreams.

Dariac thought the Rhinelanders half-Latin and weary of Prussian Korporalismus. But the

Rhinelander's other half appeared to be the stronger half.

That France is trying to dominate Germany by force is evident. If her sole aim were recovery of the reparation money, she would not stand in the way of Germany's economic regeneration. We do not want to speculate on the real intention of France in her invasion of peaceful Germany but we cannot help referring to one thing. When Germany invaded France in a state of war, France used her full lung-capacity in whining to the world at large against Germany's barbarous aggression. She used up all the vile adjectives in the dictionary in painting her enemy. Hence we are unable to describe her present conduct in suitable language.

ASHOKE CHATTERJEE.

# THE ECONOMIC BACKGROUND OF TURKISH VICTORIES

### 1. A POLITICAL DILEMMA.

RANCE continues to be an uncompromising enemy of Soviet Russia. And yet for about a year and a half previous to the victories of the Nationalist Government of Angora under Kemal Pasha the world has witnessed the curious spectacle of a militant Turkey being befriended with equal enthusiasm by France and Soviet Russia. This dilemma of international politics should appear to be solved only if we look to the interests of the commerce and industries of the Turkish Empire.

#### 2. Turkey's Solvency and Staying-Power.

To begin with, one should be clearly oriented to the fact that the financiers of Europe and America are fully conscious of Turkey as a solvent economic factor. Notwithstanding the new wars which have raged for the last four years, Turkey has been able to pay her foreign shareholders millions of pounds which had fallen due during the world-war.

The American Chamber of Commerce also testifies to the vitality of Turkish economic life. Its monthly organ, The Levant Trade Review, reports that Turkey's export to the United States have long reached the pre-war level and that American imports are much higher than ever before.

Normally speaking then, Turkey's staying power as a fighting unit is unquestioned. And this explains why since the period of the Balkan Wars (1912) the Turkish army has for a whole decade never shown the least signs of depression.

## 3. THE URGE BEHIND FRANCE.

During the period of events in Asia Minor since the Treaty of Sevres, Turkey has, besides, had a "natural ally" in France. Several milliards of gold francs invested as they are in Turkish mines, railways and banks have kept French interest in the Near East quite alive and warm.

# (a) Mines.

The Heraclea coal mines on the Black Sea coast are almost exclusively worked by French capital. In all the Turkish mines, while Great Britain is responsible for six million francs, French interest is represented by seven times as much.

(b) Railways,

France has constructed about 1250 miles of railway in Turkey. Less than 400 miles owe their origin to English capital and management.

#### (c) Tobacco.

The cultivation of tobacco and the sale of the leaf are two monopolies in Turkey and both are enjoyed by one company,—fifty per cent of the total capital of this company, which is estimated at a hundred million francs, has been contributed by Frenchmen

## (d) Banking.

The Imperial Ottoman Bank and the Dette Publique Ottomane are the two most essent al organs of Turkey's financial life. In the former the preponderating element is French and in the latter 60 per cent of the capital has come from France.

The urge behind friendship for Turkey against Greece in French public life lies in the maintenance of all this "Greater France" of industry and commerce in western Asia and south-eastern Europe.

# 4. THE "ETERNAL QUESTION" FOR RUSSIAN TRADE.

Nor can Russia afford not to be an ally to the "rebel" force of Angora engaged as they are in the war for the liberation of Constantinople and the Straits from the control of the Entente. Russian commerce demands an

absolutely free Turkey.

The Governments of Russia, whatever their political and social creeds may happen to be for the hour, have always to see to it that the "freedom of the seas" is maintained in order to allow her economic enterprise an unharpered life in its relations with Europe and Asia. The key to the emancipation of Russian agriculture, industry and commerce is to be sought to-day, as previously through the ages, in the command over the "gates", the Porte. The problem of Turkey has been an "eternal question" in Russian economics.

# 5. Sovietism and "National" Independence.

With the progress of world-events Russia happens to have embarked upon a policy which, whatever be its other tenets, is pledged to the maintenance of economic and political independence among the semi-developed peoples of Asia. The policy is manifest in Soviet Russia's self-denying withdrawal fron the "spheres of influence" in Persia, Afghanistan and China.

Turkey's claim for sovereignty and integrity thus falls in line with the Sovietic recognition of the principle of "national" independence. The economic demand of Russia for the freedom of the seas which up till now was really tantamount to Russian political command over Constantinople is henceforth transmuted into a policy of having Turkey rehabilitated

among the Turks at Constantinople and in Thrace, both politically and economically.

### . 6. The Abolition of "Capitulations".

A new chapter therefore begins in the relations of Turkey with the Powers. With France behind himself the Young Turk has crushed Greece, outwitted England and become master of Asia Minor. From this vantage-ground he is proceeding to utilize the backing of Russia and ignore his French sympathies and affiliations, if need be.

His demands are exceedingly far-reaching. Turkey wants the Thracian and Syrian questions to be reopened in their entirety as well as that relating to the sovereignty of the islands off the Anatolian Coast. Nay, she wants to be complete master in her own household. The long-standing source of financial and political vassalage, the "Capitulations", is now to be wiped off by war or by conference.

#### 7. THE WAR FOR FINANCIAL SOVEREIGNTY.

Extra-territorial privileges, legal, economic and political, similar to the "concessions" in China, had to be surrendered by Turkey to foreigners during the period of her weakness. Simultaneously came foreign domination over Turkish government through the administration of the two supreme financial institutions, the "Dette Publique Ottomane" and the "Imperial Ottoman Bank".

It is well known that the administrators of the *Dette* have absolute mastery over the revenues of Turkey derived from salt, stamps, spirit, fisheries and silk. The 3 per cent and 11 per cent ad valorem import duties are also in their control.

All this has to be thoroughly overhauled, says the Angora Government. Already on the 8th of October the foreign element in Turkish finance has been notified by the finance minister of Angora that every loan and advance made to the puppet Sultan at Constantinople since March 16, 1920, will be considered null and void.

At this juncture France and England are holding together. The Entente stands for the perpetuation of Turkey's financial and economic subjection to the foreigners. And in the struggle for emancipation Turkey is counting on the friendly services of Soviet Russia bent as this latter herself is on seeking the freedom of her commerce against the rulers of the seas.

Altogether, new vistas are opening up

before mankind in this challenge from Turkey. For it is of no less significance in contemporary international relations than was the event of 1905 with which Japan compelled Eur-America to recognize for the first time the philosophy of "Thus far and no farther",

emanating as it has been, from the apostles of active resistance in Young Asia.

BENOY KUMAR SARKAR.

Weimar, Germany, Navember 1922.

# REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and-notices will be published.—Editor, M. R.

#### ENGLISH

The Awakening of Asian Womanhood: By Margaret E. Cousins, B. Mus. Ganesh & Co., Madras. 1922. Price Rs. 2.

In outward get-up, and charm of binding and neat letterpress, this book is one of the best issued by this well-known firm of publishers. In richness of contents, it is also among the very best. The authoress is thoroughly conversant with the poetry and grace of life to which her own sex contributes so largely in every part of the world, but she possesses a practical insight into the reality of Indian feminine life behind the veil which is refreshingly candid and gives a rude shock to many of our comfortable theories regarding the high place which women occupy in Indian society. "The general artificially imposed aloofness from the masculine half of humanity, and indeed also from the women outside their own family circle, has developed in Asian women characteristics of shyness, modesty, and timidity hard to find in women at present in other parts of the world,... .....Downcast eyes in the presence of men is the order of the day from Japan to Sucz." "Every man save the husband is tacitly regarded as the woman's potential enemy: every woman save the wife is looked on by the man as a probable temptress. Everywhere there is an exaggerated awareness of sex-consciousness which is the direct evil heritage of the militarist rule of Islam." In some cases, we fear, it is only too true that "students who talk largely of patriotism and service to the Motherland actually forbid their girl-wives to continue their studies after the age of twelve, or

at best fail to encourage them"; while with many an Indian wife, her attitude in relation to her husband is "to stand in his way of progress or reform, to wear out his life with nagging to keep him bound by her laziness, incapacity, superstition, or conservatism." On the question as to what should be done in the case of temperamental incompatibility, the authoress says: 'dignified and calm separation by mutual agreement is the lesser evil.' Manu, we know, also says that a wife with a bitter tongue should be abandoned forthwith, but marriage based on free love and contractual in character as opposed to marriage as a religious sacrament, sacred and indissoluble in its nature, suffers from this disability, that in the nature of things it must frequently end in divorce. As Tolstoi says in The Kreutzer Sonatu, if free love is the preference of one person for another, to the exclusion of everyone else, human nature being liable to growth and change, the question arises, preference for what period of time? The authoress rightly pleads for a greater faith in the chastity of young Indian women and calls the present attitude of society towards them a veiled insult. The true character of child-marriage is hit off in a single sentence as follows: "The Indian custom of child-marriage is an anachronism; an insult to the moral self-control of Indian young men and young women: the evil legacy of an ancient fear, unbased at the present time; a menace to the physique of the Indian nation; and a continuous depreciation of the service which her women are willing to give in its best degree to their country." On the dowry system, the writer's remarks are trenchant but not a bit

exaggerated: "The present customs in Indian life regarding marriage on the money side form one of the influences that are changing spiritual. 'otherworldly' Indians into materialistic, calculating, sordid sellers and buyers of youthful flesh and blood." And our young men are the greatest culprits in this matter, for they not only acquiesce in but often encourage the parental exactions. A Hindu-wife at thirty has become 'a recognised inhabitant of the kitchen' and 'has lost the power and the interest to bridge the gulf of years of customs,' and to become her husband's true partner. But "the majority of those affected do not realise the limitations of their lives. They have seen nothing different...." And it is absolutely true that "not all the governments in the world can give India true swaraj if Indians themselves, men and women, do not remove the chains of out-of-date custom that hold the higher class Indian women in impoverishment of body. mind and soul."

The authoress has not failed to observe that "there is an atmosphere of freedom for women in all centres of pilgrimage and holiness. Benares city and the holy Ganges are graduating colleges in emancipation for the women of the purdah-keering provinces. What a breath of fresh air and fresh vitality comes to every woman who goes on a religious pilgrimage! What equality and what absence of sex-consciousness there is for women as they bathe ceremonially in holy rivers north or south! The freest woman in the world is probably the authentic Sannyasini. The widow "becomes such a waste product in Indian social life." Elsewhere the authoress calls Indian women "drudges, overworked cooks, and mere sex-machines." Theoretically, "no other religion of the present time worships Goddesses; no other looks on the mother as divine," and "iz can be definitely stated that throughout India the status of woman in her capacity as mother is much higher than any western mother." "On the other hand, in no other country is the status of the widow so low and lamentable as in India." "She usually becomes 'the poor relation' who does all the hard and rough work of the family, and whom circumstances force into being the most religious and orthodox member of the family.' But despite these disadvantages in status, "there is no doubt that the Indian woman of the higher castes is shielded splendidly from the uncertainties, difficulties, and temptations of the roughand-tumble life of the wage-earning western woman." "Within the narrow confines of this home she has a peaceful, irresponsible untroubled life, full of quiet little religious festivals, many charities and hospitalities, and surrounded by the love and devotion of her children. She is often steeped in religious literature, and she cultivates music and the various home handicrafts.' Though the state of education in India, and of

female education in particular (only 10 women in every 1,000 are literate), is a disgrace to its connection with Britain, "as a matter of fact, despite their ignorance of book-learning and the three R's, the majority of Indian women have an inbred sense of grace, courtesy, good manners, tact, and knowledge of religious arts and literature, far in advance of the Board School girl, or even in many cases the college-trained girl of the West." The writer of this review has had occasion to compare some college-trained Indian with purdal ladies, and the truth of the above observation was forcibly brought home to his mind. It is quite true all the same that "unless elementary education is quickly and broadly extended to girls throughout all India, there can be no satisfactory improvement in the status of Indian women." The following facts will be read by every Bengali with shame: "In all matters regarding women the Bombay Presidency is far ahead of any other part of British India. Its girls are well educated, marry as late as possible, and do not become mothers before 17. Its women were granted the municipal vote some years ago, and make good use of their right. Next to Bombay comes the Madras Presidency. It has practically no purdah disability, but it has a dowry system in its higher castes which is unworthy of any progressive country. Matchmaking has become a sordid matter of business without romance or ideal in it......The conditions and status of the women in the Indian states of Baroda, Travancore, Cochin, and Mysore, are far in advance of those in British India.'

Some chapters are devoted to the grant of woman suffrage by the legistative councils of Madras and Bombay (Bengal, as we know to our shame, refused women the vote), and others to three of India's notable living women—Mrs. Sarojini Naidu, 'one of the very brightest jewels in its crown of starry figures,' Mrs. J. C. Bose, and Mrs. Ranade, of whom Hon'ble Mr. Lawrence, Member of the Executive Council, said during the suffrage debate "there is no Council which would not be honoured, graced and helped by the presence of such a woman"—and one chapter is devoted to 'Burmese Miniatures' of women, who know no fear, nor hold suspicion against man in her thought.

Altogether the book is a treasurehouse of valuable observations, and should be highly welcomed by every lover of the woman's cause in India.

THE POLITICAL INSTITUTIONS AND THEORIES OF THE HINDUS: By Benoykumar Sarker. Leipzic. 1922.

Besides an exhaustive table of contents and a full index, this book of nearly 250 pages contains an elaborate list of authorities cited, and scholars are also referred to the *Indian Antiquary* of

Bombay. "Nor can they," continues the author, "afford to do without the Calcutta monthly, the Molern Review, which although chiefly a political magazine devoted to the promotion of national interests and discussion of current economic and social problems, addresses itself also to the interpretation of all phases of Indian culture." In this book the study of institutions, based exclusively on inscriptions, coins and contemporary reports, has been undertaken by the author with the object of "introducing to the scientific world the people of ancient India as peers of the Greeks and the Romans and their mediaeval successors down to the ancien regime, both in constitution making and in speculation on the state."

"It is a vicious practice to try to understand Asia such as she was as the leader of humanity's progress from the servile and degenerate Asia of today, the Asia that is facing annihilation." "Down to the second siege of Vienna in 1699 it was the historic role of Asia to be always the aggressor and of Europe to be on the defensive." "- udged by the triumphs of today, the western people even of the first half of the nineteenth century were 'unfit' for selfgovernment. Especially was continental Europe anything but democratic, without national consciousness, and devoid of the sense of the rights of citizenship. Far worse of

course were the earlier epochs."

Section 2 of chapter II gives the history of Lidia in a nutshell, in a sweeping and masterly survey of its main epochs. The author lays stress on the fact that Hindu states were thoroughly secular. "In India, paradoxical as it may seem to preconceived notions, religion is never known to have dominated political history or philosophy. Politics were invariably independent of theology; nor did priests interfere in the civil administration as a matter of right, spiritual or temporal.... The functions of priests were confined to the private religious life of the royal families and The people. Their place on state councils was elegated to the administration of social and national festivals." The author's survey of Indian nistory leads him to hold that "from Prithvi-Raja and Mohammad Ghori of the twelfth century to Baji Rao and Haidar Ali of the eighteenth, Hindu and Mahammadan India can exhibit as many Charles V's, Gustavus Adolphuses, Louis XIV's, Fredericks and Peters as can the western half of Eur-Asia."

In spite of the Pax Sarvabhaumica, India in ancient and mediaeval times was, in the words of the author, a congeries of warring nationalities, just as Europe, with which, and not with any lesser tract of country, India should be compared, and political unity, historically speaking, was as great a myth in the one case as in the other, the universal sway of Matsya-Nyaya, the Hobbesian state of nature, prevailing in both the continents.

The Hindu genius for organization and co-

operative endeavour, is illustrated by reference to the puga, gana, samuha, sreni, which illustrate the corporate consciousness of the ancient Hindus. To this day the congresses of spiritual leaders at the Kumbha Mela are tremendous vitalizing forces. Sabhûs or administrative assemblies, nigamas, sanghas, &c., illustrate public or municipal government as prevailing in ancient India. In the author's opinion, "the postulate about the 'unchanging East' is indeed an idola of the nineteenth century. In any event, Asia was not more stationary than Europe, epoch after epoch."

On the subject of the people's control over the crown, the author says: "A specimen of the pratijna, promise, vow or oath made by kings to the people is thus worded in the Aitareya Brahmana: 'Between the night I was born and the night I die, whatever good I might have done, my heaven, my life and my progeny may I be déprived of, if I oppress you.' And the Mahabharata furnishes the traditional form of the oath administered to Vena's son Prithu in the following terms: I shall always regard the Bhanna ( the country ) as the Brahma ( highest God ). And whatever is to be prescribed as law on the basis of statecraft I shall follow without hesitation, never my own sweet will.' A samaya or compact was in this way entered into by the king and the people."

Kautilya and Megasthenes furnish materials for some of the chapters, e. g. Chap. V., on 'The Hindu Machinery of Imperial Nationalism.'

The ministers acted as a constitutional check in the Hindu theory of monarchy, and Hindu ministers were sometimes king-makers and often virtually the rulers of the country, but Mr. Sarkar is careful to add that "the good government enjoyed by the people in a benevolent aristocracy or the enlightened despotism, say, of a Kantilyan rajarshi must not be compared with the rights of individuals as modern constitutional law understands them." Nor must we "proceed to interpret the negative advantages of laissez faire due to imperial weakness [ whether through lack of facilities of communication or through military incompetency ] as identical with the conscious assertion of authority by the people in the provinces." But the want of precedent for democratic nationalism in ancient Indian history need not throw us into despair: "To-wards the end of the eighteenth century, the Americans and the French had ... no precedent, ancient or mediaeval, to go by in the constitution of their republics. They were the first to break the ice. Not in a worse or more helpless condition is Asia placed to-day. Like the occidentals, Asians also cannot get any help from their own past tradition. Naturally, therefore, it is the examples of the United States and of France that have inspired Asia in the nineteenth century, as they have done the Latin Americans, in new

political experiments." The author finds fault with Indian scholars and poets (e.g. Jogindra Nath Basu in his Prithvi-Raj and Sivaji) for attaching too much importance to political unity in national life. He says: "It is evidently forgotten that the elan de la vie of mankind is not unity so much as freedom (sva-raj)." This may be true, but in his desire to be original Mr. Sarkar seems here to make too little of the element of national unity as a factor in national regeneration.

"It is with reference to this milieu in life and institutions that Hindu political thought has to be understood. Unfortunately the impression has got abroad since Max Muller wrote the History of Ancient Sanskrit Literature and India: What can It Teach Us? that the literature of the Hincus deals mainly with vague idealism, unpractical mysticism, and other-worldly absurdities,-at best, with metaphysical philosophizing ... a has ty glance at Aufrecht's volumes [ Catalogus ('a'alogorum] is enough to convince us Sanskrit literature is the literature of every human activity from cooking, dancing, painting, cattle-breeding, gardening and grooming to erotics, thieving, warfare, navigation, and marufacture of military implements, in other words, of dharma, artha, kama and moksha. Needless to observe, economic, political, and legal treatises occupy a great deal of space."

Kautilya, Sukra, and Kamandaki are wellknown writers on Niti-shastra. Kautilya observes that prakriti-kopo hi sarvakopebhyo gariyan, the wrath of the people is the most dangerous of all wraths. "Great misery," says Sukra, "comes of dependence on others. There is no greater happiness than that from self-rule." Manu says that if a king happens to be the enemy of dharma ( Kultur or Platonic 'virtue' ) and oppressor of the people, that king is a part of the demons. According to Sukra, the ruler is only "a servant of the people. His revenue is the remuneration of his services. He is sovereign or master sole y in order that he may protect." Indeed, he goes so far as to say, "does not even the dog look like a king when it has ascended a royal conveyance? Is not the king justly regarded as a dog by the poets?" What Sukra wants us to understand is that the king is great only from his station, but that as an individual he is just a mortal among mortals.

In political theory, caste (birth-affiliation) is not the supreme factor in an individual's occupation or professional activity. The commander, according to Sukra, may be selected from any caste, for after all, says Sukra finally, it is bravery that is to be looked for in a commander. "Work, character, and merit—these three are to be respected—neither caste nor family. Neither by caste nor by family can superiority be asserted."

The book is nicely printed, and bristles with references and foot-notes. We have tried to summarize some of the main ideas, but we have done nothing more than skim over the surface. To all students of Indian political theory and institutions we recommend the original. If sometimes Mr. Sarkar betrays a weakness for high-sounding words, it is a trick he has caught from western scholars. Sometimes his observations smack of dogmatic chanvinism, though on the whole he has tried to avoid patriotic prejudices. He las freely acknowledged his obligations to Bengali scholars and historians, and has not even scrupled to quote from Bengali periodicals, which are so often ignored by authors writing mainly for European readers. On the whole, the book is a valuable contribution to Indian political philosophy. The author's wile knowledge of European political literature and philosophy has been freely laid under contribution, and his faculty for large generalizations is wellknown He knows how to invest his theme with a more than passing interest and to correlate it to the problems of practical politics.

To Awakening India: By S. E. Stokes. Ganesh & Co., Madras. 1922. Annas 8.

This brochure is written in the interest of the Khaddar campaign. In his foreword dated 8th October 1921, Mahatma Gandhi says: "In the following pages Mr. Stokes has not only given his argument in support of burning foreign cloth, but he has also given the economics of Swadeshi in a nutshell. If we will but remember that destruction is as useful and necessary as construction for any organic growth, we should have no difficulty in understanding the necessity of burning foreign clothing for the quick programme set before the country." is this not all ancient history now-for who ever burns foreign cloth in these days? yet these articles were written only a little over a year ago.

The Significance of Indian Nationalism: By H. M. Howsin. Second Edition. Tagore  $\S \cdot \mathit{Co}$  , Madras.

The first edition of this little book was published in 1909, and was reviewed in this magazine. Since then, the authoress was interned for four years during the war, writing the book under review being one of the reasons for her internment. Yet it contains nothing strikingly new or revolutionary, the meterials being all taken from writers like Dadabhai Naoroji. R. C. Dutt, William Digby, Sir John Seeley, etc. In the introduction, the authoress says: "The hypnotism of foreign control is at last broken: she [India] has snapped the spell and trodden her weakness under foot. Each day world-forces lift her nearer the goal, and confi-

dent in her strength, she presses on to meet her destiny..." Amen!

Our Educational Problem: By Har Dayal, M. A. Tagore & Co., Madras.

This is a collection of a series of articles written in 1908 for *The Punjabee* with the object of proving that the real motive of our rulers in imparting English education in India was to secure our mental dependence on them through cultural assimilation.

Bevolutionary Biographies: By R. W. Postjate. Arka Publishing House, Madras.

This book of 212 pages is a collection of studies of some of the minor revolutionary characters of the Paris Commune. It seems to have been written in the interest of the international communistic labour federation, of which Bolshevism is the direct descendant.

INDIA'S CHALLENGE TO CIVILISATION: By Hilda M. Howsin. Tagore & Co., Madras.

The authoress feels that the present time in India is such that according to the law of sociolog—and political evolution great men are bound to spring forth of whom Mahatma Gandhi is the greatest. So long as her moral and intellectual energies are turned aside from the reconstruction of her national life by the necessity of political agitation in order that that life may first be free, so long must India remain a menace to the peace of the world, her spirit poisoned by pent-up resentments and desperate despairs.

CHRIST AND LABOUR: By C. F. Andrews. Madras, Ganesh & Co. 1922. Price Re. 1-8-0.

This little book of 146 pages has been beautifully printed and got up. The contents are allaring to a degree, not only because they are from the pen of one whom all India has learnt to regard as a sincere friend of the down-trodden and the poor, but also on account of their intrinsic merits. The writer's object is to show the position of labour in the ancient, mediaeval, and the modern world, and what should have been its position according to the teachings of Jess. We may thus call the chapters into which the book is divided as so many lay sermons in which Biblical texts are quoted and applied to practical politics. Mr. Andrews slows in this book what terrible oppression the poor, unorganized, voiceless labourers suffer and have suffered down the ages at the hands of capitalist and imperialist greed, and how impossible it is to believe that Christ is with the r-ch industrialists. Incidentally he expounds his own Christian creed: "This, then, is what it means to be a Christian: not the expression of an outward creed, but rather the living of an

inner life. Men in every age have tried to bind the Christian spirit within external formulas and creeds: but it has been futile. Its living spirit has escaped them all. For its very essence is a life, a character, a devotion." Readers of this book will also learn how mercilessly the jute-growers of East Bengal were exploited during the war when the share-holders of the jute mills drew fat dividends, and how, in Warren Hastings' time, after the famine of 1770, the full revenue was squeezed out of the people, and many other facts of the same description.

India's Position in World-Politics: By Taraknath Das, M. A. Saraswaty Labrary, Calcutta, 1922. Price Re. 1-8.

In this well-printed booklet Mr. Das, who is an American citizen, discusses the Anglo-French rivalry in India in the early years of the nineteenth century, the Anglo-Russian relations on the Indian frontier, the approaches to India—the Suez Canal, the Persian Gulf, the Berlin-Bagdad Railway, Anglo-Japanese and Anglo-Chinese relations as influenced by India, and comes to the conclusion that India has always been the pivot of England's imperialistic policy. The author has tried to show that India is really the centre of world politics and he urges his countrymen to make the question of Indian independence an international issue.

THEOSOPHY AND CHRISTIAN THOUGHT: By W. S. Urquhart, M. A., D. Litt. London, James Clarke & Co. 6s. net.

Mr. Urquhart is, as everybody will admit, equipped with all the philosophical knowledge, both Indian and Western, necessary for dealing adequately with the subject of his choice. He also appears to have thoroughly mastered all the chief books on the subject, though one is rather disappointed to find that he quotes only one Indian writer, Dr. Gauranganath Banerjea, who "refuses to believe for one moment that Socrates was indebted for the whole or at least a portion of his doctrines to an Indian traveller." On this point there are other writers more eminent than the author quoted, who may perhaps be referred to as holding views less flattering to European self-esteem. A book of the kind written by Mr. Urquhart was urgently needed, in view of all kinds of wild exaggerations that are permitted to pass muster under the name of theosophy, but a Christian missionary can hardly be expected to possess, in spite of his liberal erudition, the mental detachment which is essential for success in the undertaking. The following extract from the introduction will give the scope and aim of the book in a nu-tshell: "I hope that the definite adherents of the various theosophical groups will give me credit for a sincere effort to discover these higher values [ of Theosophy ]. At the same time I cannot help feeling that much of their most effective teaching is neither specifically theosophical nor exclusively modern. Those who are under the influence of a craving for novelty would do well to study the historical affiliations of their new-found creed, and they might then find that much in it which they took to be new, is really old with the age of centuries. For those who are in revolt against the Christian tradition and environment the results of my investigations may be of service in showing that much of what is best in theosophy has really been borrowed from Christianity."

### POLITICUS.

HISTORY OF TIRHUT: 'From the earliest times to the end of the nineteenth century': By Shycm Narayan Singh, M. B. E, Rai Bahadur, B. A. Baptist Mission Press, Calcutta. 1922. Pp. XV+ 270, size royal.

This book marks the first attempt to put together known facts on the history of Tirhut. The writer, Mr. Singh, is a layman and does not pretend to claim any original research; his work is avowedly based on the labours of others. The service he has rendered is that he has placed together in chronological order the ascertained data as far as he could. Evidently he is mainly indebted for the literary history to the papers\* of the late Rai Bahadur Mon-Mohan Chakravarty, a more devoted worker than whom can hardly be found in the present generation.

Mr. Singh's book will be found useful by students interested in the history of Mithila. Ha is one of the very few Biharis who have turned their attention to the history of their province. If there be provincial claim of right, there ought to be provincial obligation and duty. Mr. Singh has realized the call of this duty and fulfilled it to the best of his ability; he deserves our con-

gratulations.

No doubt there would be a large circle of readers of Mr. Singh's book. To save them from a few puzzles created by the identity of names. I take the liberty of pointing out the following errors in the book :-

At p. 63 Rāma Simha Deva, an ancestor of the famous Hari Simha Deva (who retired before the march of the Tughlak King about 1324), is confused with the later Rama Simha Deva, a suc-

\* History of Navyanyāya in Bengal and Mithila (JASB., 1915, 259); History of Smriti in Bengal and Mithila and History of Mithila during Pre-Mughal Period (JASB., 1915, 311, 377, 407). cessor of Hari Simha Deva. The latter prince flourished about 1390 A. c. as noted by Mr. Singh himself in the footnote to p. 62, while Rāma Simha Deva, about whom Mr. Singh is writing at page 63, reigned before the father of Hari Simha Deva. Mr. Mon-Mohan Chakravarti evidently the original authority of Mr. Singh, was the first to connect this prince under whom the author of Prithvi-Saraswati-Kanthābharana and the Dhara lived with the line of Hari Simha Deva.\*

Mr. Singh has erroneously put the authors of the courts of this Rama Simha Deva (II?) under

Rāma Simha Deva I, a century before.

At p. 175 "(old) Vācaspati Misra" is called "the greatest commentator on Navya-Nvāya." This description is true of the later Vachaspati Misra, not the earlier one.

On the date of Hari Simha Deva the discussion and conclusion by Prof. Lèvi in his Le Nepal (II. 224) ought to have been availed of. Likewise valuable materials in inscriptions have also

not been utilized.

Yet the book as it is is valuable. Data on Lichchhavis (preface), Bettiah Darbhanga Raj, and last, though not the least, the Indigo Planters are helpful. Here and there we come across some new materials, e. g. on the geography of Tirlut and the Ramayana route to Mithila. The book bears evidence of labour and devoted work. The price, and the place from which the book is obtainable, are sealed mysteries like so many facts of Tirhut history. Search for the two pieces of information may be instituted through the known address of the author: Bihar and Orissa, Civil Service, Patna.

## K. P. JAYASWAL.

ATMAGNAN OR LIFE IN THE SPIRIT: BY T. L. Vaswani. Published by Ganesh & Co., Madras. Pp. 95. Price Re. 1-8.

It is based on the address which the author wrote for the World-Congress of Religions at Berlin.

The book contains an Introduction and ten

sections under the following headings:-

(i) The Quest through the Ages. (ii) Which God Shall We Worship? (iii) The Logic; of Religion. (iv) The Atman's Environment. (v) The Synthesis of Life. (vi) The Path of Selfrealization. (vii) Back to the East. (viii) The One in the Many. (ix) Social Mysticism. And (x) Brotherhood of the Nations.

The ideal of our author is good and some of his remarks are excellent. But the book has been perfunctorily written and contains lamentable mistakes. Our author calls James the founder of the "Chicago School". It is not James but

\* It seems to me that the Tearned writer did so on insufficient evidence.

Dewey. In one place he writes "Aranyakas is a name given to the Upanishads" (p. 37). This is not true. An Upanishad may be a part of (i) an Aranyaka or (ii) a Brahmana or (iii) a Samhita or may be even an independent book. In one place he writes—"Srikrishna in the Gita speaks of Sabda Brahman which means "The Word of God'." The word "Sabda Brahma" is used only once in the Gita and it is in VI, 44. It means "Karmakanda", the real meaning of the word being Vedic mantras.

#### MAHESHCHANDRA GHOSH.

#### BENGALI.

Kulabadhu (The Lady of the House): By Satyendra Kumar Datta Gupta, B. L. Ashutosh Library, 39-1 College Street, Calcutta. 1329. Price Rs. 2.

This is a novel by a young author who has already made his debut before the public as a writer of short stories for children. The silk binding and attractive get-up is quite in keeping with the excellence of the contents. The story is welldeveloped and the plot is exceedingly interesting. The heroine is a beautiful young Hindu wife who is married to a brute of a husband and has to save her chastity by killing the village zeminder who makes an indecent assault on her person. The hero is a clerk in the E. I. Ry., who gives shelter to the homeless wife after her acquittal by the criminal court, and feels a strong brotherly affection for her. The scene is thus laid among poor middle class people who form the backbone of society, but within the narrow confines of the plot the author finds plenty of opportunity to fill his canvas with pure and noble characters, whose daily life is relieved from the common routine of dreary drudgery by heroic sacrifices and sufferings patiently borne and by goodwill, love and The oppressions of the zemindar's bailiff, the vagaries of mess-life, the helplessness of young Hindu girls in the villages, their inhuman treatment in Hindu society once a whisper is breathed against their spotless purity, all this and more has been delineated in this story in a simple and graceful style. Moreover, the want of stamina and honesty and unity and the true spirit of self-sacrifice which have so often laed to the failure of railway and other strikes in recent Indian political history have been graphically depicted. Altogether, the story well repays perusal and we wish the young author every success.

## B1BLIOPHILE.

#### TAMIL.

ATWAGNANA RATNAM: 1004 SELECT SAYINGS OF SWAMI VIVEKANANDA: Published by Shri Shadhu

Tathna Sarguru Book Depot. Pp. 384. Price Rs. 2.

The work before us is the translation of select sayings of the Great Swami by Subramania Sivam. It conveys with effect all the spirit and force of the original.

It supplies a real want of the Tamils. Sayings of "His Master" were already available in

Tamil print; but not his.

The Great Swami was more than a Hindu Missionary: his love of country and the people, his correct understanding of the Hindu society, his warnings to Madras Brahmins and the fair share he had in carrying the torchlight of Hindu philosophy to the West, mark him out pre-eminently as one of India's best sons. All aspects of his life are beautifully reflected in the selected sayings.

#### MADHAVAN.

#### HINDI.

Marathe aur Angres: Translated by Surajmal Jain. Published by Rāshtriya Hindi Mandir, Jubbalpur. Pp. 520 + XLII + III. 1921. Price Rs. 3.

Mr. N. C. Kelkär, the renowned Maratha leader, has done a great service to the students of Marāthā history by writing this illuminating work, which deals with both the pre-British and contemporary periods. The most interesting and instructive feature of the work is that the various departments of administration are described in details in a lengthy chapter. No student of this period of Indian history can do without it.

The translation of this important work has been a judicious one. Historical literature of

Hindi is enriched by this work.

JAYA-JAYANTA: Translated by Giridhar Sarma. Published by the Rajputana Hindi Sahitya Sabha, Jhalrapatan City. Price Re. 1-4. Pp. 176.

The original work which is a drama on platonic love is written by Nauhalal Dalpartram Kavi, the well-known Gujrati writer. This work conclusively shows how the literatures of other Indian provinces are being modernized, though they have not yet been able to shake off the classical bondage. One is really refreshed with the touches of fine poetry which are so rare in ordinary Hindi works. Some of the scenes are charming, e. g. those of the glacier, and the duck-hunting on the Himalayas. The translator has done his best to retain the spirit of the original. The rendering of the songs is praiseworthy.

RAI KA PARWAT: Translated by Giridhar Sarma. Published by the Rajputana Hindi Sahitya Sabha, Jhalrapatan City. 1921. Price Re. 1–12: Pp. 192. Mr. Ramanbhai Mahipatiram Nilkanthaji, B.A., LL. B., is the writer of this play in the original, dealing with the self-sacrifice of a noble lad. The innumerable couplets of the ancient type which are strewn all over the work are not welcome to modern readers. However, the translation, with which we are mainly concerned, is good.

Punaruthan: By Krishnalal Varma. Published by the Grantha Bhandar, Lady Hardinge Road, Bombay. Pp. 104. Price 14 As.

This is a work of fiction written about the Non-Co-Operation movement.

VENA-CHARITA: By Badrinath Bhatta, B. A. Published by Ramprasad and Bros., Agra. Pp. 176. Price Re. 1-4. 1921.

An old Puranic theme is construed to illustrate the effect of the recent political movement of India. This is more of an Urdu work than of Hindi.

Goswam Tulsidas: By Badrinath Bhatta, B.A. Published by the Rambhusan Pustakalaya, Gokulpura, Ayra. Pp. 143. Price Re. 1-4. 1922.

This work which is in the form of a Drama is an utter failure as it produces no effect.

Jangla Rani: Edited by Ambikaprosad Gupta. Published by the Hindi Grantha Bhandar, Benares City. 1921. Pp. 107. Price 10 As.

The second impression of the stories of this work shows that it has been popular.

Chhaya: By Pundit Shivnarain Dwivedi. Published by the Rastriya Hindi Mandir, Jubbulpur. 1921. Pp. 293. Price Re. 1-10.

This work of fiction depicting the lights and shades of domestic life will be welcome to the readers. The picture of a village-girl is true to nature. The author has raised the question of widow-marriage without solving it. This production will add to the reputation of the author as a writer of fiction.

RAMES BASU.

#### GUJARATI.

HARMANA BHAKTI RAHASYA ( दिस्स मित्र रहस्य ):
By Kirtanacharya Maharaj Shri Dattatreya Boova.
Printed at the Shankara Printing Press, Surat.
Paper cover. Pp. 194. Price Re. 1. (1922).

Only a few months ago we noticed another work of the Boova, also on a religious topic. This book is the translation with appropriate annotations of the (Shiv) Mahiman Stotra, of Pushpadatta Gandharva. The sense and significance of the original text have been very well brought out and the reader will be repaid his

trouble. The anuotations are so made as to be useful to the followers of both Shiv or Vishnu.

Sheet Das-Bodh: Translated by Rathasinh Dipsinh Parmar, and published by the Society for the Eucouragement of Cheap Literature, printed at the Society's Press, Ahmedabad. Cloth Bound. Pp. 544. Price Rs. 2–8. (1922).

The Das Bodh of Swami Ramdas is the Gita of the Deccan, told in the vernacular of the province, and said to be mainly intended for Sivaji Maharaj, the royal pupil of the Saint of Maharastra. Its high place in the religio-philosophical literature of India needs no mention. This is not the first translation of it into Gujarati. A Parsi gentleman, Mr. F. P. Cama, was the pioneer in the line. Even with this Society, it is the second edition—enough proof of its popularity.

Gujarati Shaill Tatha Lekhan Paddhati (ugata) vala ava avata): By Shapurji Kavasji Hodivalah, B. A., published by the Parsi Lekhak Mandal, Bombay, printed at the "Frasho Gard" Printing Press, Bombay. Thick Card Board. Pp. 204. Unpriced. (1922).

The Parsi Lekhak Mandal has got the good of Gujarati Literature sincerely at heart and the effort made in this valuable brochure affords a proof positive of it. The style and mode of writing Gujarati presents various features and different writers have struck out different paths for themselves, varying according to the community or the individuality of the writer. The performance betrays an amount of research and labour, with an intelligent consideration and co-ordination of the results author's intimate knowledge of the works of well-known Gujarati writers and poets, both ancient and modern. The book deserves special notice because of the attempt being entirely fostered by the Parsi community. We believe it is the first book of its kind in Gujarati and it is indeed a matter of gratification that the pioneer's step in the direction should be put down to the credit of a Parsi writer.

PADHIAB NI JIVAN KATHA (पढीयारनी जीवन क्या): By Jivanlal Karsanji Thakur, printed at the Inan Mandir Printing Press, Ahmedabad. Thick Card Board. Pp. 155. Price As. 10. (1922).

The late Vaidya Amzat lal Sundarji Padhiar was well-known as an author for a series of hooks written by him all beginning with the word खर्ग or heaven, such as खर्ग तुं विमान, खर्गनी कुंची etc. His life was so simple and straightforward that his friends called him

the Sadhu or Saint of Saurashtra. His biography was a desideratum and we are obliged to the writer for writing his life in as simple and easy a style as he himself would have

done. All those who read his works, his stories, his sermons, his teachings, with great avidity, will, we are sure, peruse this book with equal satisfaction.

K. M. JHAVERI.

# COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published.—Editor, "The Modern Review."]

## "Hindu and Buddhist Ideals."

I have read with great interest Mr. C. F. Andrews's article in the "Modern Review" entitled "Hindu and Buddhist Ideals". I beg to support

Mahatmaji's views.

1. Reading Tolstoi's works is not necessary for a man to be an advocate of celibacy. The great religious leaders Vivekananda, Ramkrishna, Chaitanya, and Buddha were celibates in the truest sense of the expression, and at least three of them enjoined the observance of celibacy. The fact, that they were not students of Tolstoi, shows that celibacy is not an ideal foreign to our religion.

2. To my mind, however, properly speaking, marriage does not form part of religion. Its sphere is different and has more intimate connection with politics than religion. Celibacy or marriage therefore is a political expedient; but is "something inherent in religion too", in so far as politics is our religion at present as it was so in the ancient times when our laws were first pro-

mulgated and injunctions enunciated.

3. The Aryans when they first came to India found themselves in an almost hopeless minority amongst the non-Aryans. To prevent themselves from being greatly out-numbered by the aborigines they had to find ways for an increase of their number. Hence they enjoined marriage and propagation. The surest way to reach their desired end was to incorporate them into religion as its institutions, for nothing exercised so much influence in those days on a man's life as religion.

4. The caste system, which was an enlargement of the family circle by marriage, was

introduced with a view to preserving the purity of the old stock which the Aryans considered superior to that of the non-Aryans. Caste was thus an expression of the ideas of propagation and purity of stock put together and was really a political expedient.

- 5. In the four stages of a man's life, although the householder's stage was a preliminary to the Banaprastha stage, it was not a necessary preliminary. The majority of the great sages remained celibates and Bhishma is remembered, not for his heroic deeds in the battle-field but for his promise to remain a lifelong celibate.
- 6. My opinion is that marriage, though essentially a political element, was given a religious tincture only to serve some ulterior non-religious end. It follows, therefore, that although there is no harm and much good in marriage being regarded as a part of religion, the ideal of celibacy is a higher ideal and might equally (and perhaps with greater advantage) form part of religion. For the average man, marriage might be a desideratum; but celibacy should be the ideal of those who want to devote themselves heart and soul to the country's cause. The ideal which Mahatmaji has set up before his Ashram disciples is, therefore, the fittest ideal.
- 7. The physical nature of man and woman (which is akin in some respects to that of hebeast and she-beast) is brought under proper control by marriage. But the more a man is able to control his physical hankerings, the better fitted is he for God's work.

DWIJESH CHANDRA MAITRA. Dar-es-Salaam, Tanganyika.

NOTE BY THE EDITOR. In Hindu scriptural discussions, if it can be shown that a thing is enjoined in Sruti, i. e., in the Veda, any different opinion expressed in any other kind of scriptures cannot prevail against Vedic opinion. Again if any opinion expressed in the Smritis or Hindu law-codes, is not opposed to Vedic opinion, it must be considered authoritative. We find the following slokas in the Manu Smriti, Chap. 6 :-

वस्मचारी ग्टइख्यस वाषप्रस्थो यतिस्तथा। एने रहस्थप्रभवाश्वलार: पृथगाश्रमा:॥ ५०॥ सर्वेऽपि क्रमणस्वे ते यथाणास्त्रं निषेविता:। यथोताकारिणं विप्रं नयन्ति परमां गतिम ॥ ८८॥ सब्बेष।मपि चैतेषां वेदस्मृति-विधानत:। ग्टइस्थ उचाते प्रेष्ठ: स बीन एतान विभक्ति हि॥ पर ॥ यथानदीनदा: सर्वे नागरे यान्ति संख्यितिम । तथैवाश्रमिण: सर्वे ग्टइखे यान्ति संस्थितिम् ॥ १०॥

The verses recognize the superiority of the house holder or grihastha. Those who hold that celibacy is the highest ideal, according to Hinduism, should show that the opinion of Manu is opposed to Vedic opinion, which has not been done in these pages by any one.

This controversy is now closed.

EDITOR, MODERN REVIEW.

#### "Calcutta Degrees and Foreign Degrees."

I have read with interest the letter of "Scientificus" in the November number of the "Modern Review". As a research student working at Cambridge I feel that the letter gives a very erroneous impression of the value of research degrees as well as of examination degrees of these foreign universities, -Oxford, Cambridge, London, etc.

His arguments appear to me like this: (1) some distinguished Calcutta M. A.'s have got the Doctorate of London within the "minimum" time. So Calcutta degrees must be very valuable; and a posteriori Calcutta Doctors are very great scholars,—much greater ones than B. A.'s. or M. A.'s of Oxford, Cambridge, or London. (2) By taking the examination-degree of Oxford, Cambridge, etc., one does not learn more than what he would do by taking the M. A. or M. sc. of Calcutta. (3) The authority of Dr. Young shows that at Cambridge, at any rate, scholarship is counted only by examination results; and "the majority of professors and lecturers in the universities and colleges of England are men of this type." (4) That graduates of Oxford or Cambridge are of no worth is shown by the fact that very few of such graduates, the holders of "high educational posts" in India, do any researchwork,

To take these arguments in order: (1) What does the success of a few individual alumni prove about the educational system of a university? Three first class Calcutta graduates may have won the Doctorate of London in the "minimum" time; but that by itself would not prove that all first class graduates of Calcutta are great scholars. May I also point out that these Doctorates were not won in the minimum time? "Scientificus" surely knows of graduates of other Indian universities who have won these degrees in two, and not in three years. He may recall the cases of Messers. Nayak, Bhatnagar, Deshpande, Pandya, Gupta, etc., in London or Messers. Waran, Rehaman, Mehta, Ekambaram, etc., at Cambridge or Messers. Bal. Tarachand, etc., at Oxford. As a matter of fact, it is the exception when an Indian graduate takes more than two years to get the research-degree at Oxford, etc.,—the general rule being that they

finish off in two years.
"Scientificus" seems to think that winning one of these Research degrees entitles one to be ranked as a scholar. But if he had consulted the members of the Research-Board or the heads of the different departments of studies in these universities, he would have got a different opinion about them. As a university professor told me when I wanted to be registered for one of these degrees (the Ph. D. of Cambridge), they instituted to attract American students who, before the war, used to go to Germany for quickly getting a Doctorate. The plan was to make the Doctorate as easily accessible in England. The hall-mark of scholarship in this country and in Europe in general is not a Doctorate but the publication of a considerable body of work fitted to gain the appreciation of the experts in the subject. Very few of the professors of England have gained their Doctorates by submitting dissertations, though honorary degrees may have been conferred as a tribute to scholarship. The fact is that study of a particular specialised subject for two years in one of these English universities almost automatically leads to a Ph. D., but not always to real scholarship.\* Nor is the winner of such a Doctorate thereby better qualified than before to teach the general subject, be it English, Philosophy, History, Physics or anything else, in a college in India. The Indian universities have not yet the money to employ teachers to lecture only on

\* Of course, there are always individuals who rise above their degrees. I mean that every Cambridge Ph. D., is not a Surendra Nath Das Gupta just as every Calcutta D. Sc., is not a Meghnad Saha or a Jnanchandra Ghosh.

what they specialized in. The lecturer has to be prepared to lecture on almost every branch of his subject and my contention is that working for an honours degree at Oxford, etc., equips him better than specialising. Thus a fellow research-student of mine complained about his professor in India that he was too long a research-student at Cambridge to be a good teacher. During these years of research he lost interest in all other branches of his subject; but he has got to lecture on these all the same and his lectures

are naturally worthless.

(2) This brings me to the point whether Oxford and Cambridge Honours Degree courses teach a student more than what he gets by going in for the M. A., or M. sc., of Calcutta. If I followed the method of "Scientificus's" arguments I would take individual cases,-the cases of brilliant Calcutta graduates who have gone in for these honours degrees and failed to do any good. I might cite cases where first class Mathematics graduates of Calcutta went in for the First Part of the Mathematics Tripos, (recognised here only as an advanced school-course) and either got a Third class or were ploughed. But I know such instances prove nothing. But equally fallacious is the argument from a mere glance at the syllabuses for an examination. The syllabuses for the M. A. or M. Sc., of Calcutta may be as comprehensive as those for the final examinations at Oxford or Cambridge. But has the Calcutta student to work through the whole syllabus to get a First Class? I am compelled to deny it from personal experience. For certain papers in my M. A. examination, I relied entirely on the notes dictated by the Lecturer in the class ( who was, of course, the Paper-Setter and Examiner too) and managed to get 75 per cent., marks in such papers. Once again one should not generalise from one or a dozen cases (and I know more than a dozen such cases); but when one sees that the university professor, who is probably the chief examiner in his subject, spends his time in the class only in dictating notes, one is likely to conclude that he wants his pupils to cram up these notes and hurl them back at him in the examination-paper. "Scientificus" certainly has numerous friends among the examiners for the final Calcutta degree in the various Arts subjects. Will he kindly consult them to see what is expected of students who are being given First Class degrees? Do they expect something more than mere information or not? I have known a number of such examiners and examinees in Calcutta; and I am very much mistaken if anything more than information is sought from the best students.

But however much "Scientificus" may desp the holders of first class degrees from Oxford Cambridge, he may be interested to learn fr the examiners for such degrees,—(I know o examiners in Arts subjects and I am speaking their authority),—that a candidate cannot exp to get a first class even in such a subject History by merely retailing information. ( has to convey one's own impression of facts, the facts alone. The examiner seeks to find not so much what the student knows as whet he can think for himself or not.

This is merely one aspect in which the e minations differ. But there are others too. (may mention the fact that a University Lectu is not ipso fucto an examiner, that the answ of an examinee are not looked over by examiner (as in India) but by two or three w mark the same answers independently and fina at a joint consultation try to arrive at a mean.

One may go on multiplying such deta granting that the syllabuses here are not m comprehensive than those in Calcutta. But do not think that one need grant even that. comparison of the syllabuses for the Cambrid Honours degree (Parts I and II taken togeth for both should be taken for a degree) say Economics or English, with the M. A. courses Calcutta, will point to the truth of the matt If necessary, I can proceed to that discussion i later letter.

But one must correct some wrong informat given by "Scientificus",—information wh may mislead students coming to this count An Honours graduate of the Calcutta Univers has to take no preliminary examinations Cambridge and he is even exempted from appeing in Part I, if he applies for such an exempti In London, he can go in direct for the M. A. he so likes.

(3) "Scientificus" talks of slave-mentalit and it seems to me that one characteristic of si a mentality is that an exaggerated respect for opinion of one of the ruling race. He give long quotation from Prof. Young and is, for time being, hypnotised into believing what t Professor says though some parts of it c tradict what "Scientificus" has already urg According to "Scientificus", research-work is "only criterion of scholarship in all Europe countries." Is this consistent with Profes Young's remarks about "the majority of Proj sors and Lecturers" of England who h nothing to show but their original acade success? The manifest absurdity of the F fessor's statement is evident (sub-consciousl even to "Scientificus", since he can give a of Professors and Lecturers of England v have done a little research-work; and one simply to look at the Calendars of Engl Universities to see how wrong the Profes is. The Professor's remarks about the Senior Wrangler are not to the point at all, as they are made about a system rejected by the University as effete. There is no use in flog-

ging a dead horse.

(4) In his remarks about these Cambridge graduates, "Scientificus" forgets that their inertia is due mainly to the fact that they are in the Government service. The automatic promotion of Government servants from one grade to another has nothing to do with their scholarship; and hence the proper incentive to action is lacking. The fault there is not in the degrees or in the university which gave them the degrees but in something else.

Finally, I should emphasise for the benefit of all Indian students coming to Oxford or Cambridge, that these universities exist mainly for the under-graduates and that a postgraduate student is out of touch with the main channels of university life. The researchstudent may be willing to forego everything else for working under the great men "Scientificus" speaks of; but the students should first enquire of his predecessors, the Indians who have worked here for the Ph. D., how much of help they received from their professors and what was the net gain of their two years' residence except the privilege of being called a Doctor.\* He may work by himself for two years here; but at the end of the two years he will have to think hard if he could not have done the same work at Calcutta, if he had so desired. This is of course more especially the case with an Arts Student, all the more so as most Indians take up an oriental subject for their theses rightly regarding that as the safest for ensuring the degree. He has access to good libraries; he can look up any reference that he wants to. But the university with its professors and lecturers might not be there, so far as he is concerned; if he needs a guide to direct him in his work, he can only look to himself.

Cambridge, "ACADEMICUS".
The 18th December, 1922.

## Magadham Puram , मागधं प्रदं )

[Mr. R. C. Parikh, Secretary to the Gujarat Puratattwa Mandir, Ahmedabad, has sent us the

\* A friend of mine, a Lecturer in the Bombay Presidency, came here with the idea of working for the Ph. D. His professor made it clear to him that if he had come here simply for a degree he might go in for the Ph. D. But if he wanted to know what Cambridge teaching was and what the university stood for, he should go in for the Tripos.

following translation of a Note by Prof. Dharmanand Koshambi which has been published in the second issue of the *Purutattwa*.—Editor, Modern Review.

## पार्व च भोगनगरं वेसाळि' म गर्थ पुरं। सुत्तनिपात-१०१३

Professor V. Fausboll translates this passage as follows: "And to Pava, the city of wealth, to Vesali, the city of Magadha." Relying upon this interpretation of the passage, Professor Rhys Davids speaks of Vesali as a Magadha city in the 'Buddhist India' (p. 29) as well as in the recently published 'Cambridge History of India' Vol. I, p. 188. Professor D. R. Bhandarkar of the Calcutta University, taking this as a piece of evidence, remarks: 'If Vesali was thus the capital of Magadha kingdom, it is quite possible that it was at the expense of the Vajjis that Bimbisara secured territory for himself."—The Carmichael Lectures 1918, p. 73.)

Now let us see how the commentator (Atthakathakara) interprets this passage. He says: "an unit star a unit, that a taungt, the agadham Puram means the city of Magadha, i. e. Rajagaha). The meaning of the whole stanza, thus, is very clear. The disciples of Bavari successively pass through Pava. Bhoganagar, Vesali and Magadha Pura (Rajagaha). It thus becomes clear that the interpretation put upon the passage by Prof. Fausboli is unnecessary and wrong, and so the conclusion of Prof. Bhandarkar becomes unwarranted.

This is not the only mistake in the translation. भोगनगर is translated as the city of wealth and taken as an adjective of Pava. But it was a separate town (See Dighanikaya Vol. II, pp. 123, 126) and in the new edition of the Pali Text Society, is printed with a capital letter.

One more illustration of improper translation by Prof. Fausboll may be given. In the Khaggavisanasutta the passage 'एको चरे खरग-विभाषत्रणो' is translated as follows: 'Let him wander alone like a rhinoceros.' But the Atthakatha and Chulla-Niddesa have quite a different explanation. The former says: एख खरगविभाणं नाम खरगमिमसिंगं. The latter has still a better explanation. The book being not at hand I quote from memory: यथा खरगस्य दिसाणं एकं दोति ऋदुतियं. Thus the meaning is that one should live alone like the horn of a rhinoceros.

These examples are not given in a spirit of fault-finding; but just to show that it is a great mistake to base any historical conclusions on such inaccurate translations.

#### "The Genesis of the Times Article on a Bankrupt University."

With reference to the article entitled "A Bankrupt University," published in The Times Educational Supplement, we read in The Calcutta Review for January, 1923, p. 194:-

"The precious contribution could never have been from the pen of an English 'expert' on the staff of the Educational Supplement; and we have the best reasons for our conjecture. No English 'expert' could possibly have written the kind of English in which that precious contribution is

So the whole argument rests on the assumption that Englishmen, particularly English educational experts, cannot write bad English. It is unnecessary for us to pronounce any opinion on the English of the sentences quoted in the organ of the Calcutta University.

Now, in the same number of The Calcutta Review from which we have quoted two sentences above, pages 183 to 191 are devoted to exposing the bad English written by Engliskmen, most of them being persons supposed to be educational experts. The books from which numerous examples of bad English have been quoted and criticised in these nine pages are among the publications of such well-known firms as Macmillan & Co., Long-Green & Co., and the Oxford University Press.

Thus the truth of the assumption that Englishmen, particularly English educational "experts", cannot write bad English has been established beyond dispute in the pages of

The Calcutta Review itself!

Again, in the very same January number of The Calcutta Review, page 116, with regard

to the same Times article on "A Bankrupt University," it is written:

"I learn that Sir Henry Sharp was opposed to post-graduate developments and had written to that effect in the London Times and that the Bengal Publicity Officer, under instigation, has made himself the medium for broadcasting that article."

So much for the quite unconflicting internal evidence furnished by the organ of the Calcutta University on different pages of the same issue. Now for a little external evidence. Capital contained a statement to the effect that the Times article in question was written by Sir Henry Sharp. And this was quoted with glee in a daily which has constituted itself the University Advocate in ordinary.

Therefore, it is proved to demonstration that "none of the articles in the [Times] Educational Supplement [relating to India] may be supposed to have been written by

an English 'expert' "!

#### "The Political Institutions and Theories of Hindus."

In the review of The Political Institutions and Theories of Hindus by Benoy Kumar Sarkar, in the last January number the reviewer, Prof. Jadunath Sarkar, has used the word  $Sh\bar{a}n\bar{a}r$  on p. 51. This word is now entirely out of use, and its use has been prohibited by a Government order, as Shānār has no meaning at all. The proper word is Shantrôr, which means the men of high birth and good character. Nowadays Shantrôr or Nadar is used instead of Shānār.

PACHAIYAPPA ELAIYA PERUMALL.

# INDIA IN 1921-22 \*

THIS well-known annual publication has been lying on our table for over three months. It contains the usual charts, diagrams, maps, tables, and among the appendices are the report of the Act Committee, report of the committee appointed to examine repressive laws, and

J\* India in 1921-22: A report prepared for presentation to Parliament: By L. F. Rushbrook Williams. Calcutta, Superintendent, Government Printing, India. 1922. Price Re. 1-8. Pp. 368.

the full text of the Afghan treaty. The volume is somewhat larger in size than its predecessors, which perhaps accounts for the higher price. The scheme of the volume follows the same general lines as its predecessors, and in regard to much of its material, it covers the same ground, and often reproduce the same language. As the previous volumes have been reviewed at length in this magazine, it will not be necessary to follow the same course in the present instance, and we shall therefore confine ourselves to the more important

topics introduced for the first time in the present volume. Generally speaking, we may repeat what we have said before, viz., that the author assumes throughout a sympathetic attitude, but at the same time it is necessary to mention that in view of the change of personnel in the India Office and the palpable alteration in the much-talked-of angle of vision, the policy put down in this report for the approval of the civilized world and as the authoritative exposition of the liberal ideas prevailing in Simla must be taken with some pinches of salt. Soft words butter no parsnips and even an easy-going and kindly people like the Indians, so prone to believe anything that emanates from high official circles, have found it out. A great gulf often separates the promises from their performance, and as even the Rt. Hon'ble Mr. Srinivasa Shastri has been compelled to admit, there is a manifest disinclination in high quarters to loyally carry out the Reforms, in spirit, as well as in letter. The selfish nations of the West have learnt nothing and forgotten nothing since the war. They are adepts in diplomatic word coining, and as before the war, they still lull themselves with the belief that their high-sounding phraseology deceives anybody. But the East has awakened from its long slumber, and will not easily go to sleep again. When it finds that the words never materialise into actions, it no longer hesitator to call them by their right representations. tates to call them by their right name, and so the effect sought to be produced is lost. Mr. Rushbrook Williams personally may be actuated by the best of intentions, but we. shall look to more than his mere ipse dixits for coming to the conclusion that he rightly interprets the official view on all subjects with which he deals.

The outstanding feature of the Indian political (and economic) situation was that the total military grant for 1921-22 amounted to 62.2 crores of rupees, and thanks to the operations in Waziristan, the revised expenditure on military requirements came up to 65 crores. The effect of this apalling military extravagance is felt in every department of civil administration. The Ministers occupation gone, and far from any new schemes of sanitary or educational improvement being launched, it has become impossible to get on at the present rate without fresh and burdensome taxation. The Inchcape Committee of retrenchment can do little under the circumstances, except to make their existence felt by a few tinkering remedies here and there, especially as the largest items of expenditure, e. g., the fat emoluments and other amenities of the Imperial services, are beyond the reach of their axe.

· The Indian Territorial Force was inaugur ated to meet the accusation brought against the Government "that it was attempting to emasculate the people of India by depriving them of opportunities for training in the use of arms," and the author regards it as one of the most encouraging symptoms of the year 1921, that certain members of the Legislative Assembly are ready to "devote the utmost care and attention to a painstaking investigation of the problems of the Indian Army." But the fact is not mentioned that the army estimates are not subject to the Assemb v's vote and while the members of the Assembly go their painstaking investigation. with the huge military expenditure goes on swelling apace, and the Hon'ble members can but look

on in silent despair.

✓ The Moplah riots led to a loss of 3,000 Moplahs in killed alone, and everything ended satisfactorily and the rebellion was quelled; unfortunately there was one "distressing occurrence," the death by asphyxiation of 70 prisoners, and recently the curtain has been rung down on the last act of the tragi-comedy, when the sergeant who was committed to take his trial for gross neglect of duty was discharged, with the result that no one has been found guilty, and if we mistake not, the civil head of the disturbed area has already been knighted. After this, either the memoral erected by Lord Curzon for the victims of the Black Hole tragedy should be pulled down, or a similar one should be erected to commemorate the victims of the Moplah tragedy, and in all school histories the fact should be described in the same lugubrious colours as the great crime of Siraj-ud-Dowlah as to the authenticity of which, however, there exists a genuine difference of opinion.

No political event draws forth the just ire of the writer in a greater degree than the treatment of Indians overseas, and it is easy to account for this indignation. Here others are at fault, and the Government of India can easily play the role of outraged innocence. But the plain fact about the matter is that so long as the Indian is treated as a pariah within the gates, he cannot possibly expect better treatment outside. The best and in fact the surest way of ameliorating his position in the British colonies is therefore to give him just and equal treatment at home, and this, in spite of much tall talk, has never yet been accorded to him. In the passage quoted below, the writer boasts of India's position as an original member of the League of Nations. The League is a more or less academic organization, with no power to enforce its decrees; membership of the League does not connote any increase of power; and if all that one hears be true, the privilege which India enjoys on the League is to pay much

more than her fair share of the expenses, so that in her case it has proved to be a veritable Leonina Societas, partnership at which has been secured at great pecuniary sacrifice. On the subject of the status of Indians abroad, Mr. Rushbrook Williams says: "In short, throughout an alarming number of regions of the British Empire, Indians have found themselves exposed to difficulties and disabilities not only of themselves intolerable, but of a kind which threaten, by lowering their country's status in the eyes of the Empire and of the world, to prejudice her advance along the road leading to Responsible Government. It is difficult to exaggerate the potentialities of such a condition of affairs, which strike at the very root of those ideas of justice, fair play and freedom upon which the solidarity of the British Commonwealth primarily depends. The national consciousness of India, quickened by the part she played in the War, by the new ideas of democracy and national rights which triumphed with the Allies, by her position as an original member of the League of Nations, and by - the advance which she has made in the last few months towards responsible government, cannot accept with equanimity the subjection of British Indians within the British empire to disabilities

of a hamiliating character."

At the Imperial Conference of 1921, the principle was recognised that "there is an incongruity between the position of India as an equal Member of the Empire, and the existence of disabilities upon British Indians lawfully domiciled in some other parts of the Empire," and the Conference expressed its opinion that "in the interests of the solidarity of the Commonwealth it is desirable that the rights of such Indians to citizenship should be recognised." Unfortunately there was a little fly in the ointment, and in spite of Mr. Shastri's "impressive eloquence," the representatives of South Africa, where the Indians had settled in largest numbers, did not see their way to accept the resolution. The author, however, is too optimistic to be upset by this turn of affairs. "Their refusal," says he, "disappointing as it was, in view of the number of Indian settlers adversely affected, cannot be considered as in any way final. The Resolution having been accepted by five out of the six states represented at the Conference, the position of the dissentient sixth is bound to weaken by the mere efflux of time. Moreover the fact that direct negotiations relating to this matter will henceforth be conducted between the Government of India and the Union Government, is the best guarantee, first, that the question will not be allowed to rest, and secondly, that from the broadly imperial standpoint, the principle at stake is taken as settled. These direct negotiations have, we believe, just been conducted by the Rt. Hon'ble Mr. Shastri on behalf of the Government of India at a cost to the

Indian taxpayers of over half a lakh of rupees, and even the Statesman has been forced to admit that they have not yielded any tangible result. In summing up the achievements of the Conference, the writer says: "In estimating the importance of the 1921 Imperial Conference, it must be remembered that representatives of India played a part exactly corresponding with that of the dominion representatives. Indeed, for the purpose at least of the Conference India achieved full dominion status in her Imperial relations, thereby anticipating her acquisition of this status in domestic affairs." This is surely putting the cart before the horse, for the high status of the dominion representatives at the Conference was due to the high status of the colonics within the Empire, and not vice versa. So long as India occupies a back seat in the commonwealth of the Empire, her children in South Africa are sure to be relegated to Ghettos and locations, and no amount of direct negotiation will alter the plain facts of the situation.

The next three chapters are devoted, in one shape or other, to Mr. Gandhi and the non-cooperation movement. As in the previous volume, the author tries to do justice to the selfless highmindedness of the principal protagonist of the movement, though of course he takes the official point of view in all essential matters. He summarizes Mr. Gandhi's views as follows: "Government of the self, rather than selfgovernment, philosophic anarchy, rather than constitutional progress, natural and primitive simplicity, rather than economic, political, and industrial advance,—these are the goals towards which mankind must press. Further, Mr. Gandhi believes that the only manner in which this desirable consummation can be attained, lies in the mastery of spiritual force over material might." It is admitted that in 1919 and 1920, "he devoted himself to the ceaseless inculcation, among those to whom his influence could penetrate, of the doctrine of non-violence." His "undoubted passion for Hindu-Muslim unity" led him to make the Khilafat cause his own, "and henceforward [he] found in the Muslims the fighting arm of his campaign against the Government." The Royal message went by unheeded: "For years, it may be for generations, patriotic and loyal Indians have dreamt of Swaraj for their motherland. Today you have the beginnings of Swaraj within my empire; and widest scope and ample opportunity for progress to the liberty which my other dominions enjoy." Mr. Gandhi gathered under his banner "a very appreciable contingent of disinterested and generous enthusiasts," and his espousal of the Khilafat cause "placed at his disposal the matchless fighting force of Muslim religious sentiment." "And while all must admit that Mr. Gandhi's aim of uniting Hindus and Muhammadans upon a common platform has

much to commend it, it is impossible to deny that throughout the major portion of the year 1921, this platform, whatever his intentions may have been, was in truth nothing more nor less than racial hatred of the Government and of Englis Lmen." If for the last portion of the above sentence is substituted, hatred of the gross oppre. sion and injustice suffered in common at the hands of the British government, we feer there is considerable truth in Mr. Rushbrook Williams' diagnosis. Here we may remark that there is a tendency, throughout his official report, to draw the red herring of 'racial hatred' across the trail of the non-co-operation movement. It may deceive the few members of Parliament who may care to read the repor, but it is an ancient trick to give the dog a bal name in order to hang it. No Indian, least of all those who are genuine followers of Mr. Gandhcan have any hatred against the Englishman as such; indeed, educated Indians cannot but admire those noble and heroic characteristics of the race which have made it great. If those traits of the British character are more in evidence among the English people at home than those who are not here to govern or to exploit, that is due to the inherent viciousness of the unnatural relationship thus established between Indians and Englishmen, demoralizing both the parties to the arrangement. To be actuated by friendly feelings for the Englishmen in the abstract is not however to fall in love with the government run by Englishmen to our great detriment; it affects un at every point, and we know best where the shoc pinches, so we cannot possibly be indifferent to it; with those Englishmen individually by whom the government is run we have no quarrel, but to preserve their official position and their national self-interest intact they are bound to justify the evils of that government, and to that extent they naturally share the public opprobrium against it. To call this racial hatred is to raise a false issue in order to prejudice the minds of fair and impertial observers, and it is sad to reflect that even the highest officials in the land cannot rise superior to the temptation to use it as a weapon in the campaign against our political aspirations.

The Ali brothers "promoted Pan-Islamism, and were opposed to the ideas of true nationalism." "A large section of the Hindus was being steadily alienated from the non-co-operation movement by the manifest religious intolerance and Pan-Islamic aims of its extreme Mussalman supporters. The re-iterated assertions of the Ali Brothers that they were 'Muslims first and everything else afterwards' excited genuine alarm among many of those who had been most actively in sympathy with their cause." The Moplah outbreak and the Khilafat Raj led to "massacres, forcible conversion, desecration of temples, foul outrages upon women, pillage, arson, and destruction—in

short, all the accompaniments of brutal and unrestrained parbarism," and "all over southern India a wave of horrified feeling spread among Hindus of every shade of opinion." "Neverthelass, Mr. Gandhi...was still the main asset of non-co-operation. He cast over it the halo of his own sanctity; his personality alone could lend a show of unanimity to the rapidly diverging aims of conflicting elements. Without his name as their talisman, the influence of local 'leaders' over the masses would be small indeed." Regarding the delay in Mr. Gandhi's arrest the author "This step had offers the following explanation long been contemplated, but had been postponed from time to time for various reasons. In the first place there was a natural reluctance to incarcerate a man who, however mistaken might be his activities, was by all widely respected and by millions revered as a saint. Moreover, he had consistently preached the gospel of non-violence, and done all that he could to restrain the more impatient of his followers from embarking upon forcible methods. It was further impossible to ignore the fact that until a substantial body of Indian opinion was prepared to support measures against Mr. Gandhi's person: and until the popular belief in his divine inspiration had been weakened by the efflux of time, there was reason to fear that his arrest would have been attended with bloody outbreaks in numerous places, by the intensification of racial bitterness, and by the creation of conditions in which the new constitution would have little or no chance of success."

The application of the Secitious Meetings Act for arresting a large number of volunteers was represented, even by moderate politicians, as an interference, for political purposes, with the rights of freedom of speech and freedom of association, and "among the first effects of the action taken by Government against the volunteers was the arrest of a considerable number of high-minded and much respected persons who were believed by many Indians to be animated by motives of disinterested patriotism." Moderate uneasiness thus "seems to have been due to sympathy for high-minded, if mistaken, people who were the earliest victims of the majesty of the law; and in part, to a general belief [ well grounded in fact, as the writer of this review knows from incidents which came within his personal cbservation ] that the powers now employed by the executive were being misused in an oppressive manner by subordinates." It is also unfortunately true that by and by 'recruits of the right type were no longer coming forward in adequate numbers" and that "is was generally found necessary to hire men for the occasion. It is also true that "Mr. Gandhi's one conspicuous success, the Tilak Swaraj fund, was largely dissipated in unproductive fashion upon volunteer organisations" and that "the firance of certain

non-cooperating bodies, and their administration of public monies, have long been a scandal and a mockery." "The enrolment of local hooligans and even public women in the ranks of national volunteers, besides leading to a marked deterioration in the general sense of public propriety, has inflicted infinite damage upon the general capacity of the community for self-restraint."

Among the results of the non-cooperation movement, it is quite true that "the boycott of law courts, accompanied by the erection of arbitration committees, has done nothing to relieve the congestion of civil litigation with which the Indian law courts are normally burdened." Lawyers may tell a different tale, but those who are in the know must have observed that if there was any slight falling off in the number of institations during the height of the non-cooperation movement, it has since been more than made up as statistics will amply demonstrate. The grievances of the legal practitioners are really due to the unlimited competition in the bar, which caily lessens the number of briefs which fall to the lot of the individual practitioner, and not

to the decrease of litigation.

The writer's views on the other main features of the non-co-operation programme deserve quotation. Regarding cottage industries, he says as follows: "There is much room in India for the introduction of cottage industries, which might 50 great advantage occupy the weeks when climatic considerations forbid the practice of agriculture. Further, it cannot be denied that the flimsier kinds of imported cloth, which have for so long been fashionable even among the poorest, are less serviceable than homespun." On the question of untouchability, the author's observations are instructive. "The campaign against 'untouchability,' where it did not fail completely, produced the utmost bitterness among the upper castes, jealous of their age-long prerogatives, and the lower, who began to proclaim their right to equal treatment in all social matters. In certain parts of the Bombay presidency, oddly enough, the lower castes started such an effective boycott of the upper, that the local organs of non-co-operation were driven, in defiance of consistency and with a complete oblivion of the ridiculous, to implore the assistance of government in suppressing a movement so subversive of decency and order." "But when we turn to consider the campaign as a whole, it would be idle to assert that it was infructuous. Whether the results obtained are desirable or undesirable, will be demonstrated beyond all possibility of doubt by the mere passage of time. But that these results are real is no longer open to question. Mr. Gandhi's intensive movement during the years 1921 and 1922 has diffused far and wide among classes previously oblivious to political considerations, a strong negative patriotism born of race-hatred of the foreigner. The prosperous classes both in the town countryside have  $_{
m in}$  $_{
m the}$ aroused to certain aspects—even though these be mischievous, exaggerated and false-of existing political situation. On the whole, this must be pronounced up to the present, the most formidable achievement of the non-co-operation movement. That it has certain potentialities for good will be maintained by many; that it will immensely increase the dangers and difficulties of the next few years can be denied by few." In other words, Mr. Gandhi has succeeded in arousing the Indian masses from their political apathy and torpor, and it will no longer be as easy to oppress and exploit them as before.

The Legislative Assembly is, as usual, patted on the back, and it is said that appeals to the sense of responsibility of the members almost always prove effective, that sense of responsibility consisting in the fact that "the members rose to the obligations entailed by their new powers" by imposing fresh taxation of a highly unpopular character. The readier the members will be to dance to the official tune, the greater will thus be the sense of responsibility displayed by them, and that sense will be displayed in perfection in the case of complete unanimity. It is nowhere said in this report that when the members differed from the official views in regard to any question, they were ever right; all the praise is reserved only for those occasions when they agreed with and merged themselves bureaucracy. "The conduct of members was marked by a commendable sobriety while the utmost freedom of speech was exercised as their unquestioned right, members soon came to favour terse, informed, pointed contributions to the solution of questions at issue, manifesting a steadily increasing impatience of the banal, the verbose, and the offender against the canons of good taste. When all allowances are made for inexperience, and for the imperfect appreciation of powers wielded for the first time, it is impossible to escape the conclusion that India's new Parliament passed through the ordeal of its first session with very remarkable success." "On the whole, it may be said that the record of the work of the Legislative Assembly and of the Council of State during the year 1921 has been of a high quality." As to Diarchy, the report says: "Broadly speaking, the new executive in the provinces have worked with a harmony and with a smoothness which has surprised the large body of opinion which regarded the experiment as inherently unsound." When the inner history of Diarchy comes to be written, it will be seen how far this harmony and smoothness is due to the self-effacement of the Ministers. Already some Ministers, bolder than the rest, have begun to speak out, and the glimpses into the secrets of

the cabinet which one gets from these guarded disclosures are anything but reassuring.

In the chapter on India's Economic Position, there is little that is new. Indeed India possesses too few industries, and industrial projects are far too rare to enable the writer to enlarge on the theme, or to report much substantial progress from year to year. The annual 'drain' to England, we notice, is given the plausible name of 'commitments'. Analysis of the passenger traffic shows that the number of persons travelling in the third class amounted to 490 millions, as against 1 million in the first class, 7 millions in the second class and 11 millions in the intermediate. Yet the treatment of third class passengers remains a bye-word of reproach, and if the Government did but know it, their sufferings form a fruitful source of the discontent of the

"By the end of the year 1920, the famine machinery of India was set in motion for the benefit of some 80,000 persons." "During the early months of the year 1921, these conditions unfortunately persisted with some aggravation." But instead of passing to enquire why famines had become a regular feature of the annual economic conditions of India, Mr. Rushbrook Williams finds food for congratulation in the comparative smallness of the numbers under relief, and infers that this must be due to the fact "that the agricultural masses have gradually improved their position and that economic pressure upon them is now growing less acute." The author's attitude is a conspicuous example of the facility with which the human mind can explain a given situa-tion in any way it likes. We know from our personal experience that when in a rural area economic distress was compelling cultivators to part with their tiny holdings and the registration of sale-deeds had become unusually numerous in consequence, local executive authority, unwilling to offend his master by telling the truth, put this forward as an indication of the flourishing condition of the peasantry, whose prosperity enabled them to deal so extensively in real estate speculations. Of exactly the same kind is the official report from Bijapur district quoted in this volume, which finds matter for satisfaction in the conduct of the villagers who "in each affected area sold their superfluous (!) cattle, but this in many cases must have given much needed relief to the overcrowded grazing areas." The author finds another indication of the growing prosperity of the masses in their tendency towards joint action. "Such action, it may be pointed out, does not in practice occur among persons who are in a weak and resourceless condition. It is generally characteristic rather of classes of the population who, having already made considerable economic advances, take advantage of the strength they have gained in order

to consolidate their position and to improve it by combination. In various parts of India during the year 1921, the movements for tenant's unions or Kisan Sabhas have become increasingly prominent." But may it not be a case of even the worm turning? Those imposts and illegal levies which in more prosperous days the cultivator would willingly pay on the occasion of the birth or marriage of his zemindar's heir, are now like the last straw on the camel's back, heavy-laden as he already is, owing to a number of other exactions, which may directly or indirectly be traced to the Sircar. Again and again does the report under review lay pointed emphasis on the growing power of the proletariat. The labourer, "though at present insufficiently organised, is gradually acquiring a power, unknown to the middle-class man, to bring his grievances urgently before the notice of the public by strikes which interfere with public utilities." "The net result of these activities has been a considerable increase in the class-consciousness of the rustic. A situation is thus growing up which needs extremely careful handling. For, as the outbreaks during the period under review have clearly shown, the Indian villager is very susceptible to misguidance and when under the influence of grievances, real or fancied, is prone to sudden outbreaks of unseasoning violence. The matter will probably right itself as education gradually spreads. But until the Indian rustic attains a greater sense of responsibility and a sounder knowledge of political affairs, the stimulus which has been afforded to his class-consciousness contains potentialities of serious disorder."

In the following long extract on the subject of sanitation, the popular section of the Government comes in for criticism of a kind which the Ministers will hardly relish. "What is required is the growth of a humanitarian and altruistic spirit, which alone can secure the enlistment of the enthusiasm rather than the passive acquiescence of the educated classes in the task of uplifting the sanitary condition of the masses... It is not merely the widespread poverty of the Indian masses which lends sanitation in India its peculiar difficulties. Far more serious is the tenacious adherence even of the educated classes to social customs and observance often diametrically opposed to the dictates of hygiene...Only with the amelioration of the social and economic status of the masses, in conjunction with an increase in the receptivity of the classes to new ideas, will the lamentable backwardness in hygiene be radically remedied... It is in the Indian home, and particularly among Indian women, that a better knowledge and a keener appreciation of sanitary principles are most urgently required. ... For work of this kind to be accomplished successfully, two things are essential. In the first place the administrative agency must enjoy the confidence of the people, and must work along lines in conformity with their mental processes. In the next place, it must operate in an atmosphere of genuine humanity and altruism, such as alone can supply the driving force necessary to overcome the deadweight of century-old inertia. There is unfortunately little reason to suppose that the transfer of sanitation to popular control will usher in the millennium at an early date. When all allowances are made for financial stringency, it cannot be said that the Reformed Provincial Governments have thrown themselves enthusiastically into the struggle with disease."

Regarding the depressed classes and social reform, the volume under review has the following, which deserves our earnest attention. "In the last quarter of a century the number of Panchama pupils in public institutions of Madras has risen from 30,000 to well over 150,000; an increase of 400 per cent. It is moreover encouraging to notice that whereas in 1892 there were only eleven primary schools for girls of the depressed classes in the Madras Presidency, there are now 100. The work of the various Christian Missionary Societies in giving education to the Panchamas is beyond praise. They have over 3,500 schools with nearly 100,000 pupils. The pioneer work of the missions has not been confined to the education of the depressed classes in their own schools. By resolutely insisting that numbers of the depressed classes should be admitted to higher educational institutions under mission control, they have gradually created a body of public opinion in favour of treating these classes as fellow human beings." The author truly says that "reform will come most speedily, not from the efforts of philanthropists, but from organised self-assertion on the part of the depressed classes themselves. But a great change seems coming over all the lower castes as well as the depressed classes. Their traditional meekness is disappearing; they are beginning to recognise and to avenge social tyranny. As we noticed in a previous chapter, there has been a tendency on their part to boycott the upper castes, and in particular, the Brahmins, in certain parts of the country. And among all the events, political and social, of the period under review, there is probably none of greater importance, actual and potential, than the capture of the Reformed Legislative Council of Madras by the Non-Brahmin party. For the first time in the history of India the lower castes of Madras have asserted themselves against the intellectual oligarchy of the upper, and have seized political power in their own hands. The significance of a revolution so momentous can scarcely be guessed; but its influence upon the progress of India towards democratic institutions must inevitably be profound." The upward path will be slow and

difficult, for the inertia of centuries has to be overcome. In many even of the reformed legislatures, a solid band of conservative opinion is always ready to oppose progressive measures with the cry of 'religion in danger'... Mr. Gandhi has caused consternation in the orthodox camp by his slashing denunciations of the inhuman treatment meted out to the depressed classes. If Fate should decree the diversion, into the channels of social reform, of even a proportion of the energy so lavishly expended upon other items of the non-co-operation movement, the advance of more liberal ideas cannot but be expedited, provided always that the forces of reaction are not stimulated to corresponding strength by the headlong tactics which have thwarted the progress of reform in such a sphere as temperance." The fate of the various Civil Marriages Bills in the Legislative Council would go to show that the reactionaries have won the day in spite of Mr. Gandhi's campaign against untouchability.

The report says quite truly: "Unfortunately, there is still to be found in many quarters, and those not such as can be called ultra-conservative, an opinion unfavourable both to the emancipation of women from the purdah and to their education." "The traditional conservatism of the Indian home closes and bars the innermost sanctuary of Indian life to those new ideas which must penetrate far and wide if the political and social aspirations of the country are to be attained." As to High Schools for Girls, we read to our shame, "In Bengal, however, the Attempts to divert situation is less hopeful. girls from the Matriculation course and to adjust their curricula to special needs have met with no response, and there is little interest displayed by the general public regarding the whole subject."

The call for national service and self-sacrifice and consciousness of the fact that education of the type imported in the official universities would at best lead to an office stool, lay at the back of the demand for national education, says Mr. R. Williams. "Unfortunately, for all their name of 'national' they have not succeeded in calling into being a more truly indigenous type of education." "If these institutions can purge themselves of racial and political hatred,' other words if they will only teach politics of the approved brand, and admit that there is nothing wrong with the Government, "their financial independence of Government may be of immense help to the community, in so far as it enables them to experiment with complete freedom, and enables Government to spend more money in places and on institutions where it is really needed."

"There is now a wide and real demand for practical and vocational education, springing largely from the knowledge that in present day

conditions the prospects of employment awaiting the average product of the literary type of education are somewhat drab. There is also a belief that practically or vocationally trained men will more easily fit into the economic structure and thus be more valuable members of society. Unfortunately, as has been pointed out by edicational investigators of late years, the present vociferous demand for technical instruction in India is in reality a demand for employment; what is wanted is rather industries than academies; and the problem is one less for the pedagogue than for the politician. But this fact is not generally appreciated." ".....if popular demand were complied with, Indian industries would prove insufficiently developed to provide employment for more than a fraction of the pupils who would be turned out trained in particular vocations." "A large expansion of Indian industries is necessary before sufficient scope exists for such an increase in industrial training as public opinion at present demands." University education is no longer a passport to employment; industrial training offers no better prospects as our industries are insufficiently developed; what then are our young men to do? In no country in the world, we suppose, do people go in for technical training merely for the love of the thing, but for employment in industrial concerns. Incustries are undeveloped for want of enterprise, but mainly because the country is so poor, and is not sufficiently backed by the State which supports rich and highly organised foreign enterprises, and thus the problem is really one for the politician. In short, our poverty and foreign competition are responsible for the low state of our industrial development, and this in turn prevents the expansion of technical education. We move in a vicious circle, the remedy for which lies largely in the hands of the State. So long as our boys find their path to a career either in the professions or in industrial and commercial concerns blocked by foreigners of orinary merit, so long will the hitter discontent continue, and no amount of lip-sympathy will be of any avail.

Bombay continues to maintain its lead over the other provinces of India in the field of secondary as well as higher agricultural education. But "generally speaking, throughout India, the demand for school and college instruction in agriculture is surprisingly small," and no wonder, for with the small holdings of our cultivators and their great poverty, the use of the scientific implements for intensive cultivation is well night impossible, and their illiteracy stands in the way of utilising the bulletins and other information issued by the Department of Agriculture.

On the police the report expatiates as in former years calling attention to their meritorious work; on municipalities, jails, and

district boards, nothing is said that has not been already said in the previous reports. Though thefts and dacoities are the order of the day, and even the widow's mite is not safe in the villages, the writer dwells on the importance of 'law and order,' which are "the primary functions of administration apart from which stability and progress alike ci-solve into a welter of anarchy." If after a century and a half of British rule, the authorities are still busy in performing 'the primary functions of administration,' and performing them ill, when, one wonders, are the secondary functions going to be attended to? Civilized adm nistration is not merely marking time, and to make the maintenance of law and order the primary function of administration amounts to nothing more. It is for the sake of progress that law and order are not the end but only the means to an end, that end being the all-round progress of the community in health, wealth, prosperity and in all that we understand by the term civilization. long as the maintenance of order, through the army and the police, absorbs so much of the energy and the revenues of the Government, real cevelopment of any kind, such as other civilized administrations boast of, is hardly to be looked for in India.

The report admits that it India there is poverty of a kind which finds no parallel in Europe, that it hangs like a miasma wer a large part of the country, and that the majority of the people are poor and helpless beyond western conception. That being so, is it not strange that the author should say in the next breath, "It is little indeed that any administration can do to mitigate gigantic problem of Indian poverty": protest with all the emphasis we can command, against such a cruel, heartless and conception of the duties narrow Government. If it be a true reflex of the official policy, that policy deserves unqualified condemnation. If the people are so hopelessly poor -and there is unfortunately no 'if' in the matter-is it not the first and foremost duty of a civilized administration to grapple with the problem? If not, what is the Government there for? Simply to maintain law and order issue circulars and resolutions, and incidentally, provide fat emoluments for its European servants in civil and military employ! We close our review with an extract from the speech delivered by Mahatma Gandhi at his historic trial. words which he uttered on that solemn occasion come to our mind as a serious warning to all bureaucracies which make light of the poverty of the masses: •

"I came reluctantly to the conclusion that the British connexion has made India more helpless than she ever was before, politically and economically........She has become so poor that she has little power of resisting famines. Before the British advent, India spun and wove in her millions of cottages just the supplement that she needed for adding to her meagre agricultural resources. That cottage industry, so vital to India's existence, has been ruined by incredibly heartless and inhuman processes, as described by English witnesses. Little do town-dwellers know how the semi-starved masses of Indians are slowly sinking to lifelessness. Little do they know that their miserable comfort represents the brokerage they get for the

work they do for the foreign exploiter, that the profits and the brokerage are sucked from the masses. Little do they realise that the Government established by law in British India is carried on for this exaploitation of the masses. No sophistry, no jugglery in figures, can explain away the evidence which the skeletons in many villages present to the naked eye. I have no doubt whatsoever that both England and the town-dwellers in India will have to answer, it there is a God above, for their crime agains humanity which is perhaps unequalled in history.

POLITICUS.

# CORRESPONDENCE

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The Editor, The Modern Review.

As far as I know, in all the long and tedious agitation about the North Bengal floods and their cause, viz., the Railway embankments, it is a real pity (and it is shameful) that not one writer or thinker should have come forward to suggest a suitable reply to those callous delinquents responsible contumacious for the long-drawn agony, viz. the Railway authorities concerned. I do propose in the name of human dignity, self-respect and value of human life the following course to be adopted by the people of North Bengal, of the flood-affected area,—a course which, I urge, they cannot but adopt if the North Bengal people are not mere automata moved by the cry of "Law and Order" and sustained by charity coming to them from all the four quarters.

I urge that a large representative body of these people and their sympathisers should forward an ultimatum to the proper Railway authority (or authorities) concerned saying that if within a certain time ( to be fixed ) those authorities shall not have done all that is needful to prevent the damage by floods which is admittedly the natural and inevitable result of the existence of the dams and embankments built for the Railway system by the authorities without proper provision being made, even after repeated warnings from the public in the past, of culverts and such-like openings for the free

passage of accumulated water, this is to give notice that the undersigned (body of people), regardless o consequences to themselves or any vested interest tha may be affected thereby, will do all in their power to ensure, and will take every step that may ensure, for the inhabitants of the area which they represent safety for their lives and properties in future from similar calamities from floods, and the epidemics and malaria and plague that follow in the wake of th floods. If this ultimatum is not heeded, the duty of the people is clear. They should take to Direct Action. Spades, pickaxes, shovels and crow-bars should get to work and cut good, big holes at suitable places in the Railway lines and leave it at that. If neccessary, while the worl is proceeding, at a good distance from where : hole is being made, a danger-signal should b hoisted for any passing train that may be coming up unaware of the danger ahead. ( The work o building up regular culverts, etc., in the hole made in the line, may be left to the Railwa authorities, if they need them; if the line i otherwise filled up by them without openings, i should again be punctured. But a bill of expen ses for digging holes must at the same time b thrust on the authorities and payment demander out of hand.) So must self-respecting men an women of North Bengal set to work and, if need be, sacrifice themselves as becomes men and women, and not beggars.

Karwar, 4th Jan, '23,

Yours sincerely, S. D. NADKARNI.

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# GLEANINGS

# Prosaic Concrete Gives Touch of Fairyland.

The remarkable effects that can be produced by the skillful use of concrete are strikingly shown at a country residence, near North Glendale, Calif. The white walls and slender towers



Concrete Fairyland

stand out in sharp contrast to the dark green of the tropical foliage. From far down the valley can be seen this enchanted palace of Miradero, silhouetted in white against the green hills beyond.

# "Forty-niners" and Whiskers in Sacramento.

One and a half tons of the choicest whiskers, as estimated by a journalist with a genius for figures, were raised by Sacramento citizens as a part of the "Forty-Niner" celebration that took place in those parts in the latter part of May. The "Whiskerino Club," the formation of which was helped by a city ordinance "compelling all male citizens over the age of consent to grow whiskers and thus make the town look like it used to," numbered "6,000 bona fide members, with 2,000 extra and unofficial beards." There was a whisker parade on one of the days of the

celebration. Whiskers were everywhere, says the Sacramento Bee, specifying:

Some were long and some were short. Some were scrubby and some were not.

The growers were divided into sections, according to the style of hirsutes that they had nursed and defended.

There were the "Abraham Lincolns," the "Chop Sueys," the "Airedales," "Holsteins," and "common curs."

After many weeks of bravery and stubborn resistance against family demands, the Whiskerinoes had come into their own. The Capital City and her guests from all parts of the nation turned out to look them over.



The King and the Crown Prince of the Whiskerinees

This valiant band heralded to the world that here in the Capital City, the "world's most luxuriant and varied types of whiskers are to be grown."

THE "KING" AND THE "CROWN PRINCE."

The Sacramento "Whiskerino Club" effered prizes for the longest whiskers in the country. Hans Langseth, from North Dakota, won the first prize with a length of seventeen feet. Zach Wilcox, of Carson City, Nevada, was runner-up, with twelve feet. The winner is the taller of the two elderly men in the center of the picture,

flanked by Sacramento citizens in Forty-Niner

garb.

With appropriate ceremonies held in the Mining Town and before a crowd of several hundred of his loyal subjects, Hans Langseth of Burney, South Dakota, was crowned King of the Whiskerinoes of the World by Judge Thomas F. Graham of San Francisco. Zach Wilcox, Crown Price of the Whiskerinoes, was presented with a medal by Chief Whiskerino Clyde Servey.

F. A. Trowbridge was awarded a life insurance policy for \$2,500 for the best Abraham Lincoln style of beard. Trowbridge, drest in frock coat and tall hat, bears a striking resemblance to the

martyred President.

Alarmed at the spread of the whisker idea, records the correspondent of the San Francisco Bulletin, "and trembling in fear that it might

spread East of the Mississippi"-

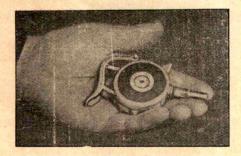
A safety razor company sent a razor to every member of the whisker club. A large number of them were put into use on the morning of the day after the celebration closed, but many amounced they would save them for their sons. Some became so attached to their beards that they intend to wear them permanently.

What to do with the whiskers after the celebration was over was a lively topic of conversation in the closing days. It was suggested that the heavier type be used to repair the town's street sweeper and that lighter ones be manu-

factured into paint brushes.

## Tiny Gun Easily Concealed in Palm of Hand.

One of the many strange exhibits at the recent police convention in New York City, and one which attracted considerable attention, was



Tiny Gun Easily Concealed in Palm of Hand

a tiny gun of peculiar make. It was so small that it could be easily concealed in the palm of the hand. With this miniature but deadly weapon, 12 shots may be fired with great rapidity, and it

is thought that there are few guns of this kind in existence.

## Monster Demolition Bomb Weighing 4,000 pounds.

At the ordnance-proving grounds, Aberdeen, Md., is a demolition bomb made by the U.S. Ordnance Department that is the most powerful and destructive in the world. It weighs 4,000 pounds, and would sink almost any battleship if



Monster Bomb

used as similar, but much less powerful, bombs were used last year to sink battleships off the Virginia capes. At the Aberdeen proving grounds gun tests are made annually before an assembly of the foremost American engineers.

# Tallest Concrete Tower for Japanese Radio.

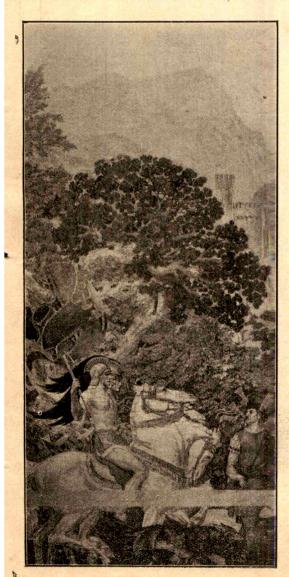
The tallest reinforced concrete tower in the world has recently been completed in Tokyo, Japan, to support the aerial of a wireless station. It is 672 feet in height.

The lofty structure is built in the form of a chimney, having an inside diameter at the base, of 55 feet, and tapering to 3 feet 6 inches at the top. The wall thickness graduates from 33

inches at the bottom, to 6 inches at the apex. A spiral steel stairway winds up through the interior, landings being located approximately every 150 feet, these connecting to exterior balconies, from which sight-seers can view the surrounding country. Engineers are said to be preparing plans for two similar towers, of 1,200 feet in height.

## The Super-Moving-Picture Theater.

Alighted motion-picture theater would seem to be a contradiction in terms. But the opening of the Eastman Theater in Rochester, scheduled



Dramatic Music Symbolized.



Martial Music Symbolized.

for the early fall, will "mark the beginning of the end of film presentations in darkened theaters."

Revolutionary as this feature is expected to be, the new house, in which it is to be installed, is so full of novel features that the story of the Eastman Theater reads like romance. For the first time a moving-picture house will become incorporated with the regular work of a university, and while its main object will be for amusement and not for educational purposes, it will bear a relation to the music school of Rochestar University that will entirely take it out of the commercial circle of the motion-picture field. "Here," says a writer in the New York Herald, "at last is a concrete realization of the pet dream of the movie interests, discust for nearly a decade, since first an orchestra with soloists was introduced in an up-town theater incidental to picture presentation—the marriage of the art forms: music and the silent drama.'

#### Four Miles a Minute.

Probably the most outstanding accomplishment at the recent aviation meet at Mt. Clemens, Mich., was the flight of Lieutenant Maughan, a U. S. Army pilot, who broke all world's records by flying at the rate of four miles a minute.

Could this terrific speed be maintained, it would reduce the time between Chicago and New York to 2 hours 40 minutes. At present such speed cannot be maintained to exceed a very few minutes, which would probably be the life of any engine we have now.

While the human mind seems obsessed with anything which makes for speed, the practical utility of an excessive rate of travel quickly

reaches its limitation. Excessive speed is too expensive to become common; for instance, there are only a few really fast trains in the world—two in—which undertake any considerable distance on regular daily schedule; and even these owe much of their so-called speed to an elimination of the stops made by other trains on the same roads. How many really fast ocean liners? The records made in auto races are impractical in daily service. Without in any way detracting from the glory of accomplishment in breaking world's records—and America holds its full share—the public is more interested in a much less speed which can be depended on under all conditions.

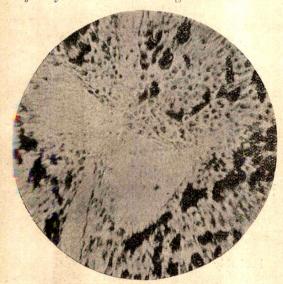
## What Harm Smoke Does.

WHAT SMOKE DOES TO YOU

Diminishes your vitality and that of your children.

Costs you about \$100 a year, in cleaning and laundry bills.

Shuts out sunshine by causing fogs, and subjects you to throat and lung troubles.



EFFECT OF SMOKE ON A HUMAN LUNG.

Dark spots in this photographic enlargement of a thin section of a human lung are carbon deposits from breathing smoke-filled air.

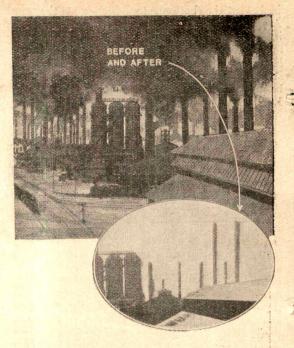
Damages you to an amount equal to the taxes you pay on personal and real property.

Increases the chance of accidents by creating

foors

WHAT SMOKE COSTS IN DOLLARS

Costs every man, woman, and child in the United States \$17 a year.



A Smoky Factory and a Smokeless Factory.

This is an actual photograph of a smoky Pittsburgh plant which became smokeless by using proper methods of combustion.

Costs greater American cities \$500,000,000 a year.

Costs Chicago, alone, \$50,000,000 a year.

Its gases reduce the life of metal structure work, in a smoky as compared with smokeless city, as follows: copper, from limitless life to between 10 and 20 years; galvanized sheet iron, from 14 to 6 years; tin sheet iron, from 28 to 15 years.

## Realistic Sky for the Stage.

In order to give a much better representation of the sky in theatrical stage settings than is possible with customary scenery, a Spanish painter conceived the idea of using as a background for the stage a structure in the form of half a cupola with its concave side turned toward the spectators. This vaulted surface is illuminated by light reflected from the upper axial point of the semicupola, and therefore uniformly distributed over the entire surface, giving a natural representation of the vaulted sky.

sky.

The most recent example of an installation of this kind is at La Scala theater, in Milan, Italy, the second largest theater in Europe

attracts by the brightness of glance, which becomes still more keen during the course of conversat on. The grave ring of his voice has sweet inflex on,

his smile is welcoming and courteous.

The home of Sir J. C. Bose is the scientific Institute which he solemnly dedicated to Science in 1917 after having built it at his own expense. - He lives there surrounded not only by students, but also disciples according to the old sense of the term. He looks after the welfare, material as well as intellectual, of about a dozen young men who have grouped themselves about him.

The Institute comprises a series of fine laboratories, a great auditorium, and a workshop wl ere very skilful workmen construct his most delicate apparatus. In the centre is a vast garden beautifully laid out, which serves as experimental ground. On the opposite side of the beautiful green sward is seen a pavilion which reflects itself in a sheet of water from which emerges lotuses and water lilies, the nocturnal changes of wlich have served Bose as a subject of investigation on the sleep of plants. This kiosk is the place for meditation, the place where the disciples rest, where the master in his walks stops for a wile to watch the manifestations of life around him. The calm which reigns in the Bose Institute makes a striking contrast with the animation of the street crowded with people.

When Bose was first appointed by the British Government as a Professor of Physical Science it was not without certain misgivings that the Anglo-Indians saw an Indian scholar giving himself up to pure science; and their scepticism was excusable. Intellectuals in India had always been inclined towards literature and metaphysics. But the ancestral inclination did not prevent young Bose from throwing himself against the problems which rose at the epoch of Hertz and Maxwell and to attack those questions which were belind

wireless telegraphy.

With an impassioned ardour for these labours he was bent on improving the detectors of electric waves. He increased its sensitiveness, diminished its volume, and made it automatic. He studied with great success the optical properties of the Hertzian waves. It is he who discovered the special sensitiveness of the crystal galena which were afterwards utilized for very sensitive receivers

for wireless telegraphy.

Certain problems of Physics were treated by Prof. Bose with great originality. His researches on the sensitiveness of various metals under electrical excitation enabled him to establish the correlation between their electrical reaction and their atomic weights. It was on this occasion that he began to elaborate his ideas on molecular fatigue, and to give a satisfactory explanation of the mysterious phenomenon of the photographic image. He supposed that the effect of light on the emulsion causes a distortion of the molecules or the atoms of the sensitive substance. This changed state is simply fixed by the developers, and the proof of it is, that if for some reason or other the development of the plate is delayed for a long time, the molecules recover their original condition from the state of strain. The latent image disappears and the plate

can be used once more as a fresh plate.

Bose was unconsciously led from the researches of pure physics into the realm of physiology. He was one of the first, however, to proclaim that between the two sciences there was no boundary line. At the International Congress of Science at Paris in 1900 he announced his discovery of the universality of the molecular response under stimulus, both in inorganic and on living matter. The fuller results of these investigations were published in 1920 in his work on "Response in the Living and Non-Living" in which he compares the responses of all matter, -of metals, of vegetable and of animal tissues. Here one obtains a clear conception of Bose on response in general; he refuses to consider inorganic matter as inert, whether it is a bit of tin, or a fragment of a noble metal, platinum. In fact, all metals can, like a living tissue, be thrown into a state of molecular excitation exhibited by a tetanic curve; prolonged excitation induced fatigue. He describes other phenomena still more surprising: certain substances were found to act as stimulants, rendering the metals more excitable. There are again other agents which poison and kill the muscle and vegetable tissue; Bose showed that poisonous drugs also abolished the response of metals. This poisoning of metals is certainly one of the things in the works of Bose which made the most profound impression. In every case the extraordinary similarity of the response shown by living substances and those which we consider as inert offer proof of the great generalization of Bose, that there is no line of demarcation between the realms of physics and physiology. During his researches on Hertzian waves he discovered that the plants were also sensitive to the electromagnetic oscillations which are beyond the power of our perception. In the course of these investigations he discovered many phenomena unknown to the Botanists. He showed that not only the sensitive Mimosa responded to shock, but all plants moved in response to stimulus, which he demonstrated by means of the extremely delicate apparatus which he had Again, Bose has shown that plants have their organs constantly animated with rhythpulsatory movements like those of the Desmodium gyrans; by recording these he showed their similarity to the cardiac pulsations in the

In animals, stimulus applied at any point is conducted to a distance and provokes a movement there. This conducting tissue is known as the nerve. Up to the present time, it was universally held that there were no nervous tissue in plants. But Bose was able to demonstrate their presence and study their properties, which are in every way similar to those of nervous tissue in the animal. He has shown how the stimulus of sunlight is caught by the leaves and transmitted and distributed in the interior of the plant, thus supplying sufficient energy for maintenance of life activity

of the different organs.

All these studies and numerous experiments were published in his various works:—Plant Response, Comparative Electro-Physiology, Researches on Irritability of Plants, Life Movements in Flants, as well as in the Philosophical Transactions of the Royal Society. At the beginning, these sensational discoveries found, however, more detractors than admirers. No doubt, each time an original thinker arises, he finds an overwhelming number of men ready to throw stones at him; some because his opinion clashes with their own, and others simply through jealousy. Thus the discovery of argon by Lord Rayleigh was received with scepticism, the work of Pasteur was attacked violently by Pouchet and antiseptics were ridiculed by the surgeon Despres, who, in order to show his contempt of microbes, passed his knife in the grooves of the floor before using it. Bose upheld by the physicists was attacked violently by the physiclogists. Their opposition has, it is true, much subdued since 1920 and in England many have become his warm partisans. His instruments, whose extraordinary sensibility was once regarded with incredulity, are now in daily use in the furtherance of investigations.

He shows great courtesy to many foreign scholars who visit his Institute and is willing when circumstances permit to receive them as his disciples and train them in the new methods of investigation. But the times are troublous and in India there is resurgence of political excitement everywhere. But this great Hindu savant can withdraw within himself amidst external disturbances in his unswerving pursuit of truth, which, according to the ideality of his race, is Divine.

UNIVERSITY REFORM

T last the Legislative Council Bengal has been wakened to the urgent necessity of reforming the Calcutta University. In view of that University's financial mismanagement, as revealed in the authoritative report of the Accountant-General, and its unfortunate poliev of manipulating examination results for "special reasons", which is the talk of the educational world in Calcutta and outside, no popular representative with any sense of duty can any longer neglect the question of reforming it. The most satisfactory feature of the situation is the practical lines followed in the legislation proposed. The Bengal Council has not waited to mature a scheme for giving effect to the elaborate proposals of the Sadler Commission, for, to do so it would have had to wait till doomsday. Commission's report gives us the counsel of perfection. But "it" must now be clear to all that it is beyond the range of possibility to give effect to its recommendations in their entirety. And the afterwar economic exhaustion of the world and the completely changed outlook of presentday society and State, force on us a reconsideration of the Sadler plan from this new angle of vision and with close reference to the nation's vital needs in other departments as they are to-day.

At the same time the necessity of reforming the existing constitution and management of the Calcutta University is undeniable and clamant. The Bengal Legislature has, therefore, wisely avoided the herculean Intermediate task of transferring all teaching and examination to the schools and turning our numerous colleges into miniature universities, as recommended by Sadler. The cost of this work of dismantling and reconstructing our existing institutions and machinery cannot possibly be faced by Bengal to-day, nor probably in half a century to come. Indeed, most sensible educationists are even convinced that this change is not really necessary; for, if the Calcutta Matriculation examination is rescued from the ridiculous farce and sham into which it has sunk of late and is again made a real test of "a sound general education, giving the power of accurate expression and orderly thought" (Haldane), then the I. A. standard will be automatically raised, the B. A. students will no longer feel it beyond their power to do high-class University work in two years, and the M. A. will be a real post-graduate course, and not, as it now is, merely an enlarged B. A., and not a high-type B. A. at that.

#### II

The proposed legislation has, therefore, most sensibly directed itself against the two most crying evils of the present university,-namely, its casual, reckless and chaotic finance and its narrow irresponsible and pithless general Court (here called the Senate). In finance, the suggested in this Review for continuous and prompt audit, preparation and sanction of the annual Budget in advance, the strict keeping within sanctioned expenditure and the commonsense policy of cutting the coat according to the cloth, are what anaturally strike all sound thinkers on the subject and they have been rightly incorporated in the bill.

As regards the legislative body of the University, the problem of reform will be easier if we bear in mind the following wise words of the Haldane Commission on the London University, whose Report is now considered a classic on the subject of a "University in a large city with colleges affiliated to it," and in the educational circles of England commands an authority many times higher than that of the Sadler Report:

"We agree that the modern city university cannot flourish [as it is dependent upon public funds for its maintenance], if the population it mainly serves is indifferent to its welfare. London will not regard the University of London as an integral part of the City until the University is willing to entrust its supreme guidance to a body composed mainly of citizens'—i. e., to a widely representative Court. (P. 48.)

"We agree in thinking that above the

'Syndicate' \* [ called the Senate in London ] there should be a widely representative and supreme governing body to be called the Court. The Court (called the Senate at Calcutta), numbering in all about 200 members, will be the supreme governing body.....The legislative power of the Court will be its supreme function.....The control of the Court over the internal management of the University will be exercised entirely by means of Statutes and Resolutions, and will take effect only by altering or by setting in motion the existing machinery for the government of the University." (P. 191) "...One of the principal advantages of a large body of this kind is that it should bring an intelligent lay judgment to bear upon the solution of problems which divide expert opinion [ i. e., mere educationists ]. (P. 157).....We do not think that the teachers of the University need more representation on the Court than is sufficient to enable each of the University Faculties to have a spokesman. The Court should have a reasonable power of co-opting additional members, who by reason of their exceptional position in the political or commercial world and interest in education may be able to render the University great service." (P. 158)

Therefore, a widely representative and independent governing body for the University should be created first of all.

#### III

The provision of these two things is the indispensable preliminary of University reform at Calcutta; but they are not enough. They will only make honest and truly academic administration at Calcutta no longer impossible; but much else will have to be done, many years of patient persistent effort will have to be made by unselfish, far-sighted and devoted servants of our alma mater before it can regain public confidence and its own health and strength.

The present autocracy in the Senate House, after making the Calcutta University a bankrupt in finance and a bankrupt in credit, may threaten to throw up office now and predict the ruin of the University. But ruin

\* The central executive organ of the University, a small body of 16 members including the President is called Senate in London and Syndicate in Calcutta.

will only come if the present discredited regime is allowed to continue much longer. Its legacy will require many years to work off. Cleansing an Augean stable is not an easy affair. Its successor's task, however, will be hard but not impossible. The lines of reform at this second stage are quite clear:

We have, first of all, to restore the confidence of our students in the absolute fairness of the examinations of Calcutta. Years of honest impersonal administration by a strong single-minded body of reformers alone can root out of their minds the present galling sense of injustice and disbelief in virtue in high quarters. We shall have to convince them that in the University examinations at least success and honours are "open to talent" alone, irrespective of the particular family of the candidate, a particular college or a particular 'branch' which might be bound up with an examiner of influence in the inner of University administration. Our rising generation will have to be reassured that there will be no divulgence of the coming questions to the pupils of a certain lecturer under the euphemistic name of "important subjects for home study selected by so-andso",-which usually consist of the questions actually set by him or his friend, but camouflaged by the addition of the same number of questions not actually set. No private coach should have a hand in examining the papers, nor a seat on the boards for setting questions and declaring the results, in any branch of the examination in which his pupil is a candidate. The boosting up of particular candidates should be made impossible by statute.

#### IV

The second point is to restore the confidence of the public as to the real value of the Calcutta University examinations as a test of intellectual proficiency. I here refer not to its much-trumpeted "research work",—which should be published and then safely left to the impartial and pitiless judgment of time. True scholarship is not yet extinct in Europe, and even its temporary eclipse during the war may be expected to pass away. That judgment cannot be influenced in the least by the hired drummers of the local press or sneaking private appeals of cringing authors; it will be based on the quality and

not on the number of the "papers contributed", and, if slow, will be final.\*

I refer to the ordinary degree test,—the B. A., the Honours and the M. A. (which last, in Calcuta, is in no sense post-graduate but only a higher degree course). The outer world will no longer see the incredible phenomenon that in the very year of the Noncooperation agitation, when more than half of our student population wasted their time by striking from school and joining in public meetings, propaganda work and picketing, and all suffered from the consequent closing of schools in term time and the unquiet atmosphere of the cities and messes which made study impossible—in such a year of scanty teaching and scantier preparation, the unprecedented proportion of eighty-two per cent. of the candidates was declared to have passed the Matriculation Examination of Calcutta. What is the value of such a declaration? What do certificates of pass given to such candidates really certify?

The revenue of the dear dear postgraduate department,—being one-third of all the examination-fees paid at any stage—was assured for four years to come. Non-cooperation had reduced the expected increase in the number of candidates. If, therefore, only 68 per cent of them had been passed as before (or 50 per cent only, which would have been reasonably expected from a real test in view of their exceptionally bad preparation this year),—then there would have been a disastrous shrinkage in the "feeincome" from the I.A. of 1923, the B.A. of 1925, and the M. A. of 1927, as well as in the post-graduate tuition-fee fund during the years 1925-1927. This terrible calamity was averted and the Calcutta University was "saved" by the declaration of 82 per cent of passes. The mercury-column of passes has risen automatically with the fall in the expected increase in the number of candidates, in the wonderful barometer of academic merit maintained in College Square at such cost. This is "Advancement of Learning"!

V

Thirdly, University reformers should lose

\* Shoddy work or sham in "research" can be easily detected if the theses are submitted to examiners of admitted position and special knowledge, with power to call up the writers for a riva voce.

no time in tackling the problem of emancipating college teachers from the heart-breaking work of "lecturing" to classes who carnot follow lectures in English or trying to give the college type of teaching to youths many of whom are mentally still at the school-boy stage,-unable to read for themselves, unable to make abstracts of their own, unable to express their thoughts coherently in English (and often in their mother-tongue even), unable to think independently (and often to think at all ), youths who have only learnt to memorise and reproduce 'notes', 'criticisms' 'comments' and essays, (sometimes even 'changes of voice') from cribs. We college lecturers in India have to adopt our methods to the materials we get, we are doing school work while professing to teach degree classes.\*

This requisite improvement in school teaching will be easily effected when the University lets it be clearly known that its Marticulation will be a real test of general education and of a serviceable knowledge of modern English in those who aspire to enter its portals, and if the University asserts this aim consistently year after year, without being tempted to play fast and loose for temporary material or personal considerations. It is a cruel kindness to admit immature boys to colleges by holding a sham Matric. Better avoid altogether this enormous waste of young lives and guardians' money.

Fourthly, would it be too much for employers to expect that when they engage a

\* I am myself a lecturer in history, and would naturally prefer to give my pupils the philosophy of history, glimpses of the original sources, a sense of historical perspective, and a comparative survey. But much of my time is taken up in correcting the grammar of the pupils in my history class, in teaching them to arrange their thoughts methodically and to discriminate between what is relevant and what is not, and in training them in the art of summarising correctly and usefully by giving examples of my own composition in respect of certain "periods" of their course and then urging them (I am not sure, always with success) to follow the same method themselves at home in respect of the other 'periods'. All these simple things they should have learnt at school, if their school education had been genuine and not of a viciously lowered standard—the natural result of a ccmmercialised and cheap Matriculation, which is no test for admission to college.

young graduate of Calcutta they might take it for granted that he comes with a formed character, sound habits, a disciplined (not necessarily acute) intellect and some "power of accurate expression and orderly thought" (Haldane Report)? This is the crucial estable which our graduates will be judged and our "Councils of higher studies" must stand or fall as their human output can or cannot pass this test. The tree is judged by its fruit and not by the paperlabels (with Latin names abbreviated) stuck on it.

Such are the problems before a reformed Calcutta University, and in all minds not lost to a sense of proportion they take precedence even of "the advancement of learning" wrongly interpreted as research only. They who have not yet learnt to stand on their own feet, will only court ridicule and failure if they try to advance.

#### VT

The way to success is not at all difficult to discover nor hard to follow, if only he leaders of the reformed University have the right spirit and a workable administrative machinery and an honest personnel at their command. Some of the necessary changes are given below as examples of detail for the benefit of the lay public.

(i) Ensure the anonymity of the cen lidates by withholding their names and colleges from the examiners. Subsequent reshuffling of examiners (except when a specialist unexpectedly resigns or goes away) is a slur upon the examiner so shuffled off or away, and would not be dreamt of in any respectable University.

(ii) Ensure the secrecy of the questions set, by having a small and select board of moderators—three men,—who alone will have access to the papers (besides the cheef executive officer responsible for their printing, safe storage and distribution to centres). This board may consult a specialist for a special paper if necessary, but let not all and sundry, even of the board of higher studies, have access to the papers.

(iii) Nor even let them set the papers. At present every member of a huge army of lecturers in a subject is allowed to set, usually half a paper (except in the case of certain favourites who enjoy a plurality of examinerships). The paper-setters should be a small body of men who, by reason of their age, standing and experience of life, may be

absclutely relied upon. At the first stage while the cleansing process is still incomplete and the Calcutta University has not shed the redolence it has acquired recently, it would be the part of wisdom to select the largest proportion of examiners (except in technical or special papers) from outside. One of the oldest Universities of India has made it a rule to take all its paper-setters from outside the teaching staff of any college under it. It has at least avoided the chance of leakage and the charge of partiality.

(iv) The moderation of results, an euphemism for boosting up favourite individuals and the artificial swelling of first classes, has become a scandal at Calcutta in recent times. It is possible only because the work of moderation is done by a miscellaneous crowd of all the examiners,—some 30 or 40 people sitting round a table. Where each man's share is small, the shame is not felt at all; nobody round the table is oppressed by a sense of his responsibility in the travesty of examination that is going on there. The hoary-headed keeper of the nonconformist conscience smiles his eternally bland smile; the shy brand-new M.A., immediately afterwards transferred to a post in the post-graduate department and automatically made an 'internal examiner', gives his assent in silence. Even the best of them think, "what can I alone do against so many and against such an authority as the proposer of the boosting-up? Let them do what they like." A perfect democracy is the most shameless thing in the world, as Burke has said; the unmanageably big and irresponsible board is an approximation to a demos. Let the board of examiners be a small, select and responsible body, and let it decide on the arriere rensee of any examiner who long after submitling the result of his examination may learn that his favourite student has missed the first place by six marks and then comes to the meeting of the board of examiners and says with unabashed front: "So-and-so's paper is so exceptionally good that I want to give him eight marks more now !"-that is just enough to boost him up to the first place, over the head of the man who had honestly gained the highest mark. This was actually done in

Another check on this abuse is possible. Let it be obligatory to record the reasons for any subsequent modification of the marks submitted by the original examiners or re-

shuffling of examiners, with the names of thos who proposed and opposed such a motion, an let this record be placed before the governing body of the University. Comus may thin

It is only daylight that makes sin, but all right-thinking men know that sin breeds in dark places. In one year the head examiner in I. A. English was suddenly chan ged in the midst of his work. This step was practically a vote of censure on him. Yet no! he was retained as an examiner ever afterwards. If the reshuffling of examiners on alteration of the marks submitted by the original examiners has been rendered necessary by some examiners' gross failure in their duty, the fact should be formally recorded and the record made available for guidance

in selecting examiners in future. (V) Lastly, if the University is to be a corporate body, an organism, "never altogether old, never absolutely young, but perpetually growing and renewing itself,"—then provision should be made that it may survive any individual chief however great, however invested with a pretended omniscience like Father Holt's (which can only impress greenhorns like boy Esmond). The University should have developed self-acting organs,-"faculties". Its head should not usurp the functions of the limbs (Burke). Hence, it is necessary to have a statutory limitation of any individual's membership to three boards only.

When Sir Ashutosh is "elected" chairman of some 20 or 25 boards of studies in different subjects, what is its immediate result, and what will be the remote result when in the inevitable course of time he will cease to be available to guide these boards? When our sylvans of Goldighi miss their Una—the unique, the indispensable One—whom will they worship? Let Edmund Spenser answer.

#### VII

A-pessimist has told me, "Every• people get the University they deserve. The present condition of the Calcutta University is the natural consequence of the character of our people." But I do not share his despair. The cause of University reform at Calcutta is not hopeless, if the country's representatives are true to their duty. The machinery for reform having been once legalised, self-respecting men will be found to shoulder the burden of the University's honorary service. As

for the servile gang, they will immediately transfer their homage to their new masters and slave for them. The exact contrast between their private speeches and their signed

contributions to the press is the best proof that Their conscience is their maw.

JADUNATH SARKAR.

# INDIAN PERIODICALS.

### The American Democracy.

Mr. J. W. Garner, writing on the American democracy in *The Calcutta Review* for January observes:—

The chief obstacle perhaps which we have encountered in the operation of our extremely democratic machine is the presence of millions of foreigners-a large number of whom are labourers who have come from the countries of Southern Europe. America is in truth a gigantic crucible, a vast melting pot in which the cut-pourings of all countries have assembled and in which they must be fused and Americanized if the country is to remain American. The Americans are now fully awake to the necessity of a thorough-going, intensive, nation-wide:policy of Americanization through education by which these people may be assimilated, moulded into good citizens and their attachment to American institutions secured. The national and local governments as well as many civic, educational and commercial bodies have lately taken steps toward the accomplishment of this important and necessary task.

Aside from this cloud on the horizon—one which may be removed by a vigorous policy of Americanization—the American democracy does not appear to me to be confronted by any particular danger which threatens to undermine its foundations or shake its super-structure. The evils which Maine, Lecky, de Tocqueville and other foreign critics once foresaw, and which Maine in particular prophesied would ultimately lead to the downfall of the American democracy, have happily not proved serious—some of them in fact have never arisen at all. Other evils which they did not foresee have appeared, and others still will no doubt arise but there is nothing in the outlook to cause despair for the future. The one condition which seems essential to the continued success and permanence of the American democracy, as of democracy everywhere is an intelligent, alert and well-instructed citizenship. It is the good fortune of America to possess this, the greatest of national assets, in a rare degree and the intense interest of her people in public education—an interest which amounts almost to a passion—justifies the belief that if our democracy should ever perish as others have done in the past, it will not be the result of ignorance or incapacity.

## Efficiency of the Bengal Police.

In the same monthly Messrs. Satish chandra Ray and Jitendraprasad Niyogi state that, in Bengal,

The increase in provincial revenue has not kept pace with the increase of expenditure under the principal service heads, which outstrips the revenue by  $121\frac{1}{2}$  lakhs. It would be invidious to give the plam to any particular department: but it is clear from the figures that while the Police department alone absorbs nearly 56 per cent, of the increase, all the nation-building departments taken together spend only 40 per cent.

#### The writers observe:

The excessive expenditure on this branch of the protective service is officially defended on the ground of necessity-which knows no law: and the current laws of the science of finance and political economy are sacrificed, with a clean conscience, before the altar of Necessity. It is, however forgotten, that the violation of certain laws-including moral laws-brings with it its inevitable retribution. Laws can, to be sure, be broken by authorities wielding immense, in some cases, unrestrained, powers, unrestrained even by all the wholesome and regulative forces of society; but they cannot be broken with connection between social impunity.  $\mathbf{The}$ industry and social income on the one hand, and taxation on the other, is so close and intimate, that excessive or injudicious taxation destroys the stimulus to industry and trenches perilously on the social income, leaving ultimately the sources of public revenue dry or unfruitful. Taxation cannot be superimposed upon taxation

without limit; neither does it follow, that increase of taxes always produces a proportionate increase of revenue. The reason is that a heavy and ever-increasing burden of taxation seriously affects the springs of social wealth until the ratio between the produce of the tax and the rate of the tax ceases to be direct and becomes inverse. This marks the stage at which taxation ceases to be fruitful, because it becomes unbearable and exceeds the ability of the taxpayers. Bengal has arrived at this stage.

As regards the efficiency of the police, Messrs. Ray and Nivogi lay down the correct principle that

The worth and utility of the police force to the citizen can only be judged by its success or otherwise in preventing crimes and in bringing the criminal to justice.

These tests are applied.

How then do the police forces of to-day compare with their predecessors in this the first branch of their activity? The first of the two tables given above makes it clear that during a period of a little over a quarter of a century, the crimes reported rose from 10.6 to 204 per 10,000 persons. It demonstrates the correctness of the proposition that in spite of all that the government may say to the contrary, judged by the statistics of crimes the police have failed to discharge their most important duty of checking the growth of crimes even after 30 years of ceaseless efforts at improvement in the machinery of supervision, acministration, and investigation.

It appears from the second of the two tables given above that the percentage of convictions tc crimes reported fell steadily from 22.6 to 12.8 during 1891-1918.

It is clear that a larger number of crimes remains undetected now than in the early nineties.

## Indo-English Poetry.

Mr. T. V. Seshagiri Ayar, M. L. A., delivers himself thus in Everymans Review on "Indo-English Poetry":

Frankly speaking I am certainly against ninetyfive per cent of the lines written by Indians: my exception is in favour of a Nightingale. In the first place, I doubt whether there is poetry in all that is printed in certain metres in the front pages of magazines and in the first columns of newspapers. I admit that Indian poetasters do not compare unfavourably with the many versifiers among the Britishers, not excluding Poets Laureate.

His advice is that "if my friends can write anything like" the Ramayana,

If they have a message like that of Dante, of Milton, of Keats and of Shelley, let them write poetry—but if it is simply to versify, it would not be better to give some good prose than indifferent poetry? Mind everything that is written as Prose is not really what the surface indicates. Take Rabindranath Tagore's "Rajarshi". I was reading a Tamil translation of it as I was travelling from Madras to Delhi. Believe me when I say that when I had read three pages of the narrative, I lost my individuality in that of the story-teller. It was the higest poetry in the garb of prose. It had all the characteristics of a noble poem. The same can be said of many of Tagore's compositions. Do these suffer in importance, popularity and weight from the dressing they put on? Is there less poetry in Ruskin's writings than you find in Tennyson's word-finessing verses?

I would appeal to my countrymen to convey their ideas to the world in lines of simple eloquence, and of concentrated thought, rather than choose the vehicle of metre to express their

thoughts.

#### Care of Teeth.

Indian Cookery exhorts all to take the greatest care of their teeth.

Apart from keeping the proper form of the face, teeth help mastication of the food which is thus rendered easy for the process of digestion. Many a dentist will tell the sad tales of the state of human teeth at the present day. Little or no care for them has evidently brought to existence a special sort of acute human suffering. To take care of them is but to clean them properly after every meal lest particles of food remain in the interstices. The brush had better be applied to them up and down vertically than horizontally across the rows. In the one case the food debris will surely be dislodged whereas the other helps to fix them there more firmly. From the point of real utility more than of fashion palkutchi of margosa (neem) or banian tree serves the purpose better than the tooth brushes of foreign manufacture and scented dentifrices of modern civilisation put together.

## The Water-nut as a Staple Food.

The more the kinds and quantities of food that the country can produce, the better. What Mr. N. B. Dutt writes in *Indian Indus*tries and Power about the water-nut industry of Kashmir is, therefore, instructive and interesting.

To the ordinary inhabitants of a big metropolis like Calcutta, the spiny fruit of the waternut as it is hawked about in the streets under the names of paniphal and singhara is a thing of no importance. It rarely appears on the table of the Europeans, and among the Indian section of the population children only are patrons of the singhara-seller. Yet trapa bispinosa or the Indian water-nut is almost a staple food in certain parts of India, claiming equal rank with such subsidiary food-crops as the millers, amaranths and buckwheat. This unpretentious aquatic saves the lives of hundreds of men during scarcity and is the mainstay of large numbers of people in localities where it grows profusely. Water-nut is widely distributed throughout Central and South Europe, Asia and Africa. But nowhere is it more valued as a food-crop than in China and India. The plant is to be found in wild or cultivated form in jhils, tanks, swamps and other pools of water all over India. But it is in Kashmir only that water-nut is considered to be, and is treated as a regular The many sweet-water lakes of the Valley are the natural home of singhara where they have been growing for ages past. The remains of the characteristic fruits of the plant in chunks of peat cut out from several feet below the surface soil in the neighbourhood of morasses bear testimony to its early occurrence in Kashmir. Common though the water-nut is throughout the Valley, there is no area more noted for its rank and gregarious growth than the great lake of Wular.

It should be mentioned here that singha a forms an item of revenue of the Kashmir State.

In Kashmir singhara-meal is made by housewives whenever the fruits are available in quantities.

Of low quality as it is, singhara-meal is an important article of food in Kashmir, especially among boatmen, fishermen, and lower class zeminders. Sattoo, palo, chupatties, cakes and sweetmeats are the ordinary forms in which singhara-meal is used.

As regards the food value of paniphal or singhara, Mr. Dutt says:

The young nuts are palatable whether taken raw or cooked. The kernels of older nuts have a tendency to get bony, specially when dry; but it has been proved by modern investigation that as a starch-yielding material, Trapa bispinose, ike its Chinese congener, T. bicornis, is as good as sathi (curcuma sp.), sweat potato, cassava, etc. The evil consequences that have been seen to follow the use of singhara-meal in some cases are due to the bad preparation of the meal and

not to any deleterious ingredient in singuara itself. In fact, singuara-meal and flour prepared by modern processes of food manufacture are fully as nutritious as maize flour.

The commercial possibilities of singhara are undoubtedly great. Singhara culture and collection require not only much less care and skill than that required in the case of ordinary foodcrops in the hill regions, but singhara is a crop by which watery wastes are best utilised.

## "The Spirit of Khaddar".

In Sir P. C. Ray's opinion, as expressed in his article, "The Spirit of Khaddar as I understand it", Khaddar really stands for "a simple and truthful life", and not for a life of duplicity. It stands for "a life which is lived on the basis of honest toil, a life in which work is its own wages." He records and then replies:—

There have been sincere workers who have of late given expression to feelings of disappointment at Khaddar not having been able to give us Swaraj in the course of twelve months. To them the reply is, have we all of us really and truly spun and woven as Mahatmaji insisted upon, and then found it wanting? If we are disposed to regard Khaddar as a political weapon only, have we given it a fair trial?

Sir P. C. Ray is quite right in hinting that too many celebrated preachers of spinning and weaving have preached but have not practised those arts,—they have not been as consistent and truthful in conduct as Mahatma Gandhi.

In connection with the economic and industrial value of Khaddar, Dr. Ray observes:

I confess I do not understand world economics. but I can safely say from direct experience of the village life of Bengal, that a pair of Khaddar spun and woven at home by the peasant or his spouse in their leisure-hours out of the cotton that he grows around his humble dwelling, means a morsel of rice more for his child and a bolder face to meet his creditor with. These necessaries that one would have to buy at a townmarket, he can find at home, cost free, if only he would train himself to the habit of usefully employing his off-minutes. These off-minutes by themselves have no economic value; no millowner or factory magnate would pay for them, but at the end of the year, the tiller of the soil finds, to his happiness, that he is no longer naked. I am told, people living in towns have already to live at such a high pressure that they have no spare moments to speak of. I do believe there are a few whose business of life is so exacting that it does not leave any convenient period for spinning; but without any great error, I can make the observation that with most of us in towns, this argument does not hold good. The chronic want of the middle-class gentlemen whether in villages or towns, is often to be traced to the shortage of clothing and other outfits. If such men did take to Khaddar even as a matter of necessity, I am sure much of their domestic miseries would come to an end, and chill penury that wrecks most homes, would disappear. The question of townspeople does not arise to any great extent as 95 per cent of the people of the country live in villages. The latter must work out their salvation in spite of their richer brothers in cities, and in the great sweep of nations and nationalities endeavouring to come abreast of the times, the greater truth still remains

A bold peasantry, a country's pride,

When once destroyed can never be supplied. Khaddar stands for the habit of industry, for a deeper and significant type of national organisation and in fact for a democracy without the venom of envy.

# Economics and Study of Welfare Work.

If the evils of Industrialism are to be successfully remedied, welfare work must keep pace with the growth of industries. Welfare workers must be fully qualified for their vocations. Hence Gladys M. Broughton rightly suggests in *Industrial India* that

Students of economics in Universities may, too, fit themselves for undertaking welfare work in factories.

While social workers require to supplement their practical experience with a knowledge of economic theory, students, on the other hand, require to supplement their theoretical knowledge with experience of actual conditions of work in factories. For this purpose it will be necessary secure the good will of employers. student should endeavour to get permission to take up the work of a man who is on leave. He may offer to enquire into the time-keeping of the various departments, and to interview late comers but he should not ask to be given a post carrying with it disciplinary powers, nor should the post be a very responsible one, but it should be such as to bring him into personal contact with the workers. In addition to thus getting experience of factory conditions, the student should also undertake some form of social service work which will give him an insight into the living conditions of the workers.

Much can be done, and might well be under-

taken by the Universities, both to create a demand for welfare workers and to supply it when the need has been recognised. Courses of lectures should be thrown open to the public dealing with the different aspects of welfare work in connection with factory management. Firms should be invited to allow the junior members of their staffs to attend such courses. Medical students and social workers should also be invited. The possibility of starting University training courses for social workers has already been discussed, but before any regular courses can be started, it is essential that a good deal of propaganda work should be done.

In England there are special University courses, combined with practical work, but in England there is a definite demand for welfare superintendents. Until this is the case in India, it is hoped that the tentative suggestion made in this paper may be considered by University authorities, factory managers and social workers.

### "Journal of Indian History".

Issues of the Journal of Indian History (published by the Oxford University Press for the Department of Modern Indian History, Allahabad) for September 1922 and November 1922, have been received in quick succession. These contain, besides book reviews, articles on the Rise of the Imams of Sanaa, the Army of Maharaja Ranjit Singh, the Anglo-Portuguese Negotiations Relating to Bombay, 1660—1677, the Accession of Shah Jahan, the Origin and Early History of the Pallavas of Kanchi, Early Trade between England and the Levant, and European Art at the Mugal Court.

## Agriculture as a Vocation.

B. N. I. writes in the Journal of the Mysore Agricultural and Experimental Union:

Many a foreign agricultural expert who has visited this country has said that agriculture in this country has not improved since the intellectual classes have till now kept themselves away from it. Even now, when the requisite theoretical and practical training is given in the various Agricultural schools and colleges, the business side of the profession does not seem to be adequately treated. Those boys who get back to the land with a view to take up agriculture as their vocation, seem to do so with a wrong notion of what a farm ought to be. Most of the farms attached to agricultural institutions being experimental farms and not commercial ones, the boys seem to think that all the paraphernalia necessary for an experimental farm run on

scientific lines and irrespective of cost are also necessary for a commercial farm. One war of remedying this is to establish purely commercial farms on which the boys get the necessary practical training before they are granted the final diploma or degree. From personal experience we know of such a system existing in Germany, but the farms are private ones and the students get paid for their work on the farm. The owners of such farms being men dependent on the land for their living, naturally run their estates on strictly business lines. The experimental farms attached to institutions in Germany are meant for the use of the professors in their research work, and students are there shown only the results of experiments and do not get any practical training there. Thus the students who gets his practical training on a commercial farm from the very commencement gets an opportunity for the strong development of his business instincts. Such a private agency being absent in this country, it is the duty of Government to attach such farms to agricultural institutions and prove to the people, by publishing facts and figures, that such farms are really run on commercial lines.

Apart from this defect in the present system of training, there is another factor which discourages many a successful agricultural student from following a profession which may be to his best liking, and it is the system of scattered holdings which makes his supervision difficult and inefficient. Consolidation of holdings by legislation seems to be the only way to remedy this evil.

When the land is one's own, there is generally no possibility of retiring from the profession except by selling the property itself. To enable those who do not possess land, but only the requisite training to make business out of agriculture, to take to the profession and retire after a certain number of years, there is a very good system in Germany and that is, the letting out of State domains on long lease to people who want to make money out of a farm. Such a system does not demand any capital outlay on the part of the agriculturists, but only the floating capital needed to produce one season's crop. Want of similar facilities in this country seems to be in the way of some of those who want to take up agriculture as a profession.

# Domestic Science in University Courses.

Mr. H. J. Bhabha thinks that

For women a graded scheme in subjects of domestic science from middle schools upwards to the university can be arranged. Your learned Vice-Chancellor referred to this

subject in his address last year. It would be wrong to consider that subjects of domestic science are not worthy of taking a place in university education. When it is considered that women's chief function in life is that of maker of the home and man's chief happiness is found in a well-ordered home, any teaching which fits a woman to be a model wife and mother would be welcomed by Indian women who are unsurpassed in devotion to their duties. The humbler duties of cookery and laundry work may be taught in middle schools for girls by practical lessons, while subjects like hygiene, home-nursing and economics, etc., may be taught in girls' high schools. In the university, a higher course worthy of it can be arranged for women in select portions of applied chemistry, sanitary science, applied hygiene, bacteriology, general biology, and physics with practical demonstrations and experiments, in economics of the household in general and child psychology and ethics. There is quite enough of cultural and scientific training for women in a course like this to make it equal to an advanced course for men. A department for the education of women built up gradually from below is what is wanted for giving an impetus and right direction to women's education in Mysore. -The Mysore Economic Journal.

#### Fitness for Sannyasa.

In a conversation with Swami Turiyananda reported in Prabuddha Bharata, we read:—

All trcuble is over if the tongue and sex impulse are conquered. When Sri Chaitanya went to Kesava Bharati to take Sannyasa from him, the latter seeing him remarked: "You are in the heyday of youth and are so surpassingly handsome. Who will be bold enough to initiate you into Sannyasa?" Sri Chaitanya replied, "Sir, you examine an aspirant before conferring Sannyasa on him. And if you find me qualified enough, you will naturally be inclined to initiate me also. Please examine whether I am fit for it." The Bharati said to Sri Chaitanya, "Show me your tongue." On the disciple's doing so, the Guru put some sugar on his tongue. The sugar was left as it was, without being ever so slightly wet, and was scattered in the air the moment it was blown upon. There was no need to examine him further.

# ताविकि शेन्त्रियो न स्मादि जितान्ये न्द्रियः पुमान्। न जयेद्रसनं याविजतं सर्वे जिते रहे॥

"A man who has controlled all other

senses except the palate is not to be considered a master of his senses. When the hankering for palatable things is controlled, everything else is controlled." (Bhagavata, XI. viii. 21. )

## Privileged and Non-Privileged.

editor In the same periodical the observes :--

Difference of privilege has been the greatest bane of the world. Suppression of the human personality; denial of the birthright of all individuals, men or women, to manifest their potential Divinity and innate possibilities; exploitation and domination of the weak and the helpless by the strong and the powerfulthese are the main causes of the present world unrest. But as the reign of force and terror yields place to a new order, more just and humane, as the privileged and the non-privileged alike are actuated more and more by the higher ideals of life, as the rule of diplomats and capitalists make room for true democracy, this general unrest will pass away, and will usher in a new age of freedom and brotherhood, an era of world synthesis and world culture, which the seers and prophets of all races and times have so fondly dreamt of. Indeed, if we can read aright, even at present, the signs of the times, and study the trend of all human thoughts and activities, we cannot but exclaim with the great Italian prophet Mazzini, who noticed with the help of the light of his high idealism the approach of the dawn of a new age as early as a century back-"We stand to-day between two ages, between the grave of one world and the cradle of another, between the last boundary of the individualistic philosophy and the threshold of Humanity."

## Industrial Disputes in 1921.

Prof. P. Mukherji states in the *Presidency* College Magazine,

One remarkable fact emerges out of the statistics of industrial disputes during 1921, viz, the comparatively small number of successful strikes. Thus out of the 400 industrial disputes in 1921, only 88 or 22 per cent. were wholly successful, 82 were partially successful, 168 or 42 per cent. were totally unsuccessful; the results of the others were either indefinite or unknown. The causes of the large percentage of failures are to be found in characteristics (c) and (d) enumerated below: the Assam Tea Gardens' Coolie strike, the E. I. Railway employees' strike and

the recent strike of Stevedore coolies of Calcutta -all failed because of the multiplicity and sometimes extravagance of the claims put forward after the strikes began, and the absence of any effective and genuine labour organization.

'Characteristics' (c) and (d) are:—

The multiplicity and sometimes the extravagance of the claims put forward after the strike

has begun.

The absence of any effective organization (except perhaps at Ahmedabad—and, I may add, at Madras) to formulate the claims of the operatives and to secure respect for any settlement which may be made.

### Marital Age in Mysore.

Mr. C. Hayavadana Rao writes in the Quarterly Journal of the Mythic Society:—

Except among the Brahmans and those closely following them in this matter (e.g., Komatis, Sales, Namadhari, Nagartas, etc.) marriage is usually adult. Among most, however, it may be before or after puberty, though it is generally after. Among the Brahmans the tendency to postpone marriage as much as possible is very pronounced just now. The Infant Marriage Regulation has to some extent checked the inordinate desire to marry mere infants so much prevalent at one time among Brahmans, Komatis and a few other castes.

### Fish and Religion in South India.

Mr. S. T. Moses states in the same journal:

Even a hurried tour in these parts is enough to convince a visitor of the enormous sanctity attached to fishes and if he is an enthusiastic follower of Izaak Walton, he may have cause to be annoyed at what to him appears to be the unnecessary fuss made about his attempts to catch the fish in our sacred waters. Further. a paradox puzzles him when he notices how much fish enters the dietary of the residents here. Most castes embracing the Hindu religion include notorious fish consumers while even many Brahmans in some parts such as Canara are ichthyophagous. Unlike the Egyptian who excluded all delicious fish from his list of sacred ones (Oxyrhynchus, Phagrus, Lepidotus, Latus and Maeotes) and dedicated to God only the unwholesome and other poisonous fish unfit for human consumption ("The Ancient Egyptians" by Wilkinson, Vol. II. p. 192. 1874), the Hindu includes among the sacred fish even the mighty Mahseer (Barbus tor). The Hindu with an admirable self-restraint, scrupulously

refrains from conciliating his gustatory nerves with a repast of sacred fish and resents in a very demonstrative way any attempt of an ignorant foreigner who thinks the tame fish lodged and fed in the temple tanks and sacred

rivers excellent victims for his sport!

The fish consuming propensity of Muhammadans is very clearly seen in their making fish a heavenly food—a delicacy allotted to the faithful in Paradise and in the ingenious explanation offered by them re the taboo on the flesh of animals slaughtered without the offering of "Halal". Fish being aquatic does not wait for the butchers' knife to give up its ghost, does so soon after it lands on "terra firma". Hence they say that Muhammad cut the throats of all fish by throwing his blessed knife into the sea. It is only the bony fishes which have been so dealt with, the opercular openings being the deep cuts! This explains why the rays ( Tamil: Thirukkai) and dog-fishes (Tamil: Sura; Malayalam: Sravu) which have only small gill-slits are not eaten by the Muhammadans. Some say it is out of deference to their 'human' habit of giving birth to living young instead of laying eggs as other fishes do. Muhammadans like the Jews are also forbidden from eating fish without fins or fish without scales. In the first set are included the rays (Malayalam: Therandi) and under the second come the catfishes (Tamil: Keluthi; Malayalam: Etta.)

Buddhists profess great horror at the deprivation of lives of lower animals and fishermen are considered very inhuman. However their immoderate liking for a fish diet is notorious; the consumer goes scot-free while on the fisherman's head is heaped up all the blame of 'fish-

slaughter.'

Christians eat fish immoderately for even the devoutest do not refrain from eating fish on days they are supposed to abstain from meat, e.g., during Lent days and Fridays. Fish is not meat as is seen from the triple combination, "Fish, flesh or fowl", but according to what logic is not known!

The Jains, who are found in the North Arcot, South Arcot and South Canara districts, are the only people who scrupulously abstain from eating

fish or flesh.

# Occupations for Women.

What The Saree considers fit occupations for women in Ceylon, may be taken up by Indian women also. For example,

Chillies, onions, potatoes, etc., could be planted by women. Wherever there is available land in the villages, they could be grown with profit. This is women's work. The men should go out and earn, leaving all home trades, industries, etc., to their wives and daughters and sisters.

Bee-keeping and rearing poultry are occupations that should be more widely undertaken by women who live in the country. These occupations would certainly increase their slender earnings. Very little money is required at the start. No doubt several women will object to these occupations on the grounds of religion. But they could take to apiculture if the scientific method of obtaining honey without the destruction of bees is introduced.

Canning and bottling of fruit is an occupation unknown in Cevlon. Women could take to it profitably. It may even be developed into a rich man's industry, as there is great room for improvement in fruit-growing. At present fruits are left to rot as the possibilities of canning have not been thought of. Then, we ought to use home-made jams more than we do at present. If there is a demand, the village woman could take to this with great profit. If these are encouraged it would be possible in time to come to start a profitable industry to manufacture, even export canned fruits, jams, honey, etc. If such an industry is started, it is possible that jaggery could be made on a large scale. If packed in attractive boxes and exported, Ceylon jaggery will hold its own with many kinds of sweets made in other countries. Dairy farming is an occupation that ought to be seriously considered by us. I do not mean the selling of milk alone. We should make butter and cheese. This is an industry that requires capital. And it is bound to pay well—as much as tea and coconuts, or more.

If Ceylon is to take to the hand-loom it is absolutely necessary that we should grow our

own cotton.

If the hand-loom is to be widely used, every person who uses it ought to plant cotton in his or her own garden. The cotton obtained from a few trees properly planted and attended to will give varn sufficient to weave cloth for an ordinary village family.

#### The Woman's Cause.

We take the following paragraphs from Stri-Dharma:

SOCIAL SERVICE.

An All-India Social Service Workers' Conference has been held in Madras at which special attention was directed to the usefulness of schemes for Child Welfare and Maternity Reforms. We draw attention to the paper given at it by that constant supporter of everything that makes for the greater happiness and honour of her sisters, Dr. (Mrs.) Muthulakshmi Ammal of Madras. Mrs. Cousins also spoke at the Conference

and outlined education (honorary teaching in schools by ladies of culture for a couple of hours a day), girl-guiding, the establishment of industrial centres and schools for widows and wage-earning women, and the visiting and greater care of the unfortunate women prisoners who are to be found in every large jail, as methods of social service crying out for more women workers.

#### KARACHI WOMEN VOTERS

The Karachi Municipality has extended the franchise to all adults of both sexes paying an annual rental of Rs. 36. The proposal for universal adult suffrage was negatived. Mr. Jamshed Mehta has been the promoter of this forward step in a most progressive town and deserves thanks and congratulations for the success of his efforts.

#### CHINA

The City Legislative Council for Canton was inaugurated on November 13. It is believed to be the first City Council established in China. One Woman is included in its membership.

#### THE FIJI ISLANDS.

The Fiji Government has intimated that owing to financial difficulties it will terminate the appointment of a woman doctor, Dr. M. E. Staley, who for two years past has been giving unremitting attention to the Indian women and children in the Suva Hospital. She had also established a dispensary at which there over 2000 attendances within a year. The closing of this dispensary has also been ordered. These proposals have brought about great protests from the committee of Australian women's organisations which originally recommended the appointment of Dr. Staley and which has taken up the burden of welfare of their Indian sisters. Cables have been sent by the Australians to the Fiji Government urging the retention of a woman doctor. The women of the Fiji States have also petitioned the Governor to the same effect.

#### FRANCE.

The French women suffragists have decided to refuse to pay taxes until they have been granted the vote, following the action of the Senate on November 21, when the suffragist bill was defeated.

M. Cheron, Minister of Agriculture, has decorated Mme. Cheminot, woman farmer, with the Order of Agricultural Merit. She is the mother of 15 children, 14 of whom are working on the land.

#### The Noble Courage of Non-Violence.

Mr. C. F. Andrews records in the Vedic Magazine:—

What I saw in the Punjab encouraged me. In 1919, I had seen things that discouraged me greatly. People ran away from me then out of sheer terror of the police. But this time, just 3 years afterwards, there was no fear, but wonderful heroism and endurance. Very rarely in my life before have I seen such noble courage as that which was shown by the Akali Sikhs at Guru ka Bagh, when they stood up before the cruel blows of the police sepoys to be beaten down again and again till they became utterly unconscious. I saw one man with my own eyes knocked down five times over with heavy and brutal blows and every time when he recovered himself he rose once more only to be beaten down again. made no resistance: thev forward with their hands folded in an attitude of prayer. They called upon the name of God. Many of them had their eyes closed as they prayed. Then the blows came upon them and one after the other they fell to the ground senseless. It was a strange spiritual conflict such as they had never fought before. Many of them said to me in the hospital: "This was a new kind of battle: we have never fought like that before." When I said to them: "Could you go back again?" their faces lighted up and they smiled upon me with joy and said, "Yes! yes! we would gladly go back again." This was the spirit and the courage in the Akali Sikhs which. rejoiced my heart to witness. Very many of them were old soldiers who hard fought in France and Belgium. They said to me with smiling faces: "This is Mahatma Gandhi's battle." This was the truth. It was "Mahatma Gandhi's battle!"

# The Most Vital Issue in India To-day.

It is from the same writer's article in the same magazine that we take the following passage:

In the very last letter which Swami Sharddhananda wrote to me a few days before his arrest, he told me that he had determined to give up the rest of his life to the service of the 'untouchables'; for he regarded that work as the most vital issue in India to-day. I wrote at once to him and told him that my whole heart was with him. There was nothing I could wish for better, if I were free, than to come and help him in the great work. For I had always regarded it as beyond all question that this was the problem of Modern

India. I went up to Amritsar very soon after receiving that letter and was looking forward eagerly to meeting Swami Shraddhananda there, but I found that he had been arrested and I was not allowed even to see him. I feel certain that in expressing this wish to serve the 'untouchables' and remove the stain from his own country, Swami Shraddhananda was acting in the true spirit of the great Swami Dayananda Saraswati whom he regarded as his Master and his Guide.

#### Work for Women.

Mr. Madanmohan Varma suggests in The Wealth of India that in order to improve the economic position of women in India many things have to be done.

First, the barrier of Pardah and other social restrictions in the way of women must be removed. Secondly, we must launch a most thorough scheme of women's education and push it at all costs. Thirdly, the marriageable age of the girls must be raised high enough to secure an adequate educational benefit for her before she is married. Fourthly, women must be carefully taught and trained in the art of child training. Lastly, ample facilities must be provided to our women for civic and educational and all sorts of useful and philanthrophic work for the uplift of the country and specially her young ones.

If we earnestly apply ourselves to social reform on the above lines, I have no doubt that, before two generations have passed, we shall have once more restored the Indian woman to the position of a true Devi: whose blessings alone can make India rich, happy, enlightened

and truly free.

#### "Welfare."

In Welfare Rabindranath Tagore discourses thus on the value of individuality:

When man realises his own individuality, it stimulates his desire to grow greater. This growth of greatness for an individual can only become real by establishing wide relationship with a large number of other individuals. He who has no conscious regard for his own personality lets go the helm of self and becomes merged in the crowd. In this he does not attain greatness, because one's relation to a crowd is a superficial relation of mere propinquity; it has no place in it for that ever-active voluntary adjustment which is living and creative. The differences of sleeping men are hardly perceptible, but these loudly assert themselves in the waking state. In the bud, the petals are compressed

into oneness. When each petal attains its separate distinctness, it finds its perfect unity in a flower and helps to attain the common object, which is fruition. To-day the clash of the different parts of the world coming into contact has brought about a general awakening, and under the law of manifestation each part is seeking its own self-unfoldment. No living thing, whose vital force is awake, can feel itself any the greater by merging into something else, however large; it stakes its very life to be saved from being assimilated into something bigger, however superior that may be to itself.

Individuality is precious, because only through it we can realise the universal. If it were a prison-house to shut us in for ever within a very narrow range of truth or convention, devoid of movement or growth, then our existence itself would become an insult to us who have a living soul, just as a cage is to winged creatures. Individuality is there for us to be able to extend our relationship to the rest of the world. Every note of a musical scale, though distinct from others, has its meaning only because it can form music; musical notes are valuable because they are parts of the universal, not because of their particularity.

In outlining a plan for Adult Education, Professor Jadunath Sarkar says:

This serious education of adults is one of the most important educational problems of India to-day. Given earnest seekers after knowledge, the problem can be easily solved, if we, professional teachers, are alive to a sense of our duty. In every town where there is a college, earnest professors ought to deliver on holidays or week-day evenings a course of lectures covering the elements of their respective subjects completety, meet their adult pupils for personal talk and guidance, and finally hold an examination after these lectures have been supplemented by a considerable amount of home reading by the pupils. We need not worry ourselves much about the last, as it may be well conducted by a central organisation serving an entire province.

But, considering the present conditions in India, it will be a mistake if we teachers sit down quietly at home waiting for our pupils to come. We must create the demand for adult education; we must go out and meet the unfortunate adults whose education has been prematurely interrupted, but who have the potentiality of being turned into learned men; we must coax them to our evening classes. Not only will our labour be unpaid, but we the teachers (or the local committees for organising such education) must be prepared to pay our gari hire and at first even to lend books and supply printed syllabuses and courses at our own expense to our pupils.

From Dr. Brajendranath Seal's article on "The Birth of the Boy Scout", we learn, among other things, "why he [ the boy scout ] has arrived."

#### WHY HE HAS ARRIVED

The boy scout meets a prime educational want. Consider the city life and civilisation That civilization has cut us off of to-day. from the soil, from woodcraft and handicraft. It has bereft us of the primitive folks' 'instinct' and 'mother-wit', the instinctive knowledge of plants and their foodvalue, of the stars and the clouds as they come and go, of the winds and the points of the compass. We have forgotten how to make a fire or follow a trail, how to heal a wound or cure Civilised man cannot at need an ailment. perform some of the simplest acts of self-He cannot cook his own food, preservation. at a pinch, or handle the simplest and most useful tools, though man began as a tool using animal. The Boy Scout will remove this crying shame of a parasitical civilisation.

A return to Nature, then, in a sane and healthy form, in the educational world, must be comprised in our programme of post-war reform and reconstruction.

Mr. Doongersee Dharamsee, himself a merchant, tells the public, in an article on "Education in Commerce", what it is and what it is not. He considers the present system of trade amongst Indian merchants very antiquated. "They have no appreciation for higher education."

The merchants have got money but no education. The educated have got education but little money. Some system has to be devised which will combine both in the same individual.

At present there are many commercial institutions. I have seen some of them. They teach typewriting, shorthand, commercial geography, and such other subjects. I have seen the teaching, as well as the students learning there. The students have no further ambition than to become mere clerks; the teaching is also of the same nature. Nothing is taught to make them good merchants. The whole atmosphere of the schools is clerical; such institutions can do no good to anybody who wants to prosper.

He then tells in detail "what subjects are necessary for young boys to learn in order to make them good merchants and industrialists".

Holding the view that the welfare of women lies at the root of national welfare, Mrs. M. E. Cousins suggests briefly what may

be done for and by women of different ages and classes.

Mr. Kedarnath Chatterjee describes and compares the processes for the manufacture of "Hand-made Paper" prevalent in India and Europe and shows that "the cumbersome and long-drawn indigenous paper-making process is a long way behind the European methods of the middle ages!" He suggests and describes what sort of equipment may enable Indian hand-made paper-makers to "certainly produce a paper equal to the best foreign make at a cheaper cost" and to make profits.

Sir N. G. Chandavarkar dwells on the spiritual basis of social reconstruction in India, protests against and shows the evil effects of giving degrading names to the lower classes and concludes by observing,

"Let no man"—so teaches the Mahabharata—
"however unhappy his lot, despise himself;
man as such, even though a Chandala, is a
noble creature in every way." That should
be the gospel of our reconstruction.

#### Mr. St. Nihal Singh illustrates how

The care taken by Rajas who ruled Southern India during the ancient and mediaeval periods to ensure the welfare of their people is evidenced by the public works which they constructed, some of which are still in good working condition. To see them is to admire the sense of devotion to the commonweal which the kings of those days possessed, and also the skill of the Indian engineers, who, working without the elaborate instruments of comparatively recent invention, accomplished feats which are nothing short of marvellous.

### The Race Problem and India.

The Young Men of India contains an article by Rabindranath Tagore from which some paragraphs are quoted below.

I feel very deeply indeed, that this is a great age in which we are called upon to do our appointed task. It is an age when through rapid geographical communication between the different parts of the world, the human races have all come close to one another. It is a great fact, this new closeness of communication. It is a physical fact which ought to have some counterpart in the world of ideas. The responsibility is ours, in this modern age, to translate this new physical fact into some great spiritual truth. It appears to me to be the mission of

India to show the way forward on a new adventure of faith in this direction.

For it is historically true that from the very beginning of Indian civilization the one great problem which India has had to face has been the race problem. This race problem—the contact of different races in a single confined area—has now become the world problem. For the world is now comparatively confined, in its geographical area, owing to the speed of modern travel. The contact of human races has become world-wide. The problem involved can be seen to-day on an extended scale in Africa and America, as well as in Asia and Europe. I feel that it is the function of India owing to her experience of this racial problem within Ler own area, to begin this wider work of racial reconciliation throughout the world.

If you analyse the past history of Incia you find one remarkable thing. The names of the successful fighters and conquerors have all been forgotten, because they did not help to solve the racial and religious problem—problem of unity—which was so specially India's own problem to unravel. There have been kings and emperors, for instance, who fought against Buddhism and re-established Hinduism in India; but their names have been absolutely forgotten even by Hindu India itself. Our people have no respect for those who fought in order to persecute, or overcome by force, religions or races which they thought to be alien to their own. But, on the other hand, such names as those of Kabir and Nanak are ever remembered by a grateful posterity. There is a long series of saints, who came into prominence during the great conflict between the religious ideas of Hinduism and Islam in northern India. It was their noble mission to reconcile and harmonise religious truth by reaching out to a higher spiritual ideal.

You have also to keep in mind that most of these saints have come from the lowest classes of the Indian community. One of them was a Muhammadan weaver, some were cobblers, some were outcastes. These saints are still held in the highest reverence because they helped, in their lifetime, to harmonise the differences of religion

and race.

India, therefore, has all along had to try to solve her own racial and religious problems, which have divided her again and again, and still divide her. This is what makes me hopeful

that possibly the soil of India is the place for the beginning of the solution of the new world problems of our own age, and that an experiment, such as ours at Santiniketan, may be successful. For such an institution as Visvabharati will be like a wireless telegraphic station, which will catch the messages as they pass to and fro, from West to East and from East to West, and will deliver them to mankind.

### Missionaries and Indian Vernaculars.

Dr. J. N. Farquhar enumerates the services rendered by Christian missionaries to Indian vernaculars thus in the same periodical:

1. The Bible already exists in every Indian vernacular of any real importance. Of the value of this vast piece of work for the Kingdom of Christ and for the uplift of India, I will not speak. I simply wish to call your attention to this fact, that, in order to be able to put the Bible into the vernaculars, missionaries have, in many cases, reduced the language to writing for the first time. This is the first of the seven outstanding services.

2. Not only in these backward languages but in many of the great vernaculars also, the missionaries wrote the first grammars and compiled

the earliest dictionaries.

3. In most parts of India, modern vernacular

education was created by missionaries.

4. Modern vernacular educational literature was created by missionaries. Other men took up the task at later dates; but throughout the country the work of writing text-books was started, at almost every point, by missionaries.

5. Through their vernacular educational books missionaries formed, in almost every language area, modern vernacular prose, the language which is now the vehicle of ordinary

writing in every vernacular.

6. In many cases missionaries were the first to produce printed books in the vernaculars. Here also they were soon followed by men of other faiths, but in the beginning, they were

7. The last of the seven services is tais. that in several places, missionaries created

vernacular journalism

# FOREIGN PERIODICALS

## The New Woman in Egypt.

Grace Thompson-Seton tells the world in The Century Magazine for January:

Of all the most unlikely places, at the top of Africa, the "new woman" has arrived. She crept into Egypt as far back as 1911, and organized under the title of "La Femme Nouvelle."

She took an even more progressive step in 1919, when a group of women formed themselves into the "Ladies' Delegation for the Independence of Egypt," usually called the "Ladies' Wafd."

The new woman has intrenched herself in the upper class of Egyptians, Mohammedan as well as Christian Copt. She has spread through the middle class by means of the spirit of emulation and the power of education, and she has even penetrated to the class of peasants, where the possession of money has developed ambition.

In Egypt, as all over the world, there is a shifting of frontiers between the social classes, so that one cannot place the new woman except, broadly, among the women of education or of

wealth or among those possessing both.

Who is the leader of the movements?

The leader of this group is Mme. Znad Zaghlul Pasha, a Mohammadan lady of high birth, and the most remarkable woman of Egypt. Sophia Hanem (which is the Egyptian way of saying Lady Sophia ) is a high-born Moslem, daughter of Mustapha Pasha Fahmy, who was prime minister for fifteen years under Khedive Abbas Hilma II, and wife of Zaad Zaghlul Pasha, the lawyer who raised himself from the peasant class to the exalted rank of pasha.

All the Coptic Evelyns and Moneeras and all the Moslem Fatimas, Sophias, and Ayeshas are praying for their country's true independence, and looking for leadership to Mme. Zaad Zaghlul Pasha, who became her husband's standard-bearer in January, 1922, when he was banished for the second time. Sorrounded by a group of women whose relatives have shared his exile, she leads an extraordinary life for any weman of any country.

The writer's interview with Mme. Zaghlul Pasha is thus described:

What did I expect to find when I duly presented myself at the House of the Nation? A vision, perhaps, of bejeweled, loose-gowned ladies, languishing, cross-legged, on cushions around a

marble fountain; some one tinkling a nakkarch, or making other native music, and the singing story-teller spinning yarns of bygone heroes new-made love-affairs; and surely, cocatoo and a gazelle upon the marble floor. Certainly, it was not the modern interior, the conventional drawing room, and the slim, middleaged woman of fragile body, but dauntless spirit, that I did see. Instead of the "eunuch at the door," there was a neat up-to-date housemaid. Mme. Zaghlul Pasha has iron-gray hair, marcelled; brown eyes that look introspective; and a pointed nose set in an oval face. She came into the room and took a seat in the little court of women waiting to see her.

Those in the earnest group about her grew excited at times in the rehearsal of their country's troubles, but Lady Sophia never lost her gracious dignity; her voice was never raised, and her

whole demeanor was calm.

"I am a prisoner in my own home," she said "bound by my own will. Zaad is a prisoner in Seychelles, but I keep myself here, his second

self, his wife, to take his place."

When Zaghlul Pasha was arrested on December 22,1921, after having refused to retire to his estates in the country, his wife witnessed the military suppression of a rebellious crowd that surged around the house demanding Zaghlul's release. Her first impulse to go with her husband died within her as she saw a fifteen-year-old boy hit by a stray bullet and drop, wounded, in her courtyard. She decided to stay and carry on the work, feeling that Egypt's need was greater than her husband's. She went to the telephone, and with that quiet, but dynamic, spirit characteristic of her, rang up the residency and asked to see the British high commissioner. A secretary answered. She said:

"No matter, you will do; I intend to remain.

Convey the message to Lord Allenby."

The voice asked whether she would speak French or Arabic; whereupon she changed to her native tongue, and the staccato gutturals of

Arabic conveyed this meaning:

"Tell His Excellency that I shall remain in Cairo; I shall do all in my power to take my husband's place. You may banish the body, but you cannot banish the spirit of Zaad Pasha. It still lives, and in his own house; I, his wife, will be Zaad until his return. You cannot keep him long away; the people will not allow you; even though he die, others will come, a never-

ending stream. I shall do all in my power to excite this spirit of revolt for the independence

of Egypt. That is all I have to say."

Within an hour came a courteous letter from the high commissioner, stating in the very best French that madame could accompany her husband if she so desired, that arrangements had been made to send him to "a salubrious place," and that an immediate answer was desired.

Sophia Hanem, however, continued in her refusal, and prepared a vigorous statement, which was published widely in the newspapers, urging respect for law and order and counseling against

violence.

On my first visit Mme. Zaghlul Pasha served native cakes for tea, saying:

"You know, I buy nothing now; everything is made at home because of the boycott."

We have also an account of the boycott on English goods in Egypt.

The Ladies' Wafd helped to originate the boycott on English goods as a protest against the arrest and banishment of their leaders, and is striving for their restoration. Many prominent women of La Femme Nouvelle and of the Mohammed Ali Society worked with them.

Very modern were the methods used when the women started the English boycott in January, 1922. Half a dozen of them began to telephone about, and by noon a squad of twenty women were out in their motors and carriages interviewing the principal shopkeepers of Cairo and Alexandria. At first they were laughed at, but before a week had passed, a delegation of shopkeepers had waited upon the women and asked for their cooperation. There is a ladies' boycott committee of forty in Cairo, and subcommittees in all the provinces. In May a reunion mustered over two thousand women, who came from all parts of the country.

The boycott affected the English merchants very seriously for several months, and then the change of governmental status, declaring Egypt a kingdom and the withdrawal of the British Protectorate, lessened public opposition. The merchants have been able to carry on a volume of business with foreigners, which helps them to get on without the native trade; but there can be no doubt that the business of many firms was crippled much more than they are willing to admit.

Mme. Bahi-el-Dine Bey Barakat, member of a powerful family, is the most active worker in the boycott movement.

She had just come from an encounter with a shopkeeper, an English haberdasher. She was on the opposite side of the street when she saw two Egyptian gentlemen enter the English shop.

At once she crossed the street and addressed the two men in Arabic, asking them not to buy English goods. Picture this for a veiled lady, only twenty-two and pretty as well! The two Egyptians left their expensive purchases of neckties on the counter and walked away from the furious haberdasher.

For a veiled lady to address a man has been considered "shameful"; but country before custom, and the spirit of Jeanne d'Arc is strong in the new woman in Egypt.

Mme. Zaghlul pasha told the writer:

"My husband is very liberal about women's customs. The habara and veil are not a part of our religion, you know. It will have to be done away with very soon; in a few years, perhaps a few months. Not because of itself, but of what it represents. It is very becoming, and women will hate to part with it."

Sophia Hanem addresses male audiences thus:

When the delegation is assembled, she steps from behind the screen and talks passionately of the necessity of independence for Egypt. Her voice is clear, and vibrant with feeling. She speaks from the heart, and often has her listeners in tears. She is not veiled on these occasions, but threws the white gauze over her head and around her throat to give a semblance of being veiled. This she does in order not to shock the ingrained habit of thought of her provincial male visitors.

Already some social and educational achievements stand to the credit of the New Woman Movement in Egypt.

An interesting and important result of this larger life of the women has been the social unification of the two religions, which has been brought about by a common danger and a common enthusiasm. Our own great slogan. "In union there is strength," is being applied with equal effect to the breaking down of religious prejudice, and whether Moslem or Copt, the women are working together in all kinds of activities.

A glimbse of the work of La Femme Nouvelle and of the Mohammed Ali Society, another Moslem women's association organized to carry on welfare and civics, leaves one with the same impression as would a visit to Hull House, Chicago, or to a settlement house in the White-

chapel district in London.

La Femme Nouvelle was well started before the Great War, having established trade schools and dispensaries, and having also various departments for education, civics, hygiene, sanitation. and playgrounds. About fifty thousand dollars has been already subscribed for a social clubhouse in Cairo, modeled on the American plan. The ambition of this large body of women who represent the brains, culture, and wealth of the country is no less than to stimulate and control the welfare work of the whole nation. It purposes to send streams of new life from Cairo to all the big cities of the provinces and even into the Sudan.

Still, the new woman in Egypt, gathering strength, digs persistently at the dam of ignorance, custom, and male oppression. She has become a part of the struggle for self-expression which is straining all around this spinning globe of ours. In Europe and America, then in Turkey, China, and Japan, the woman claims a part as the new order causes governments and social systems to fall or totter.

#### The Future of Europe.

Count Hermann Kayserling writes in La Revue de Geneve:

During the five or six thousand years since our boasted civilization began, only a few small castes and a few individuals have really embodied that civilization. Those great spirits to whom we owe all true progress have influenced the masses but imperfectly, because the intellectual level of the multitude is too low to comprehend the truths they teach. is only to-day that an understanding of the deeper verities of life, sufficiently common to be called general, has become possible—historically speaking. This is why I consider our epoch the most critical since the origin of our race. For the first time since man has lived upon the globe, conditions exist that make possible a reign of liberty, which is the primordial attribute of the spirit. Unhappily, however, this does not signify that such a reign of liberty will really begin. have invariably shown a remarkable aptitude for wrecking their own future.

The World War, let me repeat, was but the physical symbol of a soul crisis. Unhappy are they who do not understand its lesson, who imagine that its external phenomena are the essential part of history: for these are merely its subordinate details. In the domain of politics Germany and France no longer matter; it is only new Europe that we need consider. But, in a truer sense, we are not concerned with politics at all. The future of Europe is exclusively a spiritual question. Will man rise as a spiritual being to the heights of his possibilities? Will he learn to understand the ultimate objects for which he lives f If the man of Europe does achieve this, a glorious future is in store for him. He

will soar to heights unknown to his predeces sors. But if he fails, his doom is certain.

On the same subject John Middleton Murry says:

It seems to me that Europe's great need to-day is to acquire an instinctive hatred of things military. Our recent experience has proved only too clearly that when a nation becomes organized for war it is degraded into a mere animal—magnificent and heroic, perhaps, but none the less a brute. It loses all ability to foresee the consequences of its acts: its powers of imaginations are in abeyance; its reasoning faculties are obliterated; its sentiment of individual responsibility is destroyed.

In other words, organizing a nation for war contradicts the European ideal, for it inhibits the faculties from which this ideal springs. The principle of the nation in arms if it continues to be observed, will be fatal. So long as it survives, the intellectual elite of Europe is helpless in a crisis. So long as there is danger of war, animal instincts dominate reason. Let us combat those lower instincts. Let us fight the war spirit with the spirit of personal liberty. As soon as the average European regards preparing for war as abnormal and wrong, and not a civic duty, as soon as he views military service as something to be submitted to only in case of direct necessity, and then reluctantly without enthusiasm, there will be some hope for the future of Europe. Unless this attitude. becomes general and instinctive, the ideals of a little minority of 'good Europeans' will accomplish nothing.

## Changes in Afghanistan.

Nikulin gives an account of presentday Afghanistan in *Moscow Isvestiya*, from which a few extracts are given below.

A school for women has been established at Kabul, and several primary schools have been set up in the provinces. Compulsory school attendance has been decreed, though at present scarcely one person in a thousand can read and write. For the first time in history a press has come into existence, and five periodical publications have already been established. Last of all, in January 1921, slavery was abolished.

The greatest difficulty that the new Government has faced has been to find men competent to carry out its reforms. The old officials were strenuously opposed to these innovations; and it proved necessary, early

in 1922, to depose at a single stroke all the former provincial governors. The new officials no longer wear national costumes, but dress in amusingly correct European fashion. Their offices are equipped with modern desks and chairs, and government clerks have been forbidden to sit on the floor while performing their duties.

It is possible to travel by automobile from Kabul to Kandahar. There is also telephone communication between these cities.

The younger generation is eager to emu\_ate Japan, and has succeeded in preserving the old national spirit while entering upon the road of modern progress.

Parsis are very prosperous in Afghanistan.

A portion of the bazaar consists of Hindu shops, selling European goods; these establishments are much more presentable and c.ean than those of the natives. Here, too, one can purchase now and then an old dagger with an ivory handle, or a Kashmir shawl, or a coin of the time of Alexander the Great or a handwritten book that is centuries old.

Kabul even has a radio station. Following the evening prayer and the swift sunset,—for darkness falls quickly here, as everywhere in the south,—the electric street-lights suddenly flash out, and military bands march through the city, in full uniform, playing for the popular amusement.

#### Extinction of Armenia.

The New Republic thinks that Armenia as a nation is extinguished.

The minority of the Armenian people who have escaped massacre and famine have emigrated or are emigrating under the lash of the Turkish Nationalists. In time they will become good Greeks, Italians, Americans, Argentinians, and their language and culture will survive only as curious vestiges. Through three thousand years they have held their ground stubbornly against every conqueror who marched through the military highway which is their homeland. Egyptian, Chaldean, Persian, Greek, Roman, Saracen and Turk came successively to destroy them, but they survived. But now they are perishing.

What is the root cause of their extinction?

It is not the fanaticism of Mohammed nor the barbarism of the Asiatic steppes that is destroying Armenia, but nationalism, an idea generated by the Christian peoples of the West. Nationalism has room for only one people, one culture, within its boundaries. Therefore with every advance from the homogeneous peoples of western Europe it has brought woe to the minority nations that had lived for centuries in peace. It set Germans and Czechs to quarrelling in their common land Bohemia; it filled the Balkans with violence and murder and war. At last it has laid hold of the Turk and has increased his barbarism and intolerance tenfold. The Occident may take what pride it can in this new convert to its chief political dogma.

The New Republic does not wish to blame the Turk more than he deserves. It, therefore, says:

Extermination, or expulsion of minorities, is no new invention of the Turk. After the Balkan wars extermination was practised by the Greeks, Serbians and Rumanians against the Bulgars Turks caught within the extended boundaries of the conquering states. It has been practised against Germans and Magyars in Jugoslavia and Rumania, and the French in Alsace-Lorraine have not been over-nice in expelling unpleasantly German inhabitants of the redeemed provinces. The Christian peoples have indeed observed certain legalistic forms, such as compensation, at pre-war prices, in depreciated paper, for the property of the unfortunates expelled. But substantial justice to racial minorities has been the exception, not the rule, in Central and South-eastern Europe. The Turk has carried the outrage to its logical conclusion. And to give the Devil his due, the Turk has far better reason for expelling the Christian minorities than the Christian nations have liad for expelling national minorities. Turkey has been gravely weakened by peoples within her borders ready to join with any power aiming at her destruction. It is not astonishing that she grasps at the opportunity to exercise this weakness, once for all.

#### World News About Women.

The following items of news are called from The Woman Citizen:

Official Play Director

Special service in the field of recreation is announced by the Children's Bureau of the United States Department of labor with the appointment to its permanent staff of Martha Travilla Speakman, recreation expert. Miss Speakman was in charge of the organization of play in the schools of Porto Rico, during the "Children's Year" campaign recently concluded by the Children's Bureau. She has also served as head of l'Espérance, a home for French war orphans, and participated in the Friends' Relief Work in France and Austria. She has directed and organized recreational centers, play-grounds

and summer camps in various parts of the United States.

A Woman in the Royal Academy

New York newspapers report that Mrs. Annie L. Swynnerton has been elected an Associate of the Royal Academy in London—the first time that a woman has been chosen for more than a century. Mrs. Swynnerton has exhibited in the Royal Academy for many years.

Afghan Women Study Medicine

A distinct step has been taken in the progress of Afghan women. The International Woman's Suffrage Alliance News Service reports that a Woman's University for the study of medicine has been opened in Kabul, the capital of Afghanistan, with an enrollment of five hundred women students.

Endowment for Mothers

A Motherhood Endowment Bill has been introduced, by a representative of the labor party, in the New Zealand Parliament. Starting from the basic wage which was calculated for the average family consisting of husband and wife and two children, the bill proposes to give an endowment of ten shillings a week for every additional child under the age of fifteen years. It also contains provisions relating to the maintenance of children who are not under the charge of their parents.

# To Buy Back an Empire with a Drug.

We read in The Literary Digest:

Germany, which has lost all her tropical colonies, has synthesized a new chemical drug of capital importance in tropical medicine; whereas Britain, with the largest tropical empire in the world, cares nothing for research of this kind. This we have on the authority of The British Medical Journal (London) which believes that the position is not one of which Britons should be particularly proud. The new drug, which is named "Bayer 205," is fatal to the trypano-some —the microscopic parasite that is responsible for the much-talked-of "sleeping sickness" or "African lethargy." At a recent meeting of German medical men, the Government was called upon to safeguard this discovery, and not to grant the use of it to other nations except on condition that Germany's lost colonies should be restored to her. We read in the London paper named above:

"The various workers have reported curative effects on trypanosomal infections in mice, rats, guinea-pigs, rabbits, dogs and horses.

A brilliant success has been reported in a case of sleeping sickness. The case was of a year's standing, and had been treated unsuccessfully with arsenic, antimony and emetine. Four doses of '205' were given. A few hours after the first dose the fever disappeared, and a complete cure appears to have been produced, for four months later there were no signs of recurrence of the disease.

"The drug therefore appears to be of the first importance, and the fact that a single dose confers prolonged immunity suggests that it will be of the greatest value as a prophylactic. A commission of German doctors is now in Rhodesia testing the drug and our knowledge as to its action in man will soon be much more extensive. The discovery of '205' promises to mark a great advance in tropical medicine, but it is a remarkable fact that England should be dependent on Germany for this advance in tropical medicine, for at present Germany has not a single colony, while England has the largest tropical empire in the world. It is not a position of which we have any reason to be proud, but its cause is simple. Germany appreciates the value of pharmacological research, and we do not."

# Japan Keeps Faith.

The Literary Digest says:

Those who have doubted the word of the Mikado's Government have been given something to ponder over, it is remarked, in Japan's complete restoration of Kiaochau to China and the withdrawal, of Japanese troops from Shantung. The Rochester Democrat and Chronicle ( Rep. ) reminds its readers that, besides this withdrawal, "Japan is coming nearer to balancing her budgets and cutting down her military forces to the lowest possible minimum consistent with national safety than any other countries, with the exception of the United States and The Brooklyn Eagle (Dem.) Great Britain." expresses a common thought when it says that Japan "has become a model for other nations that pride themselves upon their liberalism."

# The Papaya Tree.

The papaya tree, originally an exotic, is now very common in many parts of India. Its many actual or possible uses are thus described in *Chambers's Journal*:

The fibre in the stem of the leaves and in the trunk of the papaya-tree presents big possibilities, and it should be well adapted, to judge by its texture, colour, and breaking-strain, for twine

and even sacking of superior grade.

The unripe papaya fruit yields a maximum flow of milky juice, from which is obtained that valuable article of medical commerce known as papain or papavotin. In South America and the West Indies it is a custom, when dealing with tough meat of any kind, to wrap it in papayaleaves for from six to twelve hours, after which it becomes quite tender, without the leaves in any way affecting the properties of the articles so treated. The milky juice of the fruit rubbed over meat has the same digestive effect on it, and the process is more rapid, requiring about four hours only for the meat to become quite tender. It is said that this method is preferable, as a proportion of the milk is absorbed by the meat, and the constituents contained therein assist in no small degree the digestive organs of the consumer. In parts of Africa, and also in some of the West India Islands, the digestive properties of the papaya juice and leaves are so well recognised by the natives that they hold a superstitious idea that a papaya-tree growing within a radius of fifty yards of any habitation produces relaxing symptoms in its occupants, and is a menace to health. In the Punjab district of India the papaya fruit carries the native name of 'Castor-Oil Melon,' demonstrating thereby its properties as a laxative.

The unripe papaya fruit makes a superior grade of chutney, and when cooked as a vegetable forms an excellent and delicious substitute for vegetable marrow. Boiled in syrup, and also when crystallised, it becomes a preserve of first quality, which would hold its own against all comers in the open market through its fine flavour, digestive properties, and low cost of production.

#### Central Asia.

Colin Ross wrote in Vossische Zeitung two months ago:

The peoples of Central Asia are determined to free themselves from all European tutelage, whatever its source. This explains why Moscow, in spite of its conciliatory policy, is now fighting a serious insurrection in Turkestan and and Bokhara. It is sending courier after courier across the Afghan mountains and the Pamir plateau to sow seed of discontent in India.

# Girls' Schools in China.

The North China Herald estimates that there are now some fifteen thousand girls schools, and half a million girl scholars in China.

# A Plea for the Republic in Germany.

Thomas Mann, probably the first literary critic and novelist of Germany, delivered an address at the national fete upon the sixtieth birthday of Gerhard Hauptmann, Germany's greatest living poet. From this address, we cull some passages in praise of the German Republic.

The Republic, is that not Germany? Democracy, is that not more native to our soil than any glittering, jingling, swaggering monarchy?...

Democracy is incomparably more truly

German than any imperial grand opera.

Young men, my fellow citizens, it is het er now. In all candor and seriousness, we are better off to-day in all our misery, in all our humiliation before the world, than we are in those brilliant days when our overlords represented Germany. The old regime was entertaining but embarra sing. We had to bite our lips to repress a smile, and when we glanced over our shoulders to see the expression on the face of the rest of Europe, it was with a flurry of hope that they might not hold us responsible for the comedy. But they did so none the less. We hoped they would distinguish between the true Germany and her official figureheads, but they were quite unable to do so. Meanwhile we turned away to cur own cultural pursuits, gloomily convinced that God had predestined us to carry for ever ancestral institutions, under which the life of the people and the life of the State flowed on in two separate channels. Unity of culture! Can you not see that gleam of hope shining through the darkness that surrounds us, that promise of eventual harmony between our institutions and ourselves? Is not the Republic merely another name for the blessed unity of State and Culture?

# Impressions of An Indian Delegate at Geneva.

Sir P. S. Sivaswami Aiyar's impressions of the third session of the Assembly of the League of Nations at Geneva are favorable to that body. He writes in The Asiatic Review:

Apart from the spectacular aspect of the Assembly, which comprised over fifty States of the Old and the New Worlds, and drew together delegates from all quarters of the globe, from China to Peru, and Norway to Paraguay, the moral significance of the gathering could not be missed even by a casual observer. The reluctance of the United States to join the League, and the absence of Germany, Turkey, and even

of Russia, detract in some measure from the sphere of usefulness of the League. But making full allowance for these drawbacks, which it is to be hoped are of a temporary character, the League marks an epoch in the history of international dealings. For the first time in history the civilized States, whether small or large, have agreed to meet on a common platform and deliberate on questions of policy and administration affecting the peace and well-being of the world. A sentiment of democratic equality pervaded the atmosphere of the Assembly. The smallest State has the same opportunity for hearing and the same vote as the largest. Petty Luxembourg has the same voting strength as mighty France. It may even be open to question whether a system of representation which gives equal votes to countries irrespective of their population and resources may not be attended with some danger of sacrifice of the interests of the many to those of the few. The possibility of any such risk is obviated by the peculiar constitution of the League, not, however, without a parallel in political constitutions. The constitution of the Council assures a permanent position to the more important Powers. Moreover, the decisions of the Assembly do not ipso facto become binding upon the member States without ratification by them.

As to the actual work done, the writer

holds:

The volume of work turned out by the Assembly and its committees forms a record of which it may well be proud. No one could have failed to be struck with the absence of narrow parochialism among the delegates, with their spirit of give and take, their solicitude to reach unanimity, and their spirit of caution, which led them to postpone decisions rather than adopt

hasty and perhaps erroneous conclusions.

Questions specially affecting India, or, for the matter of that, any country in particular, were of course few. The question of opium traffic was originally raised in a form which involved the possibility of serious injury to Indian fiscal interests without corresponding moral benefit to China. But the resolution as passed by the Assembly avoids any such risk. By far the most important resolutions passed by the Assembly were those relating to the reduction of armaments, the protection of minorities, and the financial succour of Austria. The resolution on the reduction of armaments was very elaborate and comprehensive taking note of all the factors involved in the policy, and it marks a milestone in the arduous march towards the goal of peace and goodwill among the nations. The impatient idealist may not be satisfied with the conclusion, but the practical politician will welcome the resolution as a necessary first step to the attainment of the ideal.

Regarding mandated territories, he gives a piece of good news.

During the discussion of the resolution on the administration of the mandated territories an important question was raised by the writer of this article with regard to the legal status of the "C" class mandated territories. The discussion of this point was rendered necessary by a pronouncement of General Smuts in South-West Africa that the "C" class territories were annexed to the mandatory States in all but name. The view enunciated by General Smuts is pregnant with farreaching consequences, and it is gratifying to note that it was not shared by the Permanent Mandates Commission.

# Physical Education in the Philippines.

The Playground notes that:

The Twenty-second Annual Report of the Director of Education of the Department of Public Instruction, Bureau of Education, Philippine Islands, contains statements regarding the

beneficial effects of physical education.

"The average Fillipino school boy of today has been so benefited by the physical training that he has received as a part of his schooling, that from the standpoint of stamina he is far superior to the average Filipino school boy of the time twenty years ago when our public school system was yet in its infancy and when little had been done toward the physical development of the youth of the land. Not only are our school boys now learning to take pride in their physical well-being, but they are having developed in them some of the best of modern ideas with reference to such things as recreation, sportsmanship, teamwork, and self-control...."

The manual of physical education outlining the courses which are being given requires that from thirty to forty minutes a day, shall be devoted in elementary schools to such activities as marching, calisthenics, dancing, impromptu games, and group athletics. In the secondary schools sixty minutes a day are devoted by the boys to military drill, impromptu games and group athletics, and sixty minutes three days a week by the girls to marching, games, and

similar activities.

# History as It Is and Should Be Taught.

Margaret Munsterberg's article on the above subject in *The Forum* is summarised below.

Agnes Repplier recently declared that "of all the direct products of education, a knowledge of history is most essential." Who can disagree with this? And yet though the possession of historic knowledge is undoubtedly not only desirable but a source of unlimited inner satisfaction, one cannot help wondering why the acquirement of such knowledge is often in school and even in college such a dreary task. Leigh Hunt, I believe, uttered the sentiment that in tales and romances he found the serious records of life, whereas the histories were frivolous and futile. This judgment may not be as paradoxical as it seems, if by frivolous is meant superficial, and by superficial, abstract.

Professor Haskins of Harvard has defined perfectly the aim of teaching history as the acquirement of historic-mindedness. If you have historic-mindedness, you feel at home in any century that you may study. You will meet Greek as Greek; you will walk on the banks of the Arno in beatific visions; you will make your courtly bow in the garden of Versailles. Can ever a start in the direction of such full and inward understanding be gained from history

as it is taught in the schools?

It comes to this: History, as it is taught in the schools, is still chiefly political history. The old-fashioned history of wars, dynasties and presidents may be expanded to include constitutional history, possibly even economic history. Yet do the politics and trade of a nation repre-

sent the whole of its life? And, more important still, does the political setting in which he moves determine the whole life of a man? If the study of history is the study of man as a willing, hoping, achieving, suffering, resigned or triumphant human being—then the study of politics can give no better account of him than a study of the laws of a club can give an account even of its average members. The usual teaching of chronological events in the sphere of international diplomacy, warfare and legislation, fitted into a system of "underlying" and "immediate" causes is enough of an abstracting process to make historic-mindedness difficult to attain.

In order to attain historic-mindedness we must understand not only the life of a nation as a whole, but the whole life of a nation. And this understanding cannot well be obtained through the traditional mode of presenting history. The most elementary history teaching cannot afford to deprive the historic man of the fulness of life. The history-say, of the thirteenth century—is the history of religion, of art. of literature, of scholastic philosophy, of industry, as well as of ecclesiastic and secular politics and the same is more or less true of every other century. There is no reason whatever why politics should be given chief emphasis, even when the other features of national life are mentioned or supplied in an appendix.

# NOTES.

# The Practical Achievement of Science.

The destructive uses to which scientific knowledge has been put cannot but produce a feeling of revulsion in the minds of persons of a humane disposition. But for such sinister uses science itself ought not to be blamed. We cannot discard the beneficial uses of fire on the ground that incendiaries make a criminal use of it. In an article, entitled "The Augustan Age of Science," published some time ago in the Sunday Times of London, Sir Richard Gregory, the editor of Nature (the most important British scientific journal), observed:—

Every scientific discovery is a possible factor of industrial or intellectual development—a new tint which may change the color of the whole landscape, but meaningless until on the canvas. A chronological list of such discoveries recorded in unrelated succession would be easy to make, but would fail to show the points of contact of Science with the living world—the new social circumstances and expansive thought created by new contributions to natural knowledge. Through these revelations during the past hundred years or so conditions of life and views as to the history of the earth and of man have undergone more revolutionary changes than in all the ages preceding them; and it is mainly to them that we propose here to devote attention.

In this survey of such scientific discoveries of "the past hundred years or

so" as have been factors of industrial or intellectual development, Sir Richard Gregory refers to the work of a good many eminent scientists. All but two belong to Europe and America, and the two who are exceptions are Japanese. Their work is referred to thus:

"The Black Death, or Plague, is another insect-borne disease, proved in 1894 by two Japanese doctors—Yersin and Kitasato—to be caused by a minute vegetable parasite conveyed by fleas from rats to men."

Sir Richard Gregory anticipates that greater scientific discoveries are in store for man in the future. His survey can by no means be taken to be exhaustive, and others would include some discoveries and discoverers omitted by him. But making every such allowance, it must be admitted that Asia's modern achievement in science has not been commensurate with her size, population and gifts. It is to be hoped, therefore, that Asians would henceforth play their parts better. In a recent article of Sir Richard's which appeared in *Nature* he suggested that scientific men must adopt means to prevent the abuse and employment for unworthy ends of the discoveries that they had made. There is an echo of this suggestion in the concluding paragraph of his present study which is quoted below.

In the nucleus of an atom we have an intense source of energy, indicated by the terrific velocity with which particles are expelled in the disintegration of radioactive substances. By bombarding nitrogen gas with these particles Rutherford has been able to convert some of it into hydrogen, thus transforming one element into another. A new and rich land of promise has been entered during the past few years, and the time is probably not far distant when the unbounded energy of the atoms found in it will be made available for all purposes in which power is required constructive or destructive. Coal and other forms of fuel will not then be needed, and the whole social organization of the civilized world will have to be readjusted to meet the new conditions. Whether men will prove themselves worthy of the argosies of science which will enter their ports is not for us to predict, but upon the result will depend the future destiny of the human race.

# Bengal Retrenchment Committee's Report.

No provincial retrenchment committee's report can be quite satisfactory from the Indian

people's point of view. For the biggest item of public expenditure in India-military expenditure—cannot be touched by any provincial committee, and in civil expenditure, too, the big item of the swollen salaries of the All-India Services cannot be touched by any provincial one. Therefore, the members of these committees must direct their attention to abolishing posts almost all of which are held by Indians and to cutting down the salaries of Indian Government Undoubtedly higher salaries are attached to some Provincial posts than are necessary. But when the Imperial salaries are left intact and when there is a certainty that the emoluments of the Imperial servants will be increased by the Royal Commission which will soon begin its labours, it cannot but appear invidious that practically only some Indian public servants are to be sent adrift and practically only the salaries of Indian public servants are to be curtailed.

In the official view of the importance of services and departments, the military, the police, the executive, excise and salt, the judiciary, general education, agriculture, sanitation, industries, etc., may be mentioned in the order of their respective importance. There is no doubt as regards the place of the first three in the mind of the bureaucracy, though there may be some difference of opinion regarding the rest. When money is to be given, there is never enough money in the public treasury for education. But when money is to be taken away, education must part with a far larger proportion of its inadequate grants than any other department. This will appear from the table extracted below from the Report of the Bengal Retrenchment Committee, which we have had to purchase for one rupee.

ESTIMATED Department or head. Increase of Loss of Savings. revenue. Income. Rs. Rs. Rs. Major survey and 4,00,000 settlement 5,02,200 Excise and Salt 8,700 Forests 20,00,000 72,660 Registration 3,50,000 Irrigation ... General Administration. Staff and Household of the Go-1,20,000 vernor.

		ESTIMATED	
Department of head	Savings.	Increase of revenue.	Loss of Income
	Rs.	$\mathrm{Rs.}$	Rs.
Members of Coun-			
cil and Ministers	$\sqrt{2,16,000}$	•••	
Legislative Council	27,500		•••
Secretariat	4,55,900		
Board of Revenue	25,000		•••
Divisional Com-	,		
missioner	5.20,000		•••
District Adminis-			
tration	4,10,000		•••
Civil and Sessions			
Courts	11,50,700	1,90,000	•••
Presidency Magis-			
trates	17,000		•••
Courts of Small			
Causes	4,800	•••	•••
Legal Remem-			
brancer ·	. <b>1,5</b> 00		•••
Bengal Police	26,28,800		•••
Calcutta Police	8,13,500		***
Education (trans-		•	
ferred)	35,98,800	•••	6,25,00
Medical	2,95,500	50,000	
Public Health			
branch	2,76,300	•••	•••
Engineering branch	1	<b></b>	
(Public Health)	75,600	<b>75,</b> 000	•••
Civil Veterinary			
Department	95,550		
Agriculture	2,92,300	• • • • • • • • • • • • • • • • • • • •	80
Sericulture	19,000	52,000	•••
Co-operative			
Societies	2,66,600	•••	•••
Development of			
Industries	3,07,300		•••
Fisheries	82,000	•••	•••
Miscellaneous	00.000		
Departments	80,000		• • •
Civil Works	8,00.000	•••	•••
Stationery and	@ 1 Å 000		
Printing	2,10,000		•••
Pay of the services	9,00,000	,	•••
Holidays, leave,			
and the hill	0.10.000	`	
exodus	2,10,000	•••	•••
Travelling and	7 00 000	,	
other allowances	7,00,000		•••
Floating craft	2,00,000	•••	•••
Rented buildings	1 96 500	1	
and telephones	1,26,500 10,00,000	•••	•••
Contingencies	10,00,000	•••	•••
Total	1 65 09 710	31 42 000	6 95 90

Total ... 1,65,09,710 31,42,000 6,25,800 Net reduction ... Rs. 1,90,25,910.

With the greater part of the Report we agree; but with many of its recommendations and observations we cannot but find fault. It is written throughout in a clear and concise manner. That is greatly to be commended.

The Committee observe:

"Our proceedings have been confidential, and for this reason the evidence we have received has not been recorded."

This is a disadvantage from the point of view of the public. In the absence of the evidence, we cannot judge how far the conclusions and recommendations of the members are based on what the witnesses said. Moreover, when people are told that their evidence will not be disclosed, they often speak in an irresponsible manner, knowing that their statements can never be challenged. The proceedings should have been available to the public in their entirety.

Under Irrigation, we do not understand why tolls and fees should be increased. No substantial reasons are given.

We are not in favour of the amalgamation of small districts. We would rather have them administered in all departments solely by provincial service men.

In the chapter on the administration of justice, under the heading "working of courts" the Committee say.—

"A further matter of general complaint which we feel obliged to refer to is the dilatoriness of the courts. We have been told they spend insufficient time in the actual hearing of suits, and too much time in chambers."

It is not clear which courts are meant. Is it meant that civil courts of all classes are consciously dilatory? We have an impression that most members of the provincial judicial service are hard-worked. On page 131, it is observed:

"...the work of a Munsiff is of a character that can, and should, be performed by a cheaper agency than the provincial service would provide. Members of the provincial service would, of course, be Munsiffs as part of their necessary training and experience, but we regard this class of judicial work as being of a calibre that can be discharged by a subordinate service."

Remarks worded in this manner, withont any corresponding remarks with regard to any other class of executive or criminal judicial officers, are liable to be resented,

Note.—These figures do not take into account the increased pensionary charges involved in the Committee's proposals.

as smacking of bias. It would have been better if they had been avoided.

As regards the training of constables and men of higher rank, we think all grades require training. Economy should be observed, but it is a mistake to think that only constables require training, as the committee practically seem to do. We do not understand how "the training required by other ranks now attending Sardah may be given in the districts." How and by whom would it be given?

We recognise that some retrenchment has been effected in the police department; but much more can be done in the higher

ranks of the police services.

We do not agree that it would not "be wise to reduce materially at present the number of posts reserved for the Indian Medical Service in Calcutta." Men possessing the necessary high professional skill and ability according to western standards can be secured for the Calcutta posts outside the Indian Medical Service at lower salaries by advertising.

We cannot support the abolition of the school hygiene branch in its entirety. On the contrary, we are for strengthening it. Arrangements for clinics should be made, and persistent efforts should be made to overcome "the difficulty of inducing parents to follow up the inspection of their children at school with proper medical treatment at home."

As regards agriculture, the Committee observe:

"We think that research conducted at the Universities should be linked up with the work of the research station."

Yes, if and when the Universities do any

real agricultural research work.

The Committee consider that "an agricultural college in Bengal to train officers for the department is not required." What if other provinces refuse to admit or are unable to admit students from Bengal? And is higher agricultural education required only to train agricultural officers? The Sadler Commission recommended the introduction of university education in agriculture.

The Committee would leave elementary agricultural education to the Education Department, it being in their opinion wrong in principle for the agriculture department to establish elementary agricultural schools.

If agricultural education be really given to boys and girls in villages, we do not care which department gives it and whether it is given in the ordinary schools or in special agricultural schools. But the funny thing is that the Committee has practically recommended the severance of the Government's direct connection with secondary and primary education and yet talks of leaving elementary agricultural education to the Education Department. As with agricultural, so with technical and industrial education, the Committee think that "the greatest benefit would accrue from placing this subject under the Education Department"! What we want is technical and industrial education; we do not much care which department gives it.

We are against the discontinuance of the registration of traffic. Statistics of both internal and external trade have a value. If "the provincial figures are usually issued too late," let the process be speeded up; and if "they are not entirely reliable," let greater care be taken in their collection and compilation. Statistics, even when issued late, are useful.

# "No leave ....to inferior Government Servants."

On page 132 of the Bengal Retrenchment Committee's Report, there is a particularly inconsiderate and heartless observation and recommendation. It runs as follows:—

"We think, also, that except for special reasons, no leave should be granted to inferior Government servants if extra cost is thereby entailed."

The air of superiority and snobbishness combined, which is manifested in this

sentence, is intolerable.

Why do superior Government servants take leave for? They take leave if they fall ill or want a change, if they have to attend to family affairs, if they have to perform domestic rites, if they want to take rest, &c. "Inferior" Government servants being also human beings and members of society, stand in need of taking leave exactly for all these reasons. We do not see, therefore, why they are not to get leave "except for special reasons." As for the "extra cost" "entailed," in the case of "superior" servants, that cost is often

in three or four figures, whereas in the case of the "inferior" ones, it is in one or two figures. If Government can bear the higher cost, why can it not bear the lower? It is these "superior" airs and notions that pave the way to Bolshevism.

# The Retrenchment Committee and Education.

Should the recommendations of the Retrenchment Committee be accepted, Education Department would be practically improved out of existence. There will be little objection to the reduction of the inspecting staff, as to which the public has often expressed its mind quite clearly, though there will certainly be great objection to the entire abolition of the lower grades; but the proposal to do away with all the mofussil Government colleges and schools seems to be far too heroic. When the public clamoured that education should be one of the transferred subjects they never dreamt that within a couple of years or so the Minister of Education would be practically without a portfolio. Moreover, if the money to be saved was to be applied for providing more urgent educational needs, e. g., universal elementary education and the like, a good deal might be said in favour of the recommendation. If the sum of Rs. 29,73,800 recommended to be saved, represents so much waste, let it be spent in more profitable directions for furthering the cause of education. But that is not the real object of this sweeping and remorseless recommendation. It is to bring more money into the coffers of the Government for running its day-to-day administration in its 'essential' departments. It is true we are told on p. 120:

"If our proposals are accepted a moderate revenue surplus will be secured, the major portion of which will presumably be spent on the activities we are considering [viz., the nation-building activities]."

But this "presumably" is not a royal pledge, and even royal pledges have been broken. Moreover, the Royal Commission on the services is sure to swallow up a good portion of the "moderate revenue surplus". The highly paid Imperial services have not been touched, probably because the Secretary of State is under a covenant with them. "To pour oil on an oily head' is a

time-worn maxim in India. But if the Imperial services are sacrosanct, the Indian professors in Government employ who are going to be deprived all of a sudden of their means of livelihood for no fault of their own deserve a passing word of sympathy. They did not, it is true, enter into a contract with the Government, but having been once employed by the state, they had every right to hope that they would not be discharged except on the usual grounds of inefficiency or misconduct. The demoralisation and the sense of insecurity following upon wholesale exodus will be sure to tell on the other public services, as we shall find out by and by. Moreover the deprovincialisation of the Mofussil colleges will probably lead to their disappearance, and that cannot but be very injurious to the cause of high education. The Presidency College of Calcutta is sought to be retained, by extorting fancy fees from rich students in order to provide room for the European professors. We do not hold any brief for the professors of Mofussil colleges. We know that of late the professors were having a too easy time of it, their working hours were few, and they enjoyed long periods of rest. The long summer vacation of nearly three months, not needed in any other branch of the public service, can and should be greatly curtailed, if not dispensed with; it was introduced, we believe, for the sake of the European members of the educational service, so as to enable them to go home; and the long hours of leisure, even when the sessions are in full swing, intended probably to give the professors liberal opportunities to cultivate their are seldom devoted to that purpose, and should be discontinued in the interests of the students, who pay fees all the year round, but do not get their money's worth in the shape of tuition, and in many cases the University course is left unfinished or hurriedly gone through. All these changes will tend to economy, and reduce the number of professors in Government colleges in a few years, if new recruitment be stopped, except where absolutely necessary, by redistribution of the work among the existing staff. When the cry is that more colleges should be opened in the Mofussil to cope with the increasing needs of the community, to shut the doors of the existing institutions would be false economy indeed. If the suggestions

made above do not seem adequate to those who are anxious to apply the shears more vigerously to effect a saving, why, then, the I. E. S. may be treated as a close service and no new appointments need be made to it, so that it may, by mere efflux of time, cease to exist. Where a European of exceptional merit is required to be appointed, he may then be engaged on special terms. As for the average European memebr of the I. E. S. the country has no need for him, and the justification for his appointment has long ceased to exist. But the proposed hecatombs of teachers, most of them the best products of our university, to the exigencies of the economic needs of the Government, with the military expenditure of India exceeding the pre-war budget by more than thirty crores a year, would be nothing short of monstrous. It is there that the axe should fall, and fall most heavily; but it is one of the bitterest ironies of the fate of a subject nation that education has to be relentlessly sacrificed to a mad race for military extravagance, and next to it, to an extravagantly paid bureaucracy, foreign in the main, which insists that Indians with comparatively small incomes shall starve ere they with their princely salaries are made to have diminished bank deposits. Many middle class families in Bengal will be hit hard by the proposed retrenchments and a dead level of pauperism, where the professions connected with law and order alone survive, is not exactly the soil where the best flowers of civilization will grow. If the retrenchments were going to affect high and low alike, they need not, in the first place, have trenched on the nation-building departments, and, in the second place, they would not have caused so much justifiable heart burning and acute discontent.

The Committee have made a dead set against training schools and colleges, but have prudently left untouched Dow Hill Training College for turning out teachers for European and Anglo-Indian children, because that is "Education (reserved)"! It is true that "many teachers are good teachers by nature and commonsense", but why has this argument been applied only to the case of Indian teachers? Why could it not be extended to the Dow Hill Training College? If the existing training colleges in Calcutta and Dacca are not efficient, that is a case for improving, not abolishing them. Throughout the report we have found many instances

in which the Committee have declared for ending a thing, not for mending it. As the members seem to be practically ignorant of the existence of the science and art of education, which has made great progress in the west, we would ask them to read chapter xliii of the report of the Sadler Commission. That body has asserted that one of the principal defects of our schools is the absence of trained teachers. And, therefore, they recommended that departments of education should be established in the Universities of Calcutta and Dacca. One of the recommendations was:

"(lw) Seven hundred trained teachers should be sent annually into the secondary and higher secondary institutions. The Universities of Calcutta and Dacca should each furnish annually 100 trained graduate teachers. The remaining five hundred should, after passing the intermediate examination, be trained in Training Colleges established by Government."

The Committee say :--

"At the present time money that is badly needed to advance general education is diverted to the technical training of a few."

But can they guarantee that the savings recommended by them would be certainly spent for advancing general education? But let us concentrate our attention on economy alone, and doing so, we make a present to them of the following passage from the Sadler Commission's report, Vol. V, p. 328:—

"Recomendations regarding the training of teachers.

"29. A serious deficiency in the numbers of well-qualified teachers is the fundamental weakness in the system of secondary and intermediate education. It is also the cause of an enormous waste of money and of time. There is urgent need in Bengal for many thousands of well-trained teachers, equipped with a sound knowledge of what they have to teach and with a clear comprehension of the aims and methods of a good school... If the teaching were improved the school life of the average high school boy could The amount which be shortened by two years. parents in Bengal would save by this economy alone would be not less than 15 lakks of rupees a year,...In addition to this, improved methods of class teaching in the schools would enable parents to avoid in almost every case the cost of private tuition for their sons. The amount of this saving we cannot estimate, but it would be very :large. And these economies would accompany an actual advance in the attainments of the boys and a material improvement in their mental vigour and

physique. The systematic reform of secondary and intermediate education in Bengal will be greatly reduced by these savings on school fees and on private tuition, apart altogether from the intellectual and physical advantage which it would incidentally secure."

We think no case has been made out for the abolition of the Guru Training Schools. There is a case for getting a better class of men to act as gurus by offering better pay, and also a case for improving these schools.

It is still necessary to have Government colleges and schools in the country. Aided colleges and schools would not serve the same purpose. Government makes a profit out of some schools. The Committee state (p. 68):—

"The cost to provincial revenues of the 41 Government schools is Rs. 11,20,000, whereas the grants to aided schools amount to about Rs. 8,00,000."

These two items alone give us a total of Rs. 19,20,000 spent on high schools from provincial revenues. But it is stated in the Supplement to the Report on Public Instruction in Bengal for the year 1920-21 that the net expenditure on secondary education from provincial revenues was Rs. 10,99,645 in 1919-20 and Rs. 12,85,006 in 1920-21.

The Committee speak of providing "a good education at cheap rates for the children of European officers" as a "sound principle" (p. 76), (not "bad business," as Government colleges are said to be ), in connection with the Victoria and Dow Hill Schools at Kurseong; but they speak of the Presidency College fees as "unduly low" and of the Dacca University fees "as ridiculously low." They may or may not be. But why not fix a standard and principle and apply them justly in all cases? Why this tendency to be hard on pupils and students of unmixed Indian extraction? The committee recommend that the Presidency College fees should be 50 per cent, higher. "The interests of poor students with ability will be amply safeguarded by the scholarships awarded by Government on the results of the University examinations." Nothing of the kind. The scholarships are very few in number. And even if they were more numerous, that would not have adequately safeguarded the interests of the large number of poor students with ability.

## "The Security Services."

Committee speak of the Indian Civil Service and the Indian Police Service as "Security Services." They are pre-eminently so from the point of view of those Englishmen who consider India as their property—their cattle-farm. But from the point of view of Indians, the real security services would be an agricultural department which would produce more food, an industries department which would produce more wealth, a sanitation department which would improve the health of the people and make them stronger, and an education department which would make our girls and boys enlightened, patriotic and courageous women and men. They alone are truly protected who can protect themselves.

### Two University Bills.

The Calcutta University Bill, 1923, drafted by Babu Surendra Nath Mallick, M. L. C., Member-in-charge, and the University of Calcutta Amendment Bill, 1923, drafted by Babu Jatindra Nath Basu, M. L. C., Member-in-charge, as printed in the Bengal Secretariat Press, are before us. "One of the objects of" Mr. Mallick's "Bill is to improve the financial administration of the Calcutta University.

The other object of this Bill is to introduce more of the elective element in the constitution of the Senate with due and proper regard to academic interests." "Provision has been made to empower the Local Government to frame rules according to which only the first elections, after this Act comes into force, have got to be held."

The "Statement of Objects and Reasons" of Mr. Easu's Bill runs as follows:—

"The Bengal Legislative Council passed a Resolution in 1921 for rendering the constitution of the University of Calcutta more popular and for introducing a large elective element in the governing body. This Bill is intended to give effect to the desire embodied in the above Resolution."

The introduction of a larger elective element in the constitution of the university is the common object of the two bills. The two should be amalgamated and made into one bill.

Section 3 of Mr. Mallick's Bill runs as follows:

"In section 15 of the Calcutta University Act, 1857, for the words "such fees" the words "all fees paid to the University and all incomes of the University subject to any trust" shall be substituted.

If this amendment be carried, the words "General Fee Fund" in section 15 of the Calcuttta University Act, 1857, would be inappropriate; the fund should then be called General Fund.

In Act VIII of 1904, as amended by Act VII of 1921, there is at present no clause (e) of sub-section (1) of section 4. If section 5, sub-section (1) of Mr. Mallick's Bill be carried, the clauses of section 4, sub-section (1) of Act VIII of 1904 should be renumbered, and then there would be a clause (e).

As regards the proportion of elected Ordinary Fellows, there should be a provision for the election of 80-per cent. in the amalgamated bill. The two Bills as drafted appear to provide for the election of a smaller proportion. Mr. Basu's bill makes the election of twenty-two Muhammadan Fellows obligatory. This we do not like, though we do want Muhammadan Senators. Mr. Mallick's bill has no such provision, but makes the nomination of eleven Muhammadan Fellows by the Government obligatory. This also is an undesirable method. The best thing would be for Muhammadans to get in by open election. This may take time. But the affixing of the stamp of backwardness on a community does not appear to be the best way of advancing the cause of its education. However, if the Muhammadan members of the Bengal Legislative Council insist on some co-religionists of theirs getting in somehow, we would prefer that it should be obligatory a minimum number of Musalman should be elected by Hindu, Fellows Buddhist, Christian, Musalman and Brahmo graduates combined than that they should be compulsorily nominated by Government. Election in this way would produce greater Musalmans and nonbetween contact Musalmans and promote a spirit of friendship between them; whereas obligatory nomination by Government would seem to prove that Government alone were the friend of Musalmans. Of course, if there be no provision for the obligatory nomination of a certain minimum number of Musalmans, and if Government voluntarily nominates some of them, there can be no objection. to such a course.

Mr. Mallick's Bill leaves section 7 of the Indian Universities Act (Act VIII of 1904) relating to registered graduates unaltered. But as there ought to be a far larger constituency of registered graduates than now, that section requires to be amended. Mr. Basu's Bill does this. He gives the vote to Doctors and Masters, and to ordinary graduates of seven years' standing. We would reduce the period to five. As for the fee, he makes it two rupees. We would make it one.

In Mr. Mallick's Bill, no commercial body as such has any power to elect or nominate any Fellows. Mr. Basu gives the Bengal Chamber of Commerce and the Bengal National Chamber of Commerce the right to nominate two Fellows each. We would give a similar right to the Marwari Chamber of Commerce also. We believe in making the Marwaris interested in the cause of University education. The Faculty of Commerce would be a gainer thereby, if not other Faculties also gradually.

Mr. Mallick, by section 8, gives the Government power to "modify the existing regulations...other than those that are purely academic" "after consulting the Senate." The words "other than those that are purely academic" show a laudable desire to keep the academic freedom of the University intact. But we are against giving the Government any permanent unrestricted power of what is a sort of legislation. It cannot ordinarily make laws without the consent of the legislature. So, as regards the modification of regulations also, we would provide that this should be done with the assent of the Bengal Legislative Council.

Similarly, in section 9 of Mr. Mallick's Bill the Government's power to make additions to or alterations in the revised body of regulations prepared by the new Senate, or Government's power to make the regulations in case the new Senate fails to make them within the prescribed period, should be limited as indicated above; that is to say, Government's regulations or the Government's additions to or alterations in the new Senate's regulations should have force after and when they have received the assent of the Bengal Legislative Council. If the Government does not make the regulations or any additions to or alterations in the new Senate's regulations, the assent of the Legislative Council will not be needed.

In the second line of Mr. Basu's Bill, there is a misprint; "1875" should be "1857".

The office of Vice-Chancellor should in our opinion be elective. There should be a provision to this effect in the amalgamated bill. In neither of the two bills is the vote given to teachers of high schools as such. Of course, if a secondary education board be created, the schools would pass beyond the jurisdiction of the University. Otherwise it is but bare justice that they should have some means of influencing the action of the University. They contribute the largest portion of the fee-income of the University and in a variety of ways benefit or suffer by what the university does.

For a decade or so, we have made many suggestions for University reform. There is need for repeating them. But considering the objects of the bills before us, we refrain from doing so now, as many of them are of an academic character. We may mention them when the time comes for preparing a revised body of regulations.

# Politics, Patriotism and Culture.

Rabindranath, who gave modern Bengali politics some of its most fruitful ideas, is blamed for not hurling himself into the vortex of current political propagandism. Visva-Bharati, which aims at the creation of a centre of national and international culture, is regarded in some quarters as an intellectual refuge from the Sturm and Drang of politics, where the scholarly recluse may spend his days in splendid isolation from the realities of life calling for the sacrifice of the country's best manhood in the cause of national regeneration. It is forgotten that patriotism is not confined to a passion for politics; that the country's regeneration depends as much, if not more, on cultural advancement as on political progress; and that a centre of national culture, such as that founded by Goethe and Schiller at Weimar towards the close of the eighteenth century, is a potent instrument of that regeneration. The following extracts from Lewis's Life of Goethe (1855) will be read with interest in this connection:

"While the great world was agitated to its depths by the rapid march of the [French] Revolution, the little world of Weimar pursued the even tenor of its way, very much as if noth-

ing concerning the destinies of mankind were then in action. This, of course, has certainly not been and is not the attitude of Rabindranath and his co-workers.—Ed., M. R. Because Goethe is the greatest figure in Germany, the eyes of all Germans are turned towards him, anxious to see how he bore himself in those days. They see him-not moving with the current of ideas, not actively sympathising with events; and they find no better explanation of what they see than the brief formula that "he was an Egoist"..... Weimar could play no part in European politics. The men of Weimar had their part to play in Literature through which they saw a possible re-generation. Believing in the potent efficacy, they devoted themselves with patriotism to that. A glance at the contribution of German will show how patriotism had noble work to do in such a cause. Here follows a description of the state of German literature of the day, full of superstition and sentimentality, appealing merely to the outward sensibilities, and devoid of originality.]...It was in this state of things that Schiller conceived the plan of a periodical—Die Horen—memorable in many ways to all students of German literature. Goethe, Herder, Kant, Fichte, the Humboldts, Klopstock, Jacobi, Eugel, Mayer, Garve, Matthisson, and others were to form a phalanx whose irresistible might should speedily give them possession of the land. "The more the narrow interests of the present," says Schiller. in the announcement of this work, "keep the minds of men on the stretch, and subjugate while they narrow, the more imperious is the need to free them through the higher universal interest in that which is purely human and removed beyond the influences of time, and thus once more to re-unite the divided political world under the banner of Truth and Beauty."-Book VI, Chap I.

In a later book, we find the following:— "Luden came to him to speak of a projected journal, the Nemesis, which was to excite the nation's hatred of France. Goethe dissuaded him. "Do not believe," he said, after a pause, "that I am indifferent to the great ideas—Freedom, Fatherland, and People. No; these ideas are in us; they form a portion of our being which no one can cast off. Germany is dear to my heart. I have often felt a bitter pain at the thought that the German people, so honourable as individuals, should be so miserable as a whole. A comparison of the German people with other peoples awakens a painful feeling, which I try to escape in any way I can; and in Art and Science I have found such escapes; for they being to the world at large, and before them vanish all the limits of nationality. But this consolation is after all but a poor one, and is no compensation for the proud conviction that one belongs to a great, strong, honoured, and dreaded people." He spoke also of Germany's future, but he saw that this future was still far distant. "For us, meanwhile, this alone remains: let every one, according to his talents, according to his tendencies and according to his position, do his utmost to increase the culture and development of the people, to strengthen and widen it on all sides, that the people may not lag behind other peoples, but may become competent for every great action when the day of its glories arrives." Very wise words, however unpalatable to enthusiastic patriotism."—Book VII, Chapter 5.

# Report of The Indian Fiscal Commission.

The Report of the Indian Fiscal Commission, which was issued some time ago, consists of two parts, namely, the majority report and the Minute of Dissent. The majority report is, in fact, the main report. It is signed by all the eleven members, five of whom having done so subject to a Minute of Dissent. The Commission may thus be said to have been divided into two groups, the majority consisting of the four European members, the Hon. Sir Edgar Holberton, President of the Burma Chamber of Commerce, Sir Montagu Webb, Member, Legislative Assembly, Mr. R. A. Mant, c.s.i., i.c.s., and Mr. C. W. Rhodes, President, Bengal Chamber of Commerce and Member, Legislative Assembly, together with the two Parsi members, the Hon. Sir Maneckji Dadabhoy and Professor J. C. Coyajee, of whom the latter is a Government servant, and the minority consisting of five Indian members, namely, the Hon. Sir Ibrahim Rahimtoolah, Member, Executive Council Bombay, President, Mr. T. V. Seshagiri Aiyar, Member, Legislative Assembly, Mr. Jamnadas Dwarkadas, Member, Legislative Assembly, Mr. Narottam Morarji, Millowner of Bombay, and Mr. G. D. Birla, Millowner and merchant, Calcutta. Mr. J. M. Keynes was unable to join the Commission and his place remained unfilled.

### Constitution of The Commission.

The way in which the Commission was constituted certainly left much to be desired. In this matter Bengal had special reasons to feel aggrieved. From the fiscal point of view the two most important provinces in India are obviously Bengal and Bombay. So far as

Bombay was concerned, it could not be said that it was not adequately represented on it. About Bengal one cannot, however, say the same thing. This affront to Bengal was due to many unhappy circumstances. The chaotic condition of public life in the province, coupled with the fact that the representatives of Bengal on the Council of State and the Legislative Assembly have not been able to make any impression on either the Government of India, the Indian Legislature, or the general public, as also the lamentable fact that Bengalis do not occupy a conspicuous place in Indian business circles, may be said to be responsible for this relegation of Bengal

to the cold shade of neglect.

Though the constitution of the Indian Fiscal Commission was not an ideal one, it has to be borne in mind that this was the first occasion when a Commission entrusted with the determination of a policy of first rate importance from the national point of view had not only a majority of Indian members on it, but that it had also an eminent and patriotic Indian to The Commission guide its deliberations. afforded a rare opportunity to the Indian members, who, as has been said, formed the majority, to voice the feeling of their countrymen in an effective manner in the matter under discussion. Had they been able to act in concert, the effect of their recommendations would have been considerable. It was most unfortunate that the two Parsi members betrayed their country and separated from the rest of their Indian colleagues. The five Indian members, who signed the Minute of Dissent, deserve the congratulations of their countrymen for the independence and courage that they have shown in the performance of their duties.

# Tariff History and Survey of India's Economic Position.

The Indian Fiscal Commission was called upon "to examine with reference to all the interests concerned the Tariff Policy of the Government of India, including the question of the desirability of adopting the principle of Imperial Preference and to make recommendations." The members of the Commission were unanimous in holding that India was suffering from a serious economic malaise. It was to be expected, therefore, that before they embarked upon their high

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enterprise to discover a remedy for the deepseated malady that afflicted India they would find out its causes. This needed the drawing up of an accurate and up-to-date history of the tariff system that has existed in the country since the advent of the British in India. The history of the tariff system in India, together with the survey of the economic position of the country that they have supplied, is nothing more than an apology for the real thing. It is not only perfunctory and inadequate but is also at the same time totally misleading. A physician who pays little care to ascertain the cause or causes of a disease, hardly achieves much success. The minority have, of course, endeavoured to put things right. But the few observations that they have made on the subject serve the purpose of a protest and nothing more.

Referring to the attempt made by the majority to justify the fiscal policy that has so far been pursued, the minority have no hesitation in declaring that they do not accept the portion of the report dealing with

the subject.

"We believe," they say, "that the industrial backwardness of India is in no way due to any inherent defects amongst the people of India but that it was artificially created by a continuous process of stifling, by means of a forced tariff policy, the inborn industrial genius of the

people.

"If," they add, "the Industrial Commission had not been debarred from considering the question of Indian Fiscal Policy, we venture to think that they would have come to the same conclusion as is held by the people of India, namely, that this result was due to the policy of free trade imposed upon India. If a policy due to 'vested interests in England which were at one time sufficiently powerful to insist that... the (East India) Company should concentrate on the export of raw materials necessary for manufacture in England (Industrial Commission Report)' had not been adopted, the Indian artizans, whose skill was recognised throughout the world, could have easily adapted themselves to conditions produced by the advent of machinery and the economic history of India would have been differently written."

It is an accepted Indian view that India was at one time a country of great wealth which attracted foreign invaders and drew to her shores adventurous spirits from European countries. The majority in the Commission seem not to realise the truth of this important historic fact. The minority quote writers of acknowledged authority and

unquestioned impartiality and fairness to snow how great India's economic and indus rial position was in the past.

### Economic Helplessness of India.

There can be no justification for the inadequate and misleading survey of the economic position of India made by the Indian Fiscal Commission. It will be remembered that Lord Hardinge's Government had pleaded for a change in the industrial policy of India in very definite terms. In a despatch addressed to the Secretary of State in 1915, the Government of India said:

"It is becoming increasingly clear that a definite and self-conscious policy of improving the industrial capabilities of India will have to be pursued after the war unless she is to become more and more a dumping ground for the manufactures of foreign nations, who will be competing the more keenly for markets, the more it becomes apparent that the political future of the larger nations depends on their economic position. India will consider herself entitled to demand the utmost help which her Government can afford to enable her to take her place, so far as circumstances permit, as a manufacturing country."

The Indian Industrial Commission, who reported later after a carefully planned enquiry and prolonged deliberation, declared that the present industrial position of India "has become in many ways disadvantageous to the interests of the country; and that India's industrial equipment is impaired by deficiencies which affect the interests of national safety," and spoke of "the growing realisation of the dangers to which industrial unpreparedness exposes a nation."

The distinguished authors of the Report on Indian Constitutional Reforms thought that the adoption of a "bold" and 'forward" policy was "urgently called for" in industrial matters, matters "in respect of which considerations of military security, political expediency, and economic advantage are coincident, and are in agreement also with the interests of the Empire as a whole." They sounded a significant note of warning. This was not uttered a day sooner than was needed. They said:

"After the war the need for industrial development will be all the greater urless India is to become a mere dumping ground for the manufactures of foreign nations which will then be competing all the more keenly for the markets

on which their political strength so perceptibly depends. India will certainly consider herself entitled to claim all the help that her Government can give her to enable her to take her place as a manufacturing country; and unless the claim is admitted it will surely turn into an insistent request for a tariff which will penalise imported articles without respect of origin."

The economic tendencies that have taken shape since the termination of the war fully justify the apprehensions to which Lord Hardinge's Government,  $_{
m the}$ Industrial Commission, and the authors of the Montagu-Chelmsford Report gave expression.

# Importance of Industrial Development.

Though the history of the tariff in India that the Report of the Commission contains is extremely meagre and defective and the survey of the present economic position of India that the Commission have made is wholly misleading, it has to be admitted that the conclusions to which they have arrived after a consideration of the particular advantages which an increased development of industries in India may be likely to bring appear to be attuned to a different key. The Fiscal Commission hold that the industrial development of India has not been commensurate with the size of the country, its population and its natural resources. They accept without hesitation the conclusion drawn by the Indian Industrial Commission that

"The industrial system is unevenly, and in most cases inadequately developed; and the capitalists of the country, with a few notable exceptions, have till now left to other nations the work and the profit of manufacturing her valuable raw materials, or have allowed them to remain

unutilised,"

and fully endorse the observation made by the authors of the Report on Indian Constitutional Reforms that.

"The economics of a country which depends to a great extent on agriculture must be unstable."

The Fiscal Commission sum up their conclusions in the matter in the following words:

"We have no hesitation in holding that such a development ( a considerable development of Indian industries ) would be very much to the advantage of the country as a whole, creating new sources of wealth, encouraging the accumulation of capital, enlarging the public revenue,

providing more profitable employment for labour, reducing the excessive dependence of the country on the unstable profits of agriculture and finally stimulating the national life and developing the national character."

#### Protection or Free Trade?

Among the questions discussed by the Indian Fiscal Commission the most important was whether the existing policy of free trade should be continued or a system of protective tariffs introduced in its place for fostering the development of industries. After carefully considering the weight of the arguments on both sides, the Commission have come to the unanimous conclusion that the balance of advantage is heavily on the side of the latter course and they recommend in the best interests of India the adoption of a policy of protection. The Commission feel convinced that "protection will bring a very material gain to the country." They think "that India will derive very great advantages from industrial development, that the conditions of a rapid advance are suitable, and that without the stimulus of protective duties the advance will not be sufficiently rapid." The Indian Industrial Commission, who were precluded from examining the question of protective tariffs, made a number of very important proposals for promoting the development of industries. The Fiscal Commission consider that however valuable some of these measures might be in giving an impetus to industrial development, they failed to provide the main thing needed, namely, the adoption of a policy that would inspire confidence and encourage enterprise. This condition, the Commission rightly consider, may be expected to be fulfilled by the introduction of a policy of protection. The Commission observe:

"India is an agricultural country which possesses undoubted natural advantages for manufacturing. She produces an abundance of raw materials, she has an ample potential supply of cheap labour and adequate sources of power; and the establishment of two great manufacturing industries shows that she is capable of turning these natural advantages to use. We have been told by many witnesses that the chief obstacle to a more rapid development of industries in India is a certain want of confidence among the owners of capital. The practical protection afforded by the war had a stimulating effect on many Indian industries. But this protection, and such incidental protection as is yielded by high revenue

duties, lacks the assurance of permanence and fails to give the sense of security."

# The Majority View.

Though the members of the Commission are unanimous in recommending the adoption of a policy of protection in India there is a wide divergence of opinion among them about the character of protection to be applied and the method of carrying out the protective policy. This unanimous decision to introduce a fundamental change in the tariff policy of the country is undoubtedly a signal victory for the agitation started more than forty years ago by farsighted and patriotic Indians for introducing such a thing in the best interests of India and continued and supported all these years by informed Indian public The majority have. however. qualified their scheme of protection with such conditions and provisos as to render it wholly infructuous. A close examination of their recommendations will make it aboundantly clear that theirs is really a policy of masked free trade, devised to hoodwink the people. The formula on which they base their proposals runs thus:

"We recommend in the best interests of India the adoption of a policy of protection to be applied with discrimination along the lines indicated in the Report."

And then they lay down conditions and suggest reservations which leave no room for doubt as to the actual character of their recommendations. In the opinion of the majority these conditions require to be fulfilled, in the first instance, by an industry before it can claim protection. These are:

(1) "The industry must be one possessing natural advantages, such as an abundant supply of raw materials, cheap power, a sufficient supply of labour, or a large home market."

(2) "The industry must be one which without the help of protection either is not likely to develop at all or is not likely to develop so rapidly as is desirable in the interests of the country."

(3) "The industry must be one which will eventually be able to face world competition

without protection."

There are besides certain subsidiary comditions which "though, as in the case of the three conditions stated above, essantial elements in an ordinary claim for protection, should nevertheless be regarded as factors favourable to the grant of protection."

One of these subsidiary conditions is that tariff protection should not as a rule be granted to new industries. Another is to confine tariff protection to industries "in which the advantages of large production can be achieved." These proposals are further supplemented by recommendations with regard to excise policy, export duties, the question of Imperial Preference, the use of foreign capital, and the constitution of a Tariff Board whose duties will be, inter alia, the claims of particular investigate industries to protection, to watch the operation of the tariff, and generally to advise Government and the Legislature in carrying out the policy indicated, which militate against all ideas of a sound and rational system of protection to Indian industries.

#### The Minute of Dissent.

The President of the Commission along with his four Indian colleagues have very naturally, under the circumstances, been obliged to record their dissent from the policy recommended by the majority. The minority are not only not in agreement with the views of the latter in matters of excise, foreign capital, Imperial Preference and the constitution of the Tariff Board, but there appears to be a vital difference between the two sections of the Commission even on the main question of protection. The minority explain their position in the following words with which they begin their Minute of Dissent:

"The reasons which have moved us to write a dissenting minute may be stated in a few words:

(a) The main recommendation has been hedged in by conditions and provisos which are calculated to impair its utility.

(b) In places, the language employed is half-

hearted and apologetic.

(c) We are unable to agree with the views of our colleagues on Excise, Foreign Capital, Imperial Preference and the constitution of the Tariff Board.

- 2. Cur first objection is to the statement in the Report that "we recommend a policy of protection to be applied with discrimination along the lines of the Report. To formulate a policy in these words is open to objection because
- (i) In the first place, it mixes up policy with procedure.
- (ii) In the second place, by emphasising the method of carrying out the policy, the vital issue of the problem is obscured.

(iii) In the third place, it ignores the fact that every country applies *Protection* with discrimination suited to its own conditions.

(iv) Fourthly, in our opinion, the outlook of our colleagues is different from ours. We do not, therefore, feel justified in subscribing to the view that Protection should be applied with discrimination "along the lines of the Report."

In our opinion, there should be an unqualified pronouncement that the fiscal policy best suited

for India is Protection."

The dissenting members consider that the conditions laid down by the majority are too stringent. These cannot but entail considerable delay in giving effect to the policy of protection which the Commission have unanimously recommended and are likely to produce very inadequate results, while what is essential is that immediate steps should be taken to adopt "an intense policy of industrialisation." The difference between the views of the two sections is as poles asunder. This is explained in the following extracts from the Minute of Dissent:

"It is necessary to make it clear that while the policy of protection should endure till the goal is reached, discrimination must vary according to the circumstances for the time being and should not be applied rigidly along the lines indicated in the Report. We may point out here that while we want India to rise to a commanding position in the matter of her industrial development under the policy of protection, our colleagues anticipate as a result of the qualified policy which they recommend that India for many years to come is likely to concentrate on the simpler forms of manufactured goods.' A policy which is likely to lead to this result for many years to come is not and cannot be acceptable to the people of India."

"We may emphasise the fact that we desire immediate effect to be given to the policy recommended by us in order to achieve the object in view as early as possible. India's dependence upon agriculture has found her in serious economic Through the operation of world difficulties. causes, the cost of living has enormously increased during recent times and there is a great amount The revenue of misery prevailing in the land. needs of the country have enormously increased and taxation has been raised to an unbearable level. It is, therefore, essentially necessary that immediate steps should be taken to adopt an intense policy of industrialisation to ensure the creation of new sources of wealth, encouragement for the accumulation of new capital, enlargement of public revenues and providing more profitable employment for Jabour."

"Te would place before the country the goal

to be aimed at, namely, that India should attain a position of one of the foremost industrial nations in the world, that instead of being a large importer of manufactured goods and an exporter mainly of raw materials, she should so develop her industries as to enable her within a reasonable period of time, in addition to supplying her own needs, to export her surplus manufactured goods. With the natural advantages which India possesses, it is by no means difficult to reach this goal at an early date."

Once it is agreed that a system of protection is needed for the development industries, one must see that the measures adopted to give effect to that policy are such as are likely to afford real protection to our industries. The scheme of protection formulated by the majority does not satisfy this essential condition. The dissenting members appear, however, to have taken the right view in the matter and their proposals deserve whole-hearted support. "We all sincerely hope and trust," said His Highness the Aga Khan in a recent address in Bombay, "that the splendid ideal placed before the nation in the minority report of the Fiscal Commission in brilliant words that India may hold a commanding position as one of the industrial countries may come true." If Indians are true to their motherland, there can be no doubt that His Highness's hope will be realised. The policy advocated by the minority is a policy which has been adopted. with success by the most important among the industrial countries in the world for the development of their industries, and we do not see why India should not profit by the experience of those countries.

#### "The Natural Reflex".

That a proper development of industries in a country is advantageous to its people is a proposition so simple and so self-evident that it does not require any elaborate demonstration. There are, however, people who fear that any material development of our industries would result in a reduction in the Indian demand for British goods and that this would ultimately injure the manufacturing industries of the United Kingdom. These people are naturally anxious that instead of developing her industries India should devote her energies to the production of raw materials and supply these as cheaply as possible to Britain in order to enable her to

obtain the maximum profit. This explains why whenever any measure is contemplated or taken for promoting industrial development such people raise a hue and cry and endeavour to hoodwink the people of India by arguing that India would benefit more by agricultural improvement than by developing her industries. That this outcry is not based on philanthropic motives has once and again been proved beyond doubt. This is again demonstrated now by the attitude of most of the English critics of the recommendations of the Indian Fiscal Commission.

Sir Charles Hobhouse, Chairman of the Commercial Corporation of London and Chairman of the General Committee of the National Association of Manufacturers, United Kingdom, in an Interview to a British press representative, is reported to have said that "the natural reflex" of the introduction of a system of protective tariffs, which would stimulate industrial development in India, "will be an immense fall off in the demand of British goods" and that "any such falling off is bound to exercise a disastrous effect upon British employment." Sir Charles added:

"Nor is the question confined merely to the manufacturing side of our industry. It is bound to affect adversely British shipping, banking and general business organisations both in the country and in India."

The view to which Sir Charles Hobhouse gives expression is repeated by an important British journal, "The Financial Times". It says:

"If India were entirely independent and capable of providing sufficient capital to finance her own industries, an independent economist might fairly say that the adoption of this policy—leaving all political considerations out of account—was probably India's wisest course. But that is not the case. The greater part of Indian industrial activities is based on British capital, and the introduction of a protective tariff would be a serious hamper to our trade."

These alarmists, however, choose to ignore the fact that though the greater industrialisation of India will undoubtedly diminish British exports in some directions, it will increase India's power to buy such British goods as she cannot produce; for she will grow richer by industrialisation.

#### Attitude of the British.

The extracts quoted above illustrate the attitude of the average Britisher, whether resident in India or in his own country, towards industrial development in India. We have had innumerable examples typifying this attitude since the advent of British rule in India. Among such recent instances one has very appropriately been referred to by the Indian Industrial Commission. The Commission speak of a Memorandum submitted by the Madras Government, and state:

"From this memorandum it will be seen that step by step the Madras Government committed themselves to an increasingly active policy for the promotion of industries. Hand-loom weaving was greatly developed, the chrome process of manufacturing leather was introduced, irrigation by pumping was started and boring for water was undertaken; in addition, an organisation was created for assisting private individuals to instal power-driven machinery and These numerous activities aroused the opposition of the local European commercial community, who interpreted them as a serious menace to private enterprise and an unwarrantable intervention on the part of the State in matters beyond the sphere of Government: on the other hand, the Indian public approved of the policy which bad been pursued."

The original policy of the East India Company and the British Parliament, as the late Romesh Chandra Dutt said, was to make India subservient to the interests of Great Britain and to make the Indian people grow raw produce only, in order to supply material for the looms and manufactories of Great Britain. There is ample evidence showing that the attituce of the average Britisher towards India in this matter has not undergone much change since the early days of England's connection with this country.

The introduction of free trade along with the industrial policy followed by the British Government in India has had the effect of completing the ruin of the indigenous industries of the country and reducing her to her present position of utter helplessness and abject dependence in the economic sphere. By what process India has been brought to this stage is now a matter of history. No endeavour, however clever and artful, to distort or misrepresent indubitable facts can now conceal them. Even so great a freetrader as Cobden was constrained to admit that the manufacturers of Yorkshire and Lancashire

looked upon India and China as fields of enterprise which could only be kept open to them by force. In a statement made in the Hcuse of Commons in 1909 a Liberal member of the British Parliament did not feel any hesitation in expressing his "great satisfaction" that the British Government had at length determined to do something to uphold British commercial interests by the placing of gunboats on the internal waterways of a certain country for the protection of British trade. And yet it is repeatedly dinned into our ears that free trade has been introduced for altruistic purposes and that it exercises a uniformly pacific influence. In view of the fact that a vigorous and persistent propaganda has been set on foot since the publication of the Report of the Indian Fiscal Commission for preventing the introduction of measures that might stimulate industrial development in the country, it is imperative that public-spirited Indians should resist this movement with all the resources at their command.

# Collection of Manuscripts for Visva-bharati.

We gladly publish and draw the attention of the public to the following letter, which we have received from Visva-bharati:—

Realising the urgent necessity of preserving old manuscripts of Sanskrit and vernacular literature from destruction and disappearance from India, Visva-bhacati has undertaken to collect, edit and utilise them for public benefit. Mr. R.A. Sastry, late of the Baroda Library, has generously volunteered his service and is ready to travel throughout India for this purpose. Being a man of vast experience in this line of work, he hopes to collect a large number of rare manuscripts scattered in obscure and out of the way villages, often in the possession of illiterate persons. We earnestly hope that Mr. Sastry will be helped in his mission by those of our countrymen who are conscious of the importance of this object. It is needless to say that any old manuscripts sent to us that have a literary or historical interest, will be gratefully received by our institution and preserved in Visva-bharati Library in Shantiniketan with proper care.

Rabindranath Tagore.

# The Exhibition at Gaya.

There was a time when an industrial exhibition used to be held in connection with the Congress. This practice has been

revived in recent years. But it is confined to different kinds of cloth. At Gaya last year, according to Young India,

The Khaddar Exhibition was a great success from all accounts. Many claim it to have been more successful than the Ahmedabad Exhibition. It was strictly restricted to hand-spun and handwoven articles. No mill-made Swadeshi was allowed. Silk and woollen as well as numerous varieties of cotton Khadi were exhibited. There were Silk exhibits from Assam, Bhagalpur, Murshidabad and Bilaspur, woollen goods from Kashmere, Ludhiana, Bikaner and Bihar centres and cotton Khadi goods from all parts of India. The chief feature was that the finest productions exhibited were also shown in the process of Demonstrators had come from manufacture. Kashmir, Assam, Bhagalpur and Andhra. Dr. P. C. Ray's assistants had come from Bengal and demonstrated indigenous dyeing processes. There were also printing and dyeing demonstrators from Ajmere, Jeypore and Baroda.

The popularity of the Exhibition was proved by the number of visitors, of whom there were no less than 50,000. The Exhibition authorities sold Rs. 7000 worth of four-anna tickets, besides admitting a vast number of visitors free of charge.

# National Week Activities.

As in previous years, the last week of December last was marked by gatherings of a political, social, religious, scientific and economic character, held in different towns. Gaya being the town where the Congress met, the largest number of gatherings had met there, and the crowds were vast. Though Gaya is situated in a province where purdah prevails, the women delegates and volunteers moved about freely among the vast crowds, which made way for them respectfully. There were gatherings at Nagpur, Lucknow, Madras and Lahore also. Some of the proceedings of these assemblies we may be able to notice in future. That so many men and women came together at considerable sacrifice of money, time and convenience is a matter for congratulation, betokening a national awakening. But their sacrifices do not bear adequate fruit, because there is not throughout the year activities in accordance with the resolutions passed in the various assemblies. Greater attention requires to be given to sustained efforts.

#### The Ulemas.

Like other inhabitants of India. the Muhammadan theologians have every light to express their opinions on all matters of public interest. And, in our view, it is only proper that the unchanging spiritual verities underlying all systems of faith should govern men's conduct in all matters. But we do not believe that the ancient religious teachers of any religious community could have anticipated all the events and circumstances of future history and laid down in an unerring manner how men should act in view Therefore, the opinions of theof them. ologians like the Ulemas on current events and policies are entitled to weight only to the extent that they conform to reason and to universally admitted moral and spiritual principles.

### Repudiation of Future National Debts.

Much ridicule has been poured on the resolution of the Congress which

repudiates the authority of the legislatures that have been or may be formed by the Government in spite of the national boycott of said institutions in future to raise any loans or to incur any liabi-Lities on behalf of the nation, and notifies to the world that on the attainment of Swarajya the people of India, though holding themselves liable for all debts and liabilities rightly or wrongly incurred hitherto by the Government, will not hold themselves bound to repay any loans or discharge any liabilities incurred on and after this date on the authority or sanction of the socalled legislatures brought into existence in spite of the national boycott.

It would have been better if this resolution had been considered by the All-India Congress Committee and by ⊃he Provincial Congrees Committees and then brought before the next session of the Congress in a better form agreed upon by all. As the attainment of Swarajya is in the womb of futurity and may be indefinitely postponed on account of our incapacity and want of zeal and wisdom, it may appear preposterous to say now what we will do after it has been attained. it may be urged, therefore, that we should concentrate our attention on attaining Swaraj instead of spending even a small part of it in telling people what we intend to do when we have become self-ruling.

All this may be admitted. At the same time we cannot admit that we have no right to say that we are not in the least responsible for the debts recklessly incurred for keeping up extravagantly paid establishments and for maintaining an army and fighting wars mainly for British imperial purposes. It would have been dishonourable if the Congress had repudiated past debts; but the repudiation of future debts is not at all dishonourable, though it may be thought impolitic, inexpedient, unwise, etc., etc..

In strict logic, no representative assembly in any country is competent to speak for all its inhabitants unless there is universal male and female suffrage there. But so far as India is concerned, the Congress delegates are unquestionably more representative of India than the National Liberal Federation, the Council of State, the Legislative Assembly and the Provincial Councils combined. It is, therefore, ridiculous to say that the Congress is not the real voice of India. Logicaly, it is not the voice of all Indians. But according to the same sort of logic, the claim of any other person or gathering or group of persons to speak for India, is far less.

It has been argued that as we continue to pay taxes to Government and obey its laws. and thereby support it indirectly in its extravagance, it is not consistent on our part to repudiate the debts that may be incurred by it. We admit that the most effective means of checking the extravagance of Government is to stop paying taxes. But we do not admit that because that means has not yet been adopted, no other means should be resorted to. It is also true that if the repudiation resolution be taken seriously by those Indians and foreigners who lend money to Government, Government will have to pay higher interest for its future loans, and this enhanced interest will have to be paid in the last resort by the tax-payer. But we know that punitive police taxes have had to be paid by large numbers of innocent villagers and townsmen because of quite legitimate Can it be argued, therefore, civic struggles. that for that reason the civic struggles themselves should not have been engaged in?

Opinions may differ as to the timeliness of the resolution or otherwise, or as to its

wording, or its political expediency; but we firmly believe that the people of India have an unquestionable right to say in some form or other that they are not in the least morally responsible for the repayment of debts which they think are not being incurred in their interest and with their consent. The rulers of India may think that the Congress delegates took themselves too seriously; but if they have any statesmanship they should be able to read aright the temper of the people in this resolution and shape their policy accordingly. For it is as certain as that day follows night that those who are despised and ridiculed to-day will be the masters of the situation to-morrow.

#### "Can Famine Be Prevented

Mr. C. F. Andrews has, in pursuance of his noble mission of alleviation of human suffering, visited the flood-stricken areas in north Bengal, and has written four letters to the press embodying the results of his visit. We have to write this note before the publication of all his letters. But from what we have read it appears that famine can be prevented if there be a timely supply of sufficient quantities of seed-grains. If there be not such a supply, famine would be inevitable. Both the people and the Government should do their utmost to render help in the direction suggested.

Mr. Andrews states that the volunteers who are giving help are all Hindus and the villagers who are getting help, mostly Musalmans, love, respect and have confidence in those who are helping them. "There seems to be no feeling of religious distinction here at all in this humanitarian work."

### "The Calcutta Grant."

The Times Educational Supplement, which the Calcutta University has done its worst to lower in the public estimation as an enemy of that body, calls it in its latest issue to hand "the greatest corporate instrument of both undergraduate and postgraduate learning in India." Heaping coals of fire? The journal draws attention to the bulky character of the Government Grant Committee's report, "made in spite of the very serious financial embarrassments

of the University." On the report itself, the journal observes in part:—

"Naturally little or no mention is made of the severe financial stringency which has crippled both the Government of India and the Provincial Governments, and has been felt with especial severity in Bengal in the last few years.

"It is remarked that the Accountant-General does not state that the University funds have been misapplied or misappropriated—"there have been no cases of inflated salaries, comfortable hill allowances, or unauthorized travelling and halting charges." But in the exercise of fiduciary responsibility administration may be unsatisfactory without malversation. There may be the vice of extravagance and the error of excessive attention to one branch of administrative responsibility to the neglect of other duties of at least equal importance and necessity. This is the charge which the Accountant-General of Bengal brought against the Senate, with the support of some striking figures."

"We heartily sympathize with the Senate in respect to losses of income in the last few years due to circumstances over which the University had no control...But the Government of India and the Government of Bengal, also confronted with financial embarrassments not of their own making, have been compelled to pursue a policy of retrenchment and to postpone or abandon many projects which are desirable if not absolutely necessary in themselves. Educational authorities are no more exempt than Governments, or than private individuals, from the obligation proverbially known as cutting the coat according to the cloth. The Senate has the stronger obligation to follow this unwelcome course since it refuses the Government subvention on the ground that the conditions laid down would be derogatory to an autonomous institution.

"There is something to be said, however, in support of the complaint that successive proposals for increasing the amount of cloth by means of higher examination fees have been rejected".

It is also noteworthy that a prominent member of the Senate had asked the journal to notice the report "expeditionsly." Heroes know how to placate!

# "A Bankrupt University."

His Excellency the Chancellor of the Calcutta University has the following to say with regard to the article under the above heading which appeared some time ago in The Times Educational Supplement:

His Excellency desires absolutely and authoritatively to repudiate these assumptions

gar grade i

and to remove any misgivings which may exist as to the attitude of the Government towards the University. The article in question was neither written nor inspired by any one in the service of any Government Department and the publicity offices had no knowledge of the article until he read it in the Educational Supplement of the Times.

### In His Excellency's opinion :-

Clearly, therefore, there would be nothing improper in the Publicity Officer bringing such an article to the notice of the Editors of leading

local Newspapers.

His Excellency, however, feels bound to admit that the covering letter was not happily worded and in present circumstances he considers that it would have been wiser if the reproduction of the article in question had been left to the in-tiative of the Indian Newspapers.

### Accountant-General's Criticism of Government Grant Committee's Report.

The Accountant-General has criticized in a lucid manner the Calcutta University's Government Grant Committee's report. The Statesman has published his criticism. He states that

So many extraneous matters have been brought in the report that they have the effect of clouding the issues relating to the financial position of the University. He emphasizes that the expansion of the Post-Graduate Branch, without any consideration of its resources, is primarily responsible for the present financial embarrassment.

We have room for only a few passages from the Accountant General's reply.

Lastly, the Committee have remarked that the alleged imperfections of their system of accounts have been brought to light only recently though the accounts have been examined and audited year after year. I should first premise that it is the financial administration and not imperfections in the system of accounts that is responsible for the present bankruptcy. I would further draw attention to the previous audit reports wherein irregularities after irragularities have been brought to notice—in which action has not been taken by the University. To make the audit effective it is essential that necessary instructions should be issued as to the course which should be followed, if the University fail to remedy or romove the irregularities which are noticed in the audit report. The present state of things makes the audit a farce and the whole object of the Acts is frustrated.

That the policy of financing the Post-Graduate Teaching Branch by passing resolutions transferring additional contributions to the Post-Gradute Fund from the Fee Fund when there is no available balance is a purely mathematical conception and the practical effect of it would have been apparent had there been separate banking accounts for the Post-Graduate Teaching Fund and Fee Fund. It would have then been realized that the Bank would not have added a pie to the credit balance in the Fee Fund. The mistake persists even in the budget estimates for 1922-23.

Academic expansion and financial control must go hand in hand and while the University is alone competent to deal with the former, financial control has also been vested in Government under section XV of the Act of Incorporation, and it is this aspect of the question which is now under discussion and not the question of interference with the academic independence of the University. Nor can audit be charged with criticizing the academic policy for pointing out the overgrowth of expanditure in the Post-Graduate Branch and suggesting its curtailment to bring it within its resources.

### Mahatma Gandhi's Health.

Disquieting rumours persist regarding Mahatma Gandhi's health, though an official communication has stated that he is cheerful and in good spirits. The Hindu gave publicity to the rumour in the following words from its Bombay correspondent:—

"It is rumoured in certain circles that Mahatmaji is not only suffering from melancholia, but there is some sort of insanity mixed with it."

Mr. Gandhi possesses great strength of mind and his sādhanā has made him able to pass his time in serenity in solitude. But his body has been frail and he has been hither to accustomed to public activity. So it would not be an impossibility, though it may be improbable, for his mind to give way. The Government should take the greatest care of his health of mind and body. Nothing but public good can result from allowing him to be in touch with the outer world. If any injury result to his health from the treatment which he has been receiving, the whole civilized world would hold the Government responsible for what would be considered a crime of the deepest dye.

### Bengal M. L. C's on Retrenchment.

Taking advantage of a resolution for

fixing a day for discussing the Bengal Retrenchment Committee's report, some Bengal M. L. C.'s have had much to say on the report itself. We quote a few sentences by way of specimen. Babu Indu Bhushen Dutta observed:—

Some of their recommendations were so good that it was a pity the others were so retrograde and impossible. The only explanation that occurred to him was that the report seemed to have been written by two different hands—with two different views. At the best, it was a compromise report—one set of ideas had apparently been accepted because it was otherwise impossi-

ble to get apposite views accepted.

The proposals made by the Committee for increasing the revenue were more in the nature of the recommendations of a taxation committee than a retrenchment committee. Were they appointed to suggest new taxation? Whereas the Central Provinces retrenchment committee had the boldness to say that a poor country could not afford to keep the extravagantly paid Imperial services, he was surprised that a committee with Mr. Surendranath Mullick as a member had not touched the Imperial services. How could the Committee say that sufficient suitable Indians were not available for some of the Imperial services?

# Babu Fanindralal De said :-

The public wanted to know whether, in a country like India, where illiteracy was universal, epidem is raging, and agriculture—though the principal occupation, still in the most primitive form—it was conceivable that the first duties of the Government were only to give security, to enforce law and order, to collect public revenues and provide an efficient judiciary and magistracy.

Maılvi A. K. Fuzl-ul-Huq declared that

He considered the Committee's recommendations 'monstrous, mischievous and absurd".

The proposed abolition of Government Educational Institutions would leave the Director of Public Instruction with no instruction to direct, and the Minister in charge of the department in a position similar to the one in which the ex-Sultan had been placed at the hands of Mustapha Kemal Pasha (laughter). It was resommended that the Government educational institutions should be handed over to the local bodies, but the local bodies had not sufficient funds even to attend adequately to sanitation.

Mr. Fuzl-ul-Huq also vigorously condemned the Committee's proposals with regard to agricultura retrenchment. In this department too it was suggested that the Government should withdraw suddenly and prematurely. If agriculture fell practically entirely on non-official shoulders, could it be said that there was any prospect of the agricultural institutions of the province continuing to flourish as they had under the Government?

He could hardly believe his eyes, when he read the recommendation that the Calcutta Madrašah should be abolished. Could anyone seriously imagine that the Arabic department of the Madrasah, in particular, could be continued, in the Presidency College?

# Present Year's Retrenchment in Bengal.

According to a statement made in the Bengal Legislative Council by Mr. J. Donald, Finance Member, retrenchment amounting to nearly half a crore of rupees has been effected in the budget provision of the current financial year. Looking at the details, we find, as we had confidently expected, that the largest savings—Rs. 7,72,716—are in Education! As if that subject had been more than extravagantly provided for. "General Administration" comes next—far behind education—with Rs. 5,18.730; "Civil Works," Rs. 5,00,000; Police, only Rs. 3,39,824; Industries, Rs. 2,96,846; Agriculture, Rs. 2,57,648; &c., &c.

# Bombing in Waziristan.

The Nation and The Athenaeum thinks that

the natives of Waziristan must be regretting that the Germans accustomed the British to the bombing of defenceless towns; indeed, it looks as if our army had been induced to regard the successful bombing of dwelling-places as quite a normal form of war. "A total of sixteen and a-half tons of bombs were dropped on enemy villages," says a message, apparently official, from India.

The paper recalls "that when an airman during recent troubles in India fired on children coming out of school, it was pointed out that, from a height, it was really impossible to distinguish children at play from an illegal gathering." And therefore "when bombs are exploded on cottages and huts [of the Waziris]" The Nation ironically expects that "no doubt care is taken that women and children are never killed."

# Egyptian "Independence".

Commenting on Lord Allenby's New-Year proclamation to the Egyptian people The Nation and the Athenaum observes:

What the Government and Lord Allenby apparently do not realize is that our policy and acts during and since the war make us suspect with all "subject peoples." It is acts, not preclamations, which will convince them of our sincerity. Lord Allenby states that on February 28th, 1922, he "announced the termination of the British Protectorate and the establishment in Egypt of an independent sovereign state!" A year has passed, but in fact the Protectorate has not been terminated, and Egypt is not an independent sovereign state. The country is still governed by Lord Allenby under martial law, and, by his command, the leading Egyptian politician is exiled.

So this British weekly lays it down that

The right policy in Egypt is, if we are going to grant independence, either to do it or to say quite clearly when and how we will do it. The wrong policy is to say that we have done it when we have not done it, and then to complain that Egyptians doubt our sincerity.

### Transfer of Imperial Records to Delhi.

Referring to a convincing letter on the subject in its columns, The Indian Daily News quite correctly and justly observes:—

Mr. J. C. Sinha, Lecturer in History and Economics, Calcutta University makes out a strong case against the transfer of the Imperial Records Office and Library to Delhi. historical records are Calcutta's own property and inseparably associated with it and it has, therefore, every right to oppose their removal to the Hardinge capital. They are quite in their place in Calcutta, accessible to all research workers and their transfer to Delhi will deprive them of their usefulness and convert them scraps of paper. practically into mere It is said building operations are in progress at Delhi with a view to entombing these precious documents and it is just here that the Incheape axe may properly fall and clip off a superfluity for which there is absolutely no use.

# Sale of Honours in England.

The main proposal of the British Royal Commission on Honours finds the British prime ministers of our time guilty partners in the sale of honours. "So little are they to be trusted that the Commission propose a Committee of three members of the Privy Council, to examine the Prime Minister's lists, to receive an assurance that none of the people recommended for titles or honours have paid anything into a political fund, and to have access to the source of the nominations." The Commission called all the living Prime Ministers, Patronage Secretaries and Party Managers to give evidence. Most of them attended and were asked if to their knowledge they had sold honours in exchange for contributions to party funds. They all protested that they had not. The Morning Post of London says that the Commission disbelieved them. So a British Commission thought that men of the position of British Prime Ministers had told lies. "The Commission make the rather chameful admission that Prime Ministers are not to be trusted."

In this connection The Nation and the Athenaeum quotes the following passage from the Life of Thomas H. Huxley, Vol ii, p. 55:—

"The sole order of nobility which, in my judgment, becomes a philosopher, is the rank which he holds in the estimation of his fellow-workers, who are the only competent judges in such matters. Newton and Cuvier lowered themselves when the one accepted an idle knight-hood, and the other became a baron of the empire. The great men who went to their graves as Michael Faraday and George Grote seem to me to have understood the dignity of knowledge better when they declined all such meretricious trappings."

# Lord Peel's Despatch.

The despatch in which Mr. Secretary Lord Peel has refused to accelerate the pace of the Reforms is not at all a bolt from the blue. It could and should have been anticipated by all who understand politics in general and British politics in particular. It is a truism that people cannot get a thing sooner than it was evasively, vaguely and conditionally promised to them, unless they are able to prove unusual and unexpected fitness for it. And according to what general principles do British politicians judge of people's fitness to have a thing? Nothing more than the extent, degree and kind of troublesomeness of the claimants. Some troublesome people are quieted by honours, honorary offices and paid offices. Others are

quieted or sought to be quieted by repression. Those who cannot be repressed win what they want. According to all accounts, the Moderates have been rather good boys, they had almost become entitled to good conduct prizes—the prizes of course not being civic or political rights, but empty compliments, titles, and things of that sort. Far from being troublesome themselves, they had supported-some even allege that they had in some cases instigated—the Government in repressing the troublesome Extremists; whereas if these "good boys" had a grain of political cleverness in them they ought to have helped in strengthening the bad boys so that they might be still more troublesome. But, as schoolmasters in general know, very often the dullest lad in a class gets the good conduct prize year after year, and it is clever bad boys like Clive who become "Empire-builders". the Moderates had a sufficient number of clever bad boys among them, they could have won some rights. We do not of course suggest that they should have entered into a secret pact with the Extremists, on the understanding that the former would be troublesome within the Councils and the latter would be troublesome outside the Councils, and that the pact should have included an understanding that the Moderates should abuse the Extremists in their Council speeches and the Extremists should abuse the Moderates in their platform harangues, but that the troublesomeness of both should remain intact. There would seem to be some such pact among British parties in the British Parliament, no doubt. Whichever party is in power is abused by the Friend-of-India-for-the-time-being party; but when that Friend-of-India party obtains power it does nothing for India. Therefore, so far as India is concerned, British politics may be nothing but play-acting. Nevertheless, we do not suggest that our Moderates and Extremists should have taken their cue from this quintessence of British political wisdom. But we hold that just as no British party really helps India to become powerful, so no Indian party should directly or indirectly help the Anglo-Indian bureaucracy remain powerful, but, on the contrary, each should keep up its proper troublesomeness-non-violent of course-to the greatest possible extent. Even the extremists have not been troublesome enough in the right waysome have been troublesome in the wrong

way. Troublesomeness of the right sort requires ahimsa, wisdom, courage, organisation, dogged perseverance, and irrepressibility.

# Ambica Charan Mazumdar.

A public meeting was held at the Indian Association Hall, Calcutta, on the 27th January last, to mourn the death of Babu Ambica Charan Mazumdar. Sir Surendra Nath Banerjea took the chair. The hall was overcrowded. Sir Surendra Nath said that Ambica Charan Mazumdar loved his country as few men did. He adored the mother-land. He was the maker of Faridpur in many directions.



Late Ambika Charan Mazumdar.

He first directed his public efforts towards the amelioration of local grievances. He first became a municipal commissioner and a member of the District Board and then subsequently became the Chairman of the Municipality. Faridpur Municipality and water-works were the standing memorial of his capacity as a public leader. His crowning effort was the establishment of Faridpur College.

Ambica Charan Mazumdar, continued Sir Surendranath, joined the Congress in its early days and soon rose to a high position. His views were

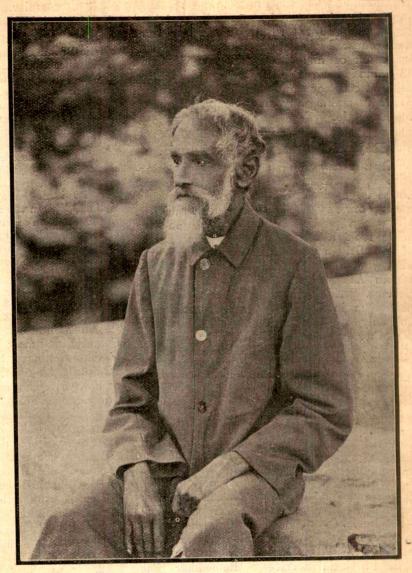
always respected and in 1916 he was summoned to fill the presidential chair at Lucknow Congress which he filled with dignity. That was a historic gather-

speaker did not The think that he would do justice to the memory of Mr. Mazumdar if he did not refer to the prominent part which he played in connection with the antipartition controversy. To Mr. Mazumdar and to his belonged the colleagues credit of having brought about the modification of the partition which kept the solidarity of Bengal. This was a monumental service for which his countrymen ought to be grateful to him.

# Satyendranath Tagore

Satvendranath Tagore, the second son of Maharshi Debendranath Tagore, passed away from our midst last month, full of years and honours. At the time of his death he was 81 years old. He was the first Indian Covenanted Civilian. When he went to England to compete for the Civil Service, he was a boy, and in those days a seayoyage was not the familiar thing for Indian youth

which it has since become. Satyendranath Tagore passed the whole of his official career in the Bombay Presidency, and he won the love and respect of the people wherever he happened to serve. He stuck to the dress and manners of his country throughout and was deeply patriotic. Some of the best and earliest of Bengali national songs were composed by him. The idea of a common Indian nationality found expression in some of these songs. He was also the composer of a good many hymns noted for their sweetness and depth of piety. He was the author of



Satyendranath Tagore.

Bengali metrical translations of the Gita and of Kalidasa's Meghaduta. His scholarship was wide and varied. Buddhism and the life of Buddha appealed to him, and he wrote in Bengali a well-known book on Buddhism. He was besides the author of two Bengali prose works on the topography, history, literature, religion, culture, &c., of Maharashtra and Gujarat. He was a master of elocution, and could recite poems and dramatic passages very effectively. The woman's cause found in him one of its earliest, stoutest and most peristent champions. In his family

he practised what he preached. The cause of theistic literature is greatly indebted to him, as he reported his father's sermons and prepared them for publication. When we think of him the first idea that rises in the mind is his gentleness, unfeigned humility, inborn courtesy and unostentatious piety. Without making any fuss he supported many a good cause.

# Raja Peary Mohan Mukherji.

Raja Peary Mohan Mukherji of Uttarpara breathed his last last month at an advanced age. He was probably the oldest among our few highly educated landholders. He was a public-spirited zamindar and for years took a leading part in the affairs of the British Indian Association. He was also for a long time President of the Indian Association for the Cultivation of Science. There was a vein of earnest patriotism in his nature. This made him not only a benefactor, educationally and in other ways, to his tenants and to others among whom he lived, but it occasionally made him speak out against the Government when he felt that it was going wrong.

### The Royal Commission on the Services.

Protest as you may, the Royal Commission on the Services will do its appointed work. It will profess to still further Indianise the Services and on that excuse will increaze the emoluments of the Imperial-British-manned -services. Did the listed posts, as recommended by a former Public Service Commission, ever fall in their entirety to the lot of the Provincial services? Remember that lesson. It may also be that some sort of bribe will be offered to the Provincial Services to keep them quiet. But the tax-payer will suffer, and the greatest gainer for the time being will be the white man. "For the time being," for every wrong done to the Indian tax-payer must bring the coming revolution nearer. Our fervent desire is that it may be non-violent.

#### The Theistic Conference.

As the number of Brahmos in India is very small, the Theistic Conference held by them receives little or no attention outside

their community. In the opinion of The Indian Social Reformer,

"Much credit is due to the small band of enthusiastic Brahmos who held the All-India Theistic Conference at Gaya. It is impossible to think of any time when the call on the Samaj was more insistent. Many of our national problems are really religious questions and can be solved only by men of deep faith. The opportunity offered by the great national gathering to proclaim the message of the Samaj founded by Raja Ram Mohun Roy, should not be missed. The Brahmo Samaj has been a success in that, though the number of its adherents are but a drop in the ocean of India's millions, its ideas have leavened the whole of our national life. In the uplift of the depressed classes, in the abolition of caste, and in the emancipation of womanhood, the Brahmo Samaj has been the pioneer. The earnestness and devotion of those who attended the Conference at Gaya, were most impressive."

### The Fire at the Industrial Exhibition.

An exhibition was lately organized in Calcutta and most people understood that it was a preliminary to the British Empire Exhibition which will be held in Great Britain next year. The organizers managed to obtain all sorts of art-treasures from various people for exhibition. Then one fine afternoon a fire broke out at the exhibition and after a brief but destructive career, it reduced the major portion of the exhibition stalls to ashes.

We should like to ask certain questions regarding the exhibition, which naturally come to our mind.

Was there any connection between the British Empire Exhibition and the one organized by the Industrial Exhibition Syndicate?

2. If not, how was the general impression created that it was a preliminary to the B. E. Exhibition? Did the I. E. Syndicate attempt in any way to create that impression? If so, what authority had they to injure the coming great exhibition by associating their inefficiency with it? (A question to lawyers: can such unauthorized (if so) association, leading to getting a bad name, be called damaging?)

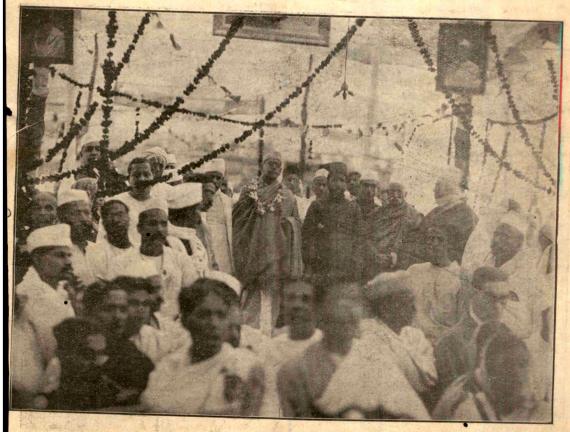
3. Did the Viceroy and the Governor of Bengal refuse to open the Exhibition? Why and under what circumstances did Sir P. C. Ray open the Exhibition? What reasonable grounds had he to encourage the members of the syndicate? Did he know anything about their past records? And the details of the amusements

arranged for?

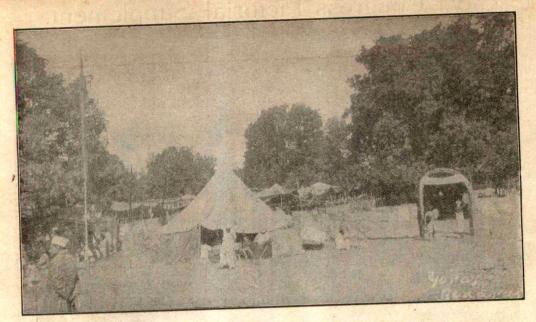
# Gaya Congress Pictorial Supplement.



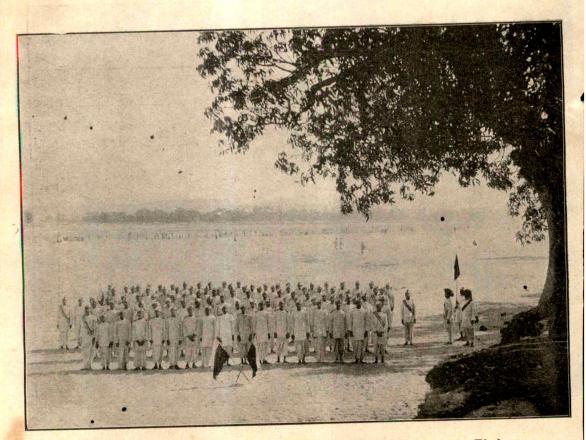
The Main Gate of the Congress Pancal, Gaya.



President and Delegates Standing to Show Respect to Mahatma Gandhi.



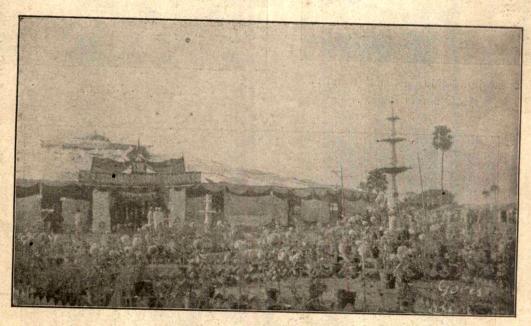
Akali Sikh Camp, Gaya.



Hindu University Volunteer Corps On Parade on the Bank of the Phalgu.



Swarajya-Puri Bazar



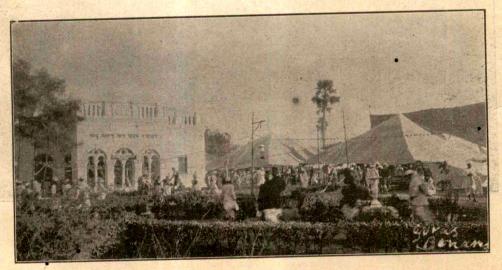
Congress Pandal and Maidan



Mrs. Sarojini Naidu on the Rostrum of the Congress Pandal.



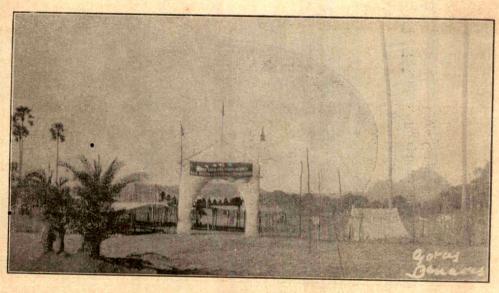
Jamayat-ul-Ulema.



Gaya Congress Exhibition



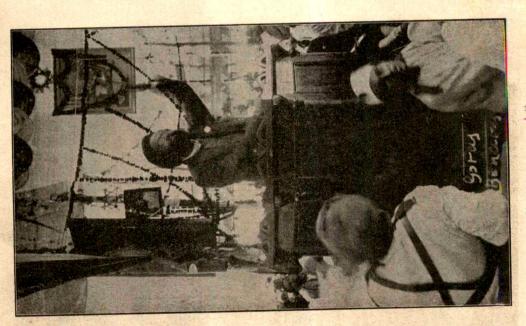
Crowd of Delegates on the Bank of the Phalgu.



Udasi Mahamandal.



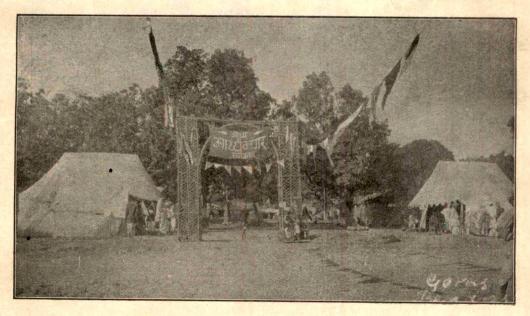
Mr. Brijkishore Prasad, Chairman, Reception Committee, Gaya Congress.



Akali Sikh Inaugural Song



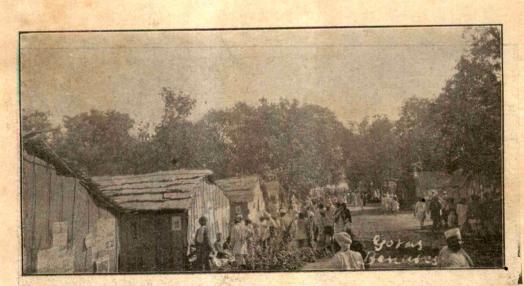
Bengali Inaugural Song



Arya Nagar—Arya Samaj Camp.

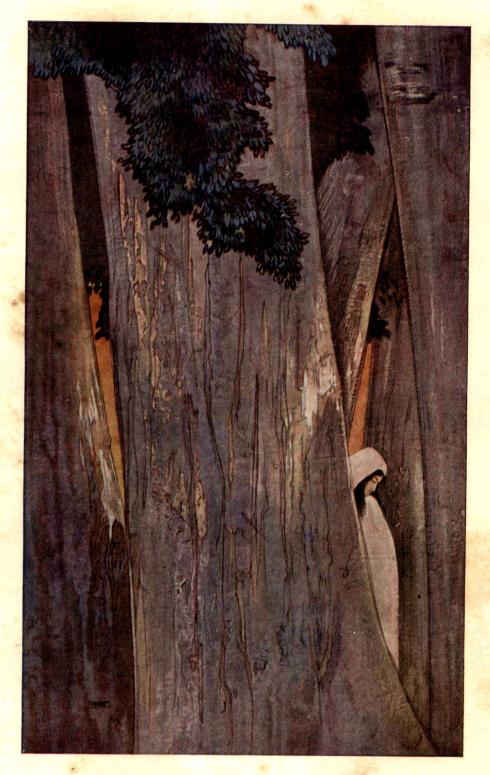


A Gate of Swarajya Puri.

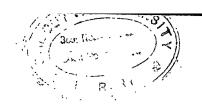


A Part of Swarajya Puri.

[Photographs by Goras Studio, Benares.]



By Mr. Nandalal Bose
By the courtesy of the owner of the picture Mr. Gaganendranath Tagore.



# THE MODERN REVIEW

VOL. XXXIII No. 3

MARCH, 1923

WHOLE No. 1\*5

### GORA

#### By RABINDRANATH TAGORE.

CHAPTER 15.

ORA, on returning home that night, went straight up to the roof-terrace and there began to pace up and down.

After a while Mohim came up panting. "Since man has not been provided with wings," he grumbled, "why on earth does he build three-storied houses? The heavendwelling gods will never tolerate these land animals trying to creep right up to the skies! Did you go to see Binoy?"

Without giving a direct answer Gora said: "Sasi's marriage with Binoy is impossible."

"Why, doesn't Binoy agree?"

"I don't agree!"

"What!" cried Mohim raising his hands in dismay. "What new caprice have you on the brain now—may I know why you won't?"

"I have realised," explained Gora, "that it will be next to impossible to keep Binoy orthodox for long, so it won't do to bring him into our family."

"Well, I never!" ejaculated Mohim. "Many a bigot have I seen in my day, but this beats them all. You are going one better than even the Benares or Nadia Pandits. They are satisfied when they see orthodoxy. You want orthodoxy warranted to last. You'll be wanting to purify someone, next, because you dreamt he became a Christian!"

After some more words had been exchanged, Mohim said: "But I can't hand the child over to the first uneducated boor I

come across. Educated people can't help missing some rule of scripture or other Low and then—for that you may wrangle with them, or even mock at them, but why purish my poor girl by forbidding them to marry? What a fellow you are for getting things wrong side up!"

When Mohim came back downstairs be went straight to Anandamayi and said: "Mother, do put the brake on your Gora!"

"Why, what's he been doing?" asked

Anandamoyi.

Mohim explained: "I had practically settled that Binoy should marry my Sasi, and got Gora to agree to it too; but now he Las suddenly found out that Binoy is not enough of a Hindu for him—it appears that his views do not square with the ancient law-givers in every particular! So Gora has turred nasty—and you know what it means when he does that. Next to the law-givers, you are the only one in the world for whose opinion Gora cares. If only you say the word, my daughter's future is assured. It won't be possible to find another such husband for her."

Mohim then gave a detailed account of the talk he had with Gora. Anandamayi was much upset, feeling more than ever that some difference was widening into a real gulf between Gora and Binoy.

Anandamayi went upstairs to find that Gora had stopped pacing the terrace, and was reading, seated on a chair in his room

with his feet up on another; she drew up another chair and sat down beside him, on which Gora put his feet down and sitting

upright looked her in the face.

"Gora, my darling," began Anandamoyi. "Listen to me, and don't get into a quarrel with Binoy. To me you are like two brothers and I can't bear the thought of any difference between you."

"If my friend wants to cut himself adrift," said Gora, I'm not going to waste my time

running after him."

"My dear, I don't know what the trouble between you is, but if you can bring yourself to believe that Binoy wants to cut the ties that bind him to you, where is the

strength of your friendship?"

"Mother," replied Gora, "you know I like to follow a straight path. If anyone wants to keep astride the fence, I'll ask him to take away his leg from my side, and I don't care whether he or I get hurt in the process."

"What after all has happened?" expostulated Anandamayi. "He has been visiting at a Brahmo house—isn't that the whole

of his fault?"

"That's a long story, mother."

Let it be as long as it may, but I have one little word to put in. You plume yourself on your steadfastness—that you never give up what you once take hold of. Why then is your hold on Binoy so loose? Had your Abinash wanted to secede from the party, would you have let him go so easily? Does the keeping of Binoy mean so little to you, just because he is such a true friend?"

Gora remained silent and thoughtful. Anandamayi's words had made his own mind clear to him. All this while he had been thinking he was sacrificing friendship to duty. He now saw that the exact opposite was the truth. He had been ready to inflict on Binoy love's extreme penalty merely because the exactions of his friendship had not been submitted to. The strength of their friendship claimed to keep Binoy tied fast to his will and Gora felt sore simply because that had not happened.

As soon as Anandamayi saw that her words had made an impression, she rose to go without saying any more. Gora, too, jumped off his chair and snatched his shawl from the rack.

"Where are you off to?" asked Ananda-mayi.

"To Binoy's."

"Won't you have your dinner first? It's ready."

"I'll bring Binoy back with me and we'll

dine together."

Anandamayi turned to go downstairs, but stopped as she heard footsteps coming up, saying: "Here's Binoy, himself!" and a moment later Binoy appeared.

Anandamayi's eyes filled with tears as she saw him. "I hope you haven't dined yet, Binoy, my child?" she asked him affectionate-

ly.

"No mother," he replied.
"Then you are to dine here."

Binoy looked towards Gora, and Gora said: "Binoy, you will live long. I was just going to see you!"

Anandamayi felt a load lifted from her mind as she hurried away, leaving the friends to themselves.

When the two were seated, neither of them could muster up the courage to begin on the subject uppermost in their minds. Gora led off with small talk. "Do you know that new gymnastic instructor we have got for the boys of the club?" he began. "He is a splendid teacher!" And thus they went on till they were summoned downstairs for

dinner.

When they sat down to their meal Anandamayi could see from their conversation that the veil between them had not yet been lifted. So when they had finished, she said: "Binoy, it's got so late that you must stay the night here. I'll send a message to your lodgings."

Binoy cast an inquiring glance at Gora's face and then he said: "The Sanskrit adage tells us that he who has dined should bear himself right royally—therefore will I not walk the streets this

night, but rest me here."

The two then went up on to the roof and rested on a mat, spread on the open terrace. The sky was flooded with the autumn moonlight. Thin white clouds, like short spells of drowsiness, passed over the moon and then floated away. On every side, up to the horizon, stretched rows of roofs of all heights and sizes, mingling here and there with the tops of trees, like an unmeaning, unsubstantial phantasy of light and shade.

The clock of a neighbouring church struck eleven. The hawkers of ices had given their

last call. The sound of the traffic grew faint. There was not a sign of wakefulness in the lane near by, except for the occasional bark of a dog, or the sound of the neighbour's horses kicking against the wooden floor of their stables.

For a long time neither of them spoke, till at last Binoy, hesitatingly at first, but gradually giving full vent to his emotion, spoke out his mind. "My heart is too full to contain itself, Gora," he said. "I know that you yourself are not interested in the subject of my thoughts, but I cannot rest until I have told you all. I cannot judge whether the thing is good or evil, but this much I know for certain,-it is not to be trifled with. I have read a great deal about it and up till now I imagined I knew all there was to be known,—just as one may dream of the delights of swimming when looking on the picture of a lake; but now that I am in the water, I don't find it such an easy matter!"

With this introduction Binoy began to unfold to Gora, as best as he could, the wonderful experience which had come into his life. Nowadays, he averred, it seemed as if all his days and nights enveloped him completely-as if the sky had no gap in it, but was filled with sweetness, like the beehive with honey in the spring time. Everything nowadays came close to him, touched him, had for him a new meaning. He had never known before that he loved the world so deeply, that the sky was so wonderful, the light so marvellous, that even the stream of unknown wayfarers along the streets could be so profoundly real! He longed to do something for everyone he came across,to dedicate his powers to the eternal service of the world, as did the sun.

From the way Binoy spoke, one would hardly infer that he had any particular person in mind. He seemed to have a delicacy about mentioning any name—even to hint that there was a name to mention. He almost felt guilty to be talking thus at all. It was wrong, it was an insult,—but it was a wrong too tempting to be resisted on such a night, seated by the side of his friend, under the silent sky.

What a wonderful face! How the glow of life delicately revealed itself in the tenderness of her forehead! What a glorious intelligence, what inexpressible depths in her features! How radiantly did her innermost thoughts blossom out in her eyes when she smiled,—

how unutterably did they lurk beneath the shade of her eyelashes. And those two hands of hers! They seemed to speak, so eager were they to express in beauty of service the tender devotion of her mind. Binoy felt his life and youth to be fulfilled with this vision—great waves of joy dashed against his breast as it repeatedly flooded his heart.

What could be more wonderful than to be privileged to experience what so many other people in this world have to go through life without even seeing. Could this be some madness? Was it in any way wrong? What if it were—it was too late to check it now. If the current should carry him to some shore, well and good; but if it should float him off, or drown him, what was to be done? The trouble was he did not even wish to be rescued—it seemed as if the true goal of all his life was thus to be swept away from all bonds of tradition and habit.

Gora listened on in silence. On many such mocalit nights, seated alone together amidst the stillness all around, the two friends had discussed all manner of thingsliterature, people, the welfare of Society, how they two would spend their future lifebut never anything so intimate. Gora had never come face to face with such a true revelation, such a vivid expression of the inner truth of the human heart. He had always looked down upon this kind of thing as rubbishy poetic out-pouring—but to-day it touched him so closely, he could ignore it no longer. Not only so, the violence of its curburst knocked at the door of his mind, too, its rapture thrilled through his being like flashes of lightning. For an instant the veil was lifted off an unsuspected region of his heart and the magic of the autumn moonlight found entrance and irradiated that erstwhile obscure chamber.

They were not aware as they talked on, when the moon descended behind the roofs, and its place was taken by a faint hint of light in the east, like the smile on the face of a sleeping child. When at length the burden that lay on Binoy's mind was lightened, he began to feel a little ashamed. After a panse he went on: "This thing that has happened to me must seem very trivial in your eyes. Perhaps it makes you feel a contempt for me,—but what am I to do? I have never kept anything back from you

and I've unburdened myself to you now, whether you understand me or not."

Gora replied: "Binov, I can't honestly say that I exactly understand this kind of thing, nor would you have understood it any better a few days ago. I can't even deny that, amidst all the immensity of life, this side of it, for all its effusiveness and passion, has struck me as utterly trivial. But perhaps it may not be really so—that much I am free to admit. It has seemed to me thin and unsubstantial because I have never rienced its power, or its depths. But now I cannot dismiss as false what you have realised so tremendously. The fact of the matter is, that if the truths outside the field of one's own work did not appear of less moment, no man could have carried on with his duty. Therefore God has not confused man by making all objects equally clear to his vision. We must select for ourselves the field on which we would focus our attention. and forego our greed for all the rest outside it, else we shall never find the truth at all. I cannot worship at the shrine where you have seen truth's image, for if I did I should have to lose the inner truth of my own life. We must choose one course or the other."

"I see!" exclaimed Binoy. "Either Binoy's course, or Gora's. I am out to fulfil myself—

you to give yourself up."

Gora interrupted impatiently: "Binoy, don't try to be epigrammatic! I can quite see that, to-day you stand face to face with a great truth, with which there can be no trifling. You have to give yourself entirely up to it if you want to realise any truth, there's no other way of getting at it. It is the one desire of my life that my truth may come before me as vividly some day. So long, you have been content with what you knew of love from books. I also have only a book knowledge of the love of country. Now that you have experienced the real thing you realise how much more true it is than the thing you read about. It claims nothing less than the whole of your universe, there is no place where you can get away from it. When once my love of country becomes so overwhelmingly selfevident, then also there will be no escape for me,-it will draw out all my wealth and life, my blood, the very marrow of my bones, my sky, my light, in fact my all. How wonderful, how beautiful, how clear, how obvious that true image of my country will be, how fierce and overpowering will be its

pain, its joy, overpassing in a moment both life and death by its turbulent flood,—of this I caught glimpses as I listened to you speaking. This experience that has come into your life has brought new life to me also. Whether I shall ever be able to understand what you have felt I know not, but I seem to have been able to experience through you some taste of what I have been yearning for, myself."

As he spoke Gora, had left the mat and was walking up and down. The tinge of dawn in the east seemed like a spoken message to him, his very soul was moved as if he had heard the chanting of Vedic mantras in some ancient forest retreat of India. For a moment he stood motionless, thrilling through and through, while it seemed to him that through the top of his brain a lotus stem had pierced its way and unfolded into a radiant blossom filling the skies above him with its expanding petals. His whole life, its consciousness, its power, seemed to lose itself in the bliss of its supreme beauty.

When Gora came to himself again, he said suddenly: "Binoy, even this love of yours you will have to transcend—I tell you it will not do to stop there. One day I will show you how great and true is He who has called me with His mighty power. To-day I am filled with a great joy—I know I will never give you up into any lesser hands."

Binoy, rose from the mat and came and stood beside Gora, who with an unwonted enthusiasm pressed Binoy to his bosom as he said: "Brother, for us 'tis death—the same death. We two are one, none shall separate us, none shall ever hinder us."

Gora's tumultuous emotion sent its waves pulsing through Binoy's heart, and without a word he surrendered himself completely to his friend's influence. They paced the terrace together in silence, while the eastern sky flushed crimson.

Gora spoke again: "Brother, the Goddess of my worship does not come to me enshrined in beauty. I see her where there is poverty and famine, pain and insult. Not where worship is offered with song and flower, but where life's blood is sacrificed. To me, however, it is the greatest joy that no element of more pleasantness is there to seduce one, there one must rouse oneself with one's full strength and be prepared to give up one's all. No sweetness cloys such manifestation, it is an irresistible, unbearable awakening, cruel and

terrible, in which the strings of being are struck so harshly, that all the tones of the gamut cry out as they are snapped asunder. When I think of it, my heart leaps—such joy, I feel, is fit joy for a man—it is S-va's dance of life. The whole quest of man is the vision of the New as it appears in all its beauty on the crest of the flames of the lestruction of the Old. On the background of this blood-red sky I can see a radiant Future, freed from its bonds,—I can see it in to-day's approaching dawn—listen, you can hear its drum-beats in my breast!" and Gora, taking Binoy's hand, placed it over his heart.

"Gora, my brother," said Binoy desply moved. "I will be your comrade through and through. But I warn you never to let me hesitate. Like cruel fate itself, you must drag me along without mercy. We are Loth on the same road, but our strength is not

the same."

"Our natures are different, it is true," replied Gora, "but a supreme joy will make our different natures one. A greater love than that which binds us to each other will unite us. So long as such greater love loes not become true for both of us, there will be friction and falling out at every step. will come a day when, forgetting all our differences, forgetting even our friendship, we shall be able to stand together, immovable, in an immense passion of self-abandonment In that austere joy we shall find the ultimate fulfilment of our friendship."

"So may it be!" responded Binoy, pressing Gora's hand.

"But meanwhile I shall give you much pain," Gora went on. "You will have to lear with all my tyranny—for it will not do to look upon our friendship as an end in itself -we must not dishonour it by trying to preserve it at any cost. If our friendship must perish for the sake of the greater love, that can't be helped; but if it can survive, then it will be fulfilled indeed."

They both started on hearing footst-eps behind them, and looking round they saw that Anandamayi had come up. She took a hand of each of them and drew them towards the bed-room saying: "Come, get along to bed!"

"No, mother, we can't sleep now," ex-

claimed both together.

"Oh yes, you can!" said Anandamayi, as she made the two friends lie down. TLen, shutting the door, she sat by their pillow fanning them.

"All your fanning will not do, mother,"

said Binoy. "Sleep won't come to us to-night."
"Won't it? We'll see about that!" replied Anandamayi. "At any rate, if I stay here you won't be able to begin talking

When the two of them had fallen asleep. Anandamayi crept quietly out of the room. and on her way downstairs met Mohim coming now," she cautioned "Not "They've been awake all night. I've only just sent them off to sleep."

"My goodness—this is friendship with a vengeance," said Mohim. "Do you know if they discussed the marriage question at all?"

"No, I don't," replied Anandamayi.

"They must have come to some decision." Mohim mused aloud. "When on earth will they wake up? Unless the marriage takes place scon, there may be all kinds of complications."

"There will be no complications," laughed Anandamayi, "if they are allowed a little more sleep. They are sure to wake sometime to-day."

#### CHAPTER 16.

"Aren't you going to get Sucharita married at all?" cried Mistress Baroda.

Paresh Babu stroked his beard in his customary quiet manner, as he asked in his gentle voice: "Where is the bridegroom?"

To which his wife replied: "Why, it's practically settled that she is to marry Panu Babu—at least we all think so-and Sucharita herself knows it too."

"I'm not sure that Sucharita looks with favour en Panu Babu," ventured Paresh

"Now look here," cried his spouse, "that's just the sort of thing I can't stand. What if we have always treated the girl like one of our own daughters—why need she put on such airs? If such an educated and religious man as Panu Babu is taken with her, is that a thing to be treated lightly? Whatever you may say, although my Labonya is much better-looking, I can assure you she will never say 'No' to anyone we are pleased to marry her to. If you go on encouraging Sucharita's conceit, it will be a hard task to find a bridegroom for her."

Paresh Babu never argued with his wife, especially about Sucharita, so he kept silent.

When on the birth of Satish, Sucharita's mother died, the girl had been only seven

years old. Her father, Ramsharan Haldar, had, on losing his wife, joined the Brahmo Samaj, and to avoid the persecution of his neighbours had taken refuge at Dacca. It was while he was working in the Post Office there that Paresh Babu had become his intimate friend, so much so that Sucharita from that time loved him like her own father. Ramsharan died suddenly, leaving whatever money he had to his two children, making Paresh Babu trustee. It was from then that the two orphans had come to live in Paresh Babu's family.

The reader already knows what an enthusiastic Brahmo Haran was. He had a hand in all the activities of the Samaj,—he was a teacher in the Night School, editor of their Journal, secretary of the Girl's School,—in fact he was indefatigable. Everyone expected that this young man would eventually take a very high position in the Brahmo Samaj. Even outside the Samaj he had become famous, through the pupils of his school, for his mastery of the English language and his knowledge of Philosophy.

For these various reasons Sucharita had shown a special respect towards Haran, just as she did to all other good Brahmos. When she had come to Calcutta from Dacca, she had even been eager to make his acquaintance.

Eventually not only had Sucharita become acquainted with this renowned person, but he had not hesitated to show his perference for her. Not that Haran openly declared his love for Sucharita, but he devoted himself so single-mindedly to the task of removing her imperfections, correcting her faults, increasing her enthusiasm, and generally improving her, that it became clear to all that he wished to make this particular girl worthy of being a help-mate unto himself. As for Sucharitia, when she realised that she had won the heart of this famous man, she could not help a feeling of pride for herself mingling with her respect for him.

Although no definite proposal had been made to the authorities concerned, since everybody had settled that Haran was to marry her, Sucharita also accepted it as a settled fact and it became her special concern to see how, by study and practice, she could become worthy of the man who had sacrificed his life to the welfare of the Brahmo Samaj. The thought of this marriage appeared to her like a stone fortress of fear, awe, and respon-

sibility—not a place for merely living in happily, but for strenuous striving—not a family event, but a matter of history.

Had the marriage taken place at this juncture, the bride's people, at any rate, would have regarded it as a piece of good fortune. Unfortunately, however, Haran had come to regard the responsibility of his own important life as so immense that he thought it unworthy of himself to marry merely because of mutual attraction. He felt unable to take the step without first considering in all aspects how far the Brahmo Samaj would be benefited by the marriage. It was in this view that he first began to test Sucharita.

But when you venture thus to test others you get yourself tested likewise. So when Haran came to be known in this home by his more familiar title 'Panu Babu', it was no longer possible to see in him only that storehouse of English learning and receptacle of metaphysical wisdom, who stood like an incarnation of all that benefited the Brahmo Samaj,—the fact that he was a man had also to be taken into account; and in such capacity he ceased to be a mere object of reverence, but also a subject of likes and dislikes.

The strange thing was, that the very aspect which from a distance had aroused Sucharita's reverence, on closer acquaintance struck her unfavourably. The way in which Haran constituted himself the guardian and protector of whatever was true, good or beautiful in the Brahmo Samaj, made him appear ridiculously small. The real relationship of man with truth is the relationship of a devotee—for in that spirit a man's nature becomes humble. When a man is proud and overbearing, he shows only too clearly his own comparative smallness. In this respect Sucharita could not help noticing the difference between Paresh Babu and Haran. To look at Paresh Babu's calm face, the nobility of the truth he bore within him became apparent. With Haran it was quite the reverse, for his Brahmoism, with its aggressive self-conceit, obscured everything else, and came out, in all its ungainliness, in whatever he said or did.

When, obsessed with his own idea of the welfare of the Brahmo Samaj, Haran would not hesitate to impugn even Paresh Babu's judgment, Sucharita would writhe like a wounded snake. At that time in Bengal, English educated people did not study the Bhagaradgita, but Paresh Babu used to read it

occasionally to Sucharita, and had even read nearly the whole of the Mahabharata to her. Haran Babu disapproved of this, for he wanted to banish all such books from Brahmo households. He himself never read them. wishing to keep aloof from all such literature favoured by the orthodox. Amongst the scriptures of the world-religions his only support was the Bible. The fact that Paresh Babu drew no line between Brahmo and non-Brahmo in such things as the study of scriptures, and other matters which he regarded as unessential, was a thorn in the side of Haran. But Sucharita could not bear that anyone should have the arrogance to find fault with Paresh Babu's conduct, even secretly. And it was this open display of arrogance on his part which lowered Haran in her eyes.

Although Sucharita felt herself becoming estranged every day by the violence of Haran's sectarianism and by his dry narrow-mindedness, the probability of her marriage with him had never yet been questioned by either side. In a religious community a man who labels himself with a high-priced ticket, gradually comes to be taken at his own valuation. So much so that even Paresh Babu did not dispute Haran's claims, and because everyone regarded him as one of the future pillars of the Samaj, he also gave his tacit consent to the idea. Nay further, the only questioning that ever exercised him was as to whether Sucharita was good enough for such a husband; it had never so much as occured to him to inquire how far Haran was pleasing to Sucharita.

As no one thought it necessary to consult Sucharita's point of view in this matter, she also got into the way of ignoring her own personal inclination. Like the rest of the Brahmo Samaj, she also took it for granted that when it suited Haran to say he was ready to marry her, it would be her part to accept such marriage as her life's chief

auty.

Matters had been going on thus, when Paresh Babu, on hearing the few hot words Sucharita had exchanged with Haran in defence of Gora, began to have misgivings as to whether she had a sufficient respect for him. Perhaps, he thought, there might be some deeper reason for their differences of opinion, thus expressed. So when Baroda returned to the question of Sucharita's marriage be had not shown his former complaisance.

That very day Mistress Baroda drew Sucharita aside and said to her: "You've been making father anxious."

Sucharita started in dismay,—that even unconsciously she could be a cause of anxiety to Paresh Babu caused her the greatest concern. She turned pale as she asked: "Why, what have I done?"

"How can I know, dear?" replied Baroda.
"He imagines that you do not like Panu Babu. Practically everyone in the Brahmo Samaj believes that your marriage with him is a settled thing—and if you now—"

"Why mother," interrupted Sucharita in surprise, "I've never said a word about it to

anybody."

She had reason to be astonished. She had often been irritated by Haran's behaviour, but she had never for a moment, even in thought, protested against the idea of marrying him, for, as we have seen, it had been impressed on her that no question of her personal happiness was involved in this marriage.

Then she remembered that she had the other day unguardedly allowed her displeasure with Haran to be visible to Paresh Babu, and thinking that this was what had upset him, she felt immensely penitent. She had never permitted herself to break out like this before, and vowed she would never let it happen again.

Haran himself happening to come that afternoon, Mistress Baroda called him to her room and said: "By the way. Panu Babu, every one is saying that you are going to marry our Sucharita, but I've never heard anything about it from your own lips. If such be really your intention why don't you speak out?"

Haran was unable to keep his avowal back any longer. He felt he must play for safety by definitely making Sucharita captive. The question of her fitness for helping him in his work for the Samaj, and of her devotion to himself personally, could be put to the test later. So he replied: "That goes without saying. I was only waiting for her to reach her eighteenth year."

"You are over-scrupulous," said Baroda. "It is enough that she has passed her four-teenth."

Paresh Babu was astonished to see Sucharita's behaviour at the tea-table that

\* The legal age.

afternoon, for she had not given Haran such a cordial reception for a long time past. In fact, when he was about to go, she actually pressed him to sit down again, so that she might show him a new piece of embroidery of Labonya's.

Paresh Babu was relieved. He thought he must have been mistaken, and smiled to himself thinking that some secret lover's quarrel had occurred between the two and

had now been made up.

Before leaving that evening Haran made a formal proposal for Sucharita's hand to Paresh Babu, adding that he did not wish

the wedding to be delayed for long.

Paresh Babu was somewhat mystified. "But you used to say," he objected, "that it is wrong to marry a girl under eighteen. You've even written to that effect in the papers."

"That does not apply to the case of Sucharita," explained Haran, "for her mind

is unusually developed as her age."

"That may be so," protested Paresh Babu, firm in spite of his mildness. "But, Panu Babu, unless there be any very special reason, you should act according to your own convictions

by waiting till she comes of age."

Haran, ashamed at having been betrayed this weakness, hastened to make amends by saying: "Of course that is my duty. My only idea was that we should have a formal betrothal at an early date in the presence of friends and of God."

"Certainly, an excellent suggestion,"

agreed Paresh Babu.

#### CHAPTER 17.

When, after two or three hours' sleep, Gora awoke and saw Binoy sleeping beside him, his heart was filled with joy. He felt as relieved as one who has dreamt that he has lost something very precious, and wakes up to find that it was only a dream. He with Binoy beside him, how realised. crippled his life would have been if he had given up his friend. Gora felt so elated that he shook Binoy out of his slumber shouting: "Come along, there's work to do."

Gora had a regular social duty to perform every morning: to visit the poor people of his neighbourhood. It was not with the idea of preaching to them, or of doing them good, but simply with the desire for their companionship. In fact, he was hardly so intimate with his circle of educated friends.

These people used to call him "Uncle" and offer him a hookah specially set apart for higher folk, and Gora had actually forced himself to smoke simply in order to come closer to them.

The chief admirer of Gora was one Nanda, the son of a carpenter. He was twentytwo years of age and worked in his father's shop at making wooden boxes. He was a first-rate sportsman and the best bowler in the local cricket team. Gora had formed a Sports and Cricket Club into which he had introduced these sons of carpenters and blacksmiths on a footing of equality with the well-to-do members. company Nanda stood easily first mixed in every kind of manly exercise. In consequence, some of the better class students were jealous of him, but under Gora's strict discipline they had to acquiesce in his election as their Captain.

A few day's previously Nanda had wounded his foot with a chisel and had not been attending at the Cricket field for some days. Gora's time being so pre-occupied about Binoy all this time, had not been able to make any inquiries, so to-day they started together for the carpenter's quarter, to call on Nanda.

As they reached the door of Nanda's house they heard the sound of women weeping within. Neither Nanda's father nor any other men-folk of the household was at home. From a neighbouring shop-keeper Gora learnt that Nanda had died that very morning and his body had just been taken

to the burning ghat.

Nanda dead! So healthy and strong, so vigorous and good-hearted, and so young too! —dead, that very morning! Gora stood petrified in every limb. Nanda was a common carpenter's son; the gap caused in his circle would be felt only by a few, and that perhaps for a short time; but to Gora, Nanda's seemed cruelly incongruous and death impossible. He had seen what immense vitality he had—so many people were alive, but where could one find such abundance of

On enquiring into the cause of his death they learnt that it was tetanus. Nanda's father had wanted to call in a doctor, but his mother had insisted that her son was possessed of a devil, so she had sent for an exorcist who had spent the whole night uttering spells and tormenting the sufferer, searing his body with red-hot wires. At the beginning of the

illness Nanda had asked for Gora, to be informed, but fearing lest he should insist on their having medical aid, Nanda's mother had not sent him the message.

"What stupidity, and what a terrible penalty!" groaned Binoy, as they turned away

from the house.

"Don't comfort yourself, Binoy," said Gora bitterly, "by simply calling it stupidity and trying to remain out of it. If you had really a clear vision of how great this stupidity is and how far-reaching its penalty, you could not have dismissed the matter with just an expression of regret!"

Gora quickened his pace more and more, as his excitement grew on him, while Binoy without answering tried to keep up with him.

Gora after a short silence suddenly continued: "Binoy, I can't let the matter end here, so easily. The torments inflicted by that charlatan on my Nanda are torturing me, they are torturing the whole of my country. I can't look upon this as a trivial or isolated event."

Finding Binoy still silent, Gora roared out: "Binoy, I know quite well what's in your mind! You are thinking that there's no remedy, or if there is, it's a long way off. But I can't bear to think in that strain. If I could, I should not have remained alive. Whatever wounds my country, no matter how serious it may be, has its remedy—and that remedy is in my own hands. Because I believe this, I am able to bear all the sorrow and distress and insult that I see around me."

"I have not the courage," said Binoy, "to keep my faith erect in face of such wide-

spread and terrible misery."

"I shall never bring myself to believe that misery is eternal," answered Gora. "The whole will-power and thought-power of the universe is attacking it, within and without. Binoy, I urge you again and again, never even in your dreams think it impossible for our country to become free. With the conviction of its freedom firm in our hearts, we must keep ourselves in readiness. You want to rest content with the vague idea that at some propitious moment the battle for India's freedom will commence. I say, the fight has begun now and is being carried on every moment. Nothing could be more cowardly than for us to remain unanxious and unwatchful."

"Look here, Gora," answered Binoy. "Between you and the rest of us I see this

difference: our every-day happenings seem to strike you with new force every time, even things that have gone on happening for a long time. But, as for us, we are as unconscious of them as of the breath we take,—they move us neither to hope nor despair, neither to rejoicing nor despondency. Our days slip emptily by, and we realise neither ourselves nor our country in the midst of surrounding events."

Gora suddenly turned scarlet and the veins started out on his forehead, as he clenched his fists and began to run furiously after a man driving a pair of horses, while in a voice that startled the whole street he called out—"Stop! Stop!" The stout, dressy Bengali Babu who was driving the turn-out gave one look round and then, with a flourish of his whip on the flanks of his spirited horses, disappeared.

An old Mahomedan cook had been crossing the road with a basket of provisions for some European master on his head. The pompous Babu had called out to him to get out of the way, but the deaf old man was nearly run over. He managed to save himself, but tripped, and the contents of the basket of fruits, vegetables, butter and eggs were scattered all over the road. The angry driver turning on his seat had shouted, "You damned pig!" and given the old man such a stinging stroke with his whip that he drew blood.

"Allah! Allah!" sighed the old man as he meekly proceeded to gather up what things were not spoilt into his basket, while Gora returning to the spot began to help him at his task. The poor cook was greatly distressed at seeing this well-dressed gentleman taking so much trouble and said: "Why are you troubling yourself, Babu, these things are no longer any good."

Gora knew quite well that what he was doing was really no help at all and that it would only embarrass the one he was seeming to help—but he felt that it was impossible not to do something to show passers-by that one gentleman at least was anxious to atone for the brutality of another by taking the insult upon himself, and thus

to uphold outraged religion itself.

When the basket was re-filled Gora said: "This box will be too heavy for you to bear. Come along to our house and I will make it up to you. But let me tell you one thing, Allah will not forgive you for

submitting to such insult without a word of protest."

"Allah will punish the wrong-doer," replied the Mahomedan. "Why should he punish me?"

"He who submits to wrong," said Gora, "is also a wrong-doer, for it is he who is the cause of all evil in the world. You may not understand me, but remember that religion is not merely being pious, for that simply encourages the evil-doer. Your Mahomed understood that all right and that's why he did not go about preaching meek submission."

As Gora's house was rather far away, he took the old man to Binoy's lodgings, and standing in front of the writing-table said: "Get our your money."

"Wait a moment," replied Binoy. "Let me

get the key."

But the tug of the impatient Gora was too much for the lock, and the drawer flew open. The first thing that came into view inside was a large photograph of Paresh Babu's whole family, which Binoy had managed to procure from his youthful friend Satish. Gora sent the old man away with the necessary sum of money, but he said not a word about the photograph. Seeing Gora silent, Einoy did not care to refer to it either, shough his mind would have been relieved by the exchange of a few words on the subject.

"Well, I'm off!" said Gora suddenly.

"That's nice of you," exclaimed Binoy. "To go off alone! Don't you know that mother invited me to breakfast with you? I'm off with you, too!"

They left the house together. On the way back Gora did not speak a word. The photograph had reminded him that the main current in Binoy's heart was carrying him along a path with which his life had no connection.

Binoy understood well enough the cause of Gora's silence, but he shrank from trying to break through the barrier of his reserve. He felt that Gora's mind had touched upon a point where there was a real obstacle to their intercourse.

When they reached home they found Mohim standing at the door, looking down the street. "What's been happening?" he cried, on catching sight of the two friends. "As you have been awake all last night I was picturing you both comfortably asleep on the footpath somewhere. But it's getting late. Go and have your bath, Binoy."

Having thus driven Binoy off, Mohim turned to Gora and said: "Look here Gora, you must think seriously of the matter I spoke about. If even Binoy is not orthodox enough for you, where in the world shall we find a better? It's not sufficient to secure mere orthodoxy we must have education, too. I concede that the usual compound of education-cum-orthodoxy is not strictly in accord with our scriptures, but for all that they do not make such a bad combination, either. If you had a daughter of your own, I am sure you would have come to my opinion."

"That's all right, Dada," answered Gora "I don't think Binoy will have any objection."

"Just listen to him!" exclaimed Mohim. "Who is worrying as to whether Binoy will object? It is your objecting that I am afraid of. If only you will request Binoy with your own lips, I shall be perfectly satisfied. If that will not serve, let it drop."

"I'll do that," said Gora.

Whereupon Mohim felt that nothing remained but to order the wedding feast.

At the first opportunity Gora said to Binoy: "Dada has begun to press hard for your marriage with Sasi. What say you to it?"

"First tell me what you wish."

"I say that it wouldn't be such a bad

thing."

"But you used to think differently. Didn't we agree that neither of us should marry! I thought that was settled."

"Well, now let it be settled that you will

marry, and I won't."

"Why? Why different goals for the same

pilgrimage?"

"It is because I am afraid of different goals that I suggest this arrangement. God has sent some men into the world with heavy burdens ready made, while others are let off delightfully light—if you yoke these two kinds of creatures together, one has to be loaded up to pull evenly with the other. We shall be able to keep pace together, properly, only after you have been duly weighted down by a spell of married life."

"All right!" smiled Benoy. "Pile the weight on this side, by all means!"

"But, as to the particular load itself, have

you any objection?"

"Since weighing down is the object, anything will serve equally well—brick or stone —what does it matter?"

Binoy could divine the exact reason for

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Gora's eagerness about this marriage, and was only amused by his evident anxiety to rescue his friend from entanglement with one of Paresh Babu's girls.

The rest of the afternoon, after their nidday meal, was spent in making up for the loss of their night's rest by a long nap. There was no further talk between the two friends, till the shades of evening had fallen and they

had gone on to the roof-terrace.

Binoy looked up into the sky and said: "See here, Gora, I want to say one thing to you. It appears to me that in our love for our country there is one great imperfection. We only think of the half of India."

"How? What do you mean?" a ked Gora.

"We look on India only as a country of men, we entirely ignore the women," explain-

ed Binov.

"Like the Englishman," said Gora, 'you want to see women everywhere,—in the home and in the world outside, on the land, the water and in the sky, at our meals, our amusements and our work,—with the result that for you the women will eclipse the men, and your outlook will remain just as one sided."

"No, no," replied Binoy. "It won't do for you to dismiss my argument like that. Why raise the question whether I look at things like the English or not? What I say is, that we do not give the women of our country their rightful place in our consideration. Take yourself, for instance. I can say, for certain, that you never give a moment's thought to the women,—for you the dea of our country is womanless, and such idea can never be the true one."

"Since I have seen and known my mother," observed Gora, "I have seen, in her, all the women of our country and known as well the

place they should occupy."

"You are simply making phrases in order to delude yourself," said Binoy. "The familiarity which one gets in the home with women at their household work, does not make for true knowledge. I know that you will only get furious if I venture to make any comparison between English society and ours, and I don't want to do it either, nor do I pretend to know exactly to what ex ent and in what ways our womenfolk may show themselves in public without overstepping the limits of propriety, but my point is, hat

so long as our women remain hidden behind the purdah, our country will be a half-truth to us and will not be able to win our full love and devotion."

"As time has its two aspects-day and night, so society has its two sections-man and woman," argued Gora. "In a natural condition of society, woman remains unseen, like night—all her work is done unobtrusively, behind the scenes. Where society has become unnatural, there night usurps the province of day, and both work and frivolity is carried on by artificial light. And what is the result? Night's secret functioning ceases, fatigue increases progressively, recuperation becomes impossible, and man carries on only by recourse to intoxication. Similarly, if we try to drag our women out into the field of outside duty, then their characteristic quiet work will be interfered with, the peace and happiness of society will be destroyed, and frenzy will prevail in their stead. At first sight, such frenzy may be mistaken for power, but it is a power which makes for ruin. Of the two aspects of society, man is potent, but not, therefore, necessarily more potent. If you try to bring the latent force of woman to the surface, then society will be made to live on its capital and soon descend towards bankruptcy. I say that, if we men attend the place of feasting and women keep guard over the stores, then only will the festivity be a success, even though the women remain invisible. Only intoxication can want all powers to be spent in one direction, in the same place, and in an identical manner."

"Gora," said Binoy, "I don't want to dispute what you say—but neither have you disproved what I argued—the real question is——"

"Look here, Binoy," interrupted Gora, "if we go on disputing further about this matter it will only lead to a regular wrangle. I confess that women have not thrust themselves on my consciousness in the way they have recently done on yours. So you can never make me feel about them as you do. Let us for the present agree to differ."

Gora thrust aside the subject. But a seed cast aside may nevertheless fall to the ground, and there it only waits for an opportunity to sprout. Up till now Gora had completely shut out women from his field of vision and had never even dreamt that his life lacked anything, or suffered any

loss, thereby. To-day, Binoy's exaltation of feeling had made real to him the fact of their existence and the extent of their power in society. But as he could not decide what their proper place was, or what special need they served, he felt averse to this discussion with Binoy. He could neither master the subject, nor dismiss it as worthless, so he felt he would rather not talk about it at all.

As Binov was leaving that night, Anandamayi called him to her and asked: "Has your marriage with Sasi been settled?"

Binov answered with a slightly embarrassed laugh: "Yes, mother,-Gora has

played the role of match-maker!"

"Sasi is quite a good girl," said Anandamayi, "but don't do anything childish, Binoy. I know you well enough, my child. You have hurried yourself into a decision because you found you could not really make up your mind. There is plenty of time to think it over. You're old enough to judge for yourself, don't decide such a serious question without consulting your real feelings."

As she spoke she patted Binoy gently on the shoulder, while he, without answering, went slowly away.

### CHAPTER 18.

Binoy kept thinking over Anandamayi's words on the way home. He had never yet disregarded her advice in the least particular, and he felt a burden weighing him down the whole of that night.

Next morning he woke up with a sense of being relieved of all obligation by paying at last an adequate price for Gora's friendship. He felt that the life-long bond which he had accepted, by agreeing to this marriage with Sasi, had earned him the right to loosen his bonds in other directions. This marriage-bond was a surety which would secure him for ever from Gora's unfounded suspicions as to his being drawn away from orthodoxy by the temptation of marrying into a Brahmo family. So Binoy began to visit Paresh Babu's house constantly and without any scruples, and for him it had never been difficult to make himself completely at home in the house of people whom he liked. Having once disposed of the hesitation he had felt on Gora's account, it was not long before he was treated like one of Paresh Babu's own family.

At first Lolita was up in arms against him, but this lasted only so long as she suspected Sucharita to have a liking for Binoy. As soon as she saw clearly that Sucharita had no special partiality for him, she was no longer in revolt and allowed herself to admit without a struggle that Binoy Babu was an exceptionally nice man.

Even Haran was not antagonistic; on the contrary he seemed to desire to emphasise the fact that Binoy had really some notion of good manners, the implication being that Gora had none. And because Binoy never started an argument with Haran, in which tactics he was abetted by Sucharita, he had never been the occasion of any breach of

peace at the tea-table.

But when Haran was not there, Sucharita would encourage Binoy to explain his opinions on social matters. She could not get over her curiosity as to how two educated men like Gora and Binoy could justify the ancient superstitions of their country. If she had not known these two, personally, she would have dismissed such attempts with contempt, as not worth a thought. But from her very first encounter with Gora she had been unable to dismiss him from her mind with contempt. So whenever she got an opportunity she always led the conversation round to a discussion of Gora's mode of life and his opinions and tried to get further and further into the matter by questions and objections. Paresh Babu always believed that it was a liberal education for Sucharita to hear the opinions of all sects, so he never put a stop to these discussions out of any fear of their leading her astray.

One day Sucharita asked: "Now tell me, does Gourmohan Babu really believe in caste, or are his professions merely an exaggerated

form of his devotion to his country?"

"You acknowledge the steps of a staircase, don't you?" replied Binoy. "You don't object to some having to be higher than the others?"

I don't object to that, only because I have to go up them. I would'nt have acknowledged

any such necessity on level ground."
"Just so," said Binoy. "The object of the staircase, which is our society, is to enable people to mount up from below-right up to the goal of man's life. If we had regarded society, or the world itself, as our goal, then there would have been no necessity for acknowledging these differences, then the European social condition of a continual scramble to occupy the maximum space,

would also have been good enough for us."

"I am afraid I don't understand you very clearly," objected Sucharita. "My question is this. Do you mean to tell me that you find the purpose, for which you say caste distinctions were created in our society, to have been successful?"

"It is not so easy to see the face of success in this world," answered Binoy. "India offered one great solution to the social problem, namely the caste system—that solution is still being worked out before the eyes of all the world. Europe has not yet been able to give anything more satisfactory, for there society is one long struggle and wrangle. Human Society is still waiting for the final success of the solution offered by India."

"Please don't be angry with me," said Sucharita timidly. "But do tell me, are you merely echoing Gourmohan Babu's opinions, or do you really believe all this yourself?"

"To tell you the truth," said Binoy smiling, "I have not the same force of conviction which Gora has. When I see the defects of our society, the abuses of our caste system, I cannot but express my doubts, but Gora tells me that doubt is only the result of trying to seeing great things in too much detail,—to regard the broken branches and withered leaves as the ultimate nature of a tree, is simply the result of intellectual impatience. Gora says he does not ask for any praise of the decaying boughs, but asks us to look at the whole tree and then try to understand its purpose."

"Let us leave aside the withered boughs by all means," said Sucharita. "But surely we have a right to consider the fruit. What kind of fruit has caste produced for our

country?"

"What you call the fruit of easte is not merely that, but the result of the totality of the conditions of our country. If you try to bite with a loose tooth you suffer pain,—for that you don't blame the teeth, but only the looseness of that particular tooth. Because, owing to various causes, disease and weakness have attacked us, we have only been able to distort the idea which India stands for, and not lead it to success. That is why Gora continually exhorts us: Become healthy, become strong!"

"Very well then, do you regard the Brahmin as a kind of divine man?" pursued

Sucharita. "Do you really believe that the dust of a Brahmin's feet purifies a man?"

"Is not much of the homage we pay in this world of our own creation? Would it have been a small thing for our society if we could have created real Brahmins? We want divine men—supermen, and we shall get them too, if only we can desire them with all our hearts and all our minds. But if we only want them like fools, then we shall simply have to be content to burden the earth with demons to whom no evil-doing is foreign, and whom we allow to earn their livelihood by shaking the dust of their feet on our heads."

"Have these supermen of yours come into being anywhere at all?" asked Sucharita.

"They are there, in India's inner need and purpose, just as the tree is hidden in the seed. Other countries want generals like Wellington, scientists like Newton, and millionaires like Rothschild, but our country wants the Brahmin, the Brahmin who knows not what fear is, who hates greed, who can vanquish sorrow, who takes no account of losswhose being is united with the Supreme Being. India wants the Brahmin of firm, tranquil and liberated mind-when once she gets him then only will she be free! It is not to kings that we bow our heads nor do we submit our necks to the yoke of oppressors. No, it is through our own fear that our heads are bowed low, we are caught in the web of our own greed, we are slaves to our own folly. May the true Brahmin by his austere discipline deliver us from that fear, that greed, that folly. We don't want them to fight for us, or to trade for us, or to secure for us any other worldly advantage."

Up till this point Paresh Babu had been merely a listener, but now he interposed saying softly: "I cannot say that I know India; and I certainly do not know what India wanted for herself, or whether she ever succeeded in getting it,—but can you ever go back to the days that are gone? Our striving should be concerned with what is possible in the present,—what good can we do by stretching out our arms in vain

appeals to the past?"

"I have often thought and spoken as you are doing," said Binoy, "but Gora says, can we kill the past by merely speaking of it as dead and gone? The past is always with us, for nothing that once was true can ever depart."

"The way you put these things," objected Sucharita, "is not the way it is done by the ordinary man. How then can we be sure that

you speak for the whole country?"

"Please don't think," protested Binoy, "that my friend Gora is one of those ordinary people who pride themselves on being very strict Hindus. He looks at the inner significance of Hinduism and regards it so seriously that he has never regarded the life of a true Hindu as a matter of luxury which would wither at the least touch, and die if handled roughly."

"But it seems to me that he is rather particular about avoiding the least touch," said

Sucharita smiling.

"That watchfulness of his has its own reculiarity," explained Binoy. "If you question him about it he will reply at once: 'Yes, I believe every bit of it—that caste can be lost by contact, that purity can be lost through improper food—all that is unmistakably true.' But I know quite well, that is merely his dogmatism,—the more absurd his opinions sound to his hearers, the more positively will he express them. He insists on rigid, indiscriminate observance lest, by his yielding on minor points, foolish people may be led to feel a disrespect for more vital matters, or lest the opposite party should claim a victory. So he dare not display any laxity, even to me."

"There are plenty of such people amongst Erahmos also," said Paresh Babu. "They want to sever all connection with Hinduism without discrimination, lest outsiders should mistakenly think they condone also its evil sustoms. Such people find it difficult to lead a natural life, for they either pretend or exaggerate, and think that truth is so weak that it is part of their duty to protect it by force or by guile. The bigots are those whose idea is, Truth depends upon me. I do not depend upon truth.' As for myself, I pray to God that I may always be a simple, humble worshipper of truth, whether in a Brahmo temple, or at a Hindu shrine,—that no external barrier may obstruct or hinder my worship."

After these words Paresh Babu remained silent for a while, allowing his mind to rest as it were in the very depths of his being. These few words of his seemed to have lifted the whole tone of the discussion—not that this was due to anything in the words themselves, but to the peace which welled up from the experiences of Paresh Babu's own life. The

faces of Lolita and Sucharita lighted up with a glow of devotion. Binoy also did not feel like saying any more. He could see that Gora was too high-handed—the simple and assured peace which clothes the thought and word and deed of those who are the bearers of truth, was not one of Gora's possessions—and on hearing Paresh Babu speak, this struck Binoy all the more painfully.

When Sucharita had gone to bed that night, Lolita came and sat on the edge of her bed. Sucharita saw clearly enough that Lolita was turning something over in her mind, and, as she also knew, that something was about Binoy. So she herself gave her an opening by saying: "Really, I like Binoy

Babu immensely."

"That's because he is all the time talking about Gourmohan Babu," observed Lolita.

Although Sucharita saw the insinuation, she pretended she did not, and said innocently: "That's true, I hugely enjoy hearing Gour Babu's opinions from his mouth. It almost makes me see the man himself before my eyes."

"I don't enjoy it at all!" snapped Lolita.

"It makes me angry."

"Why?" asked Sucharita in surprise.

"It's nothing but Gora, Gora, Gora, day in and day out," replied Lolita. "His friend, Gora may be a great man, but isn't he himself a man also?"

"That's true, but why should his devotion prevent him being one?" asked Sucharita

laughing.

"His friend has over-shadowed him so completely, that Binoy Babu has no chance of showing himself. It is as though a cockroach had swallowed a midge. I have no patience with the midge for allowing itself to be caught, and it doesn't heighten my respect for the cockroach."

Sucharita, amused at the heat in Lolita's tone, merely laughed and said nothing, while Lolita continued: "You may laugh if you like, Didi, but I can tell you that if any one tried to put me in the shade like that, I would not stand it for a single day. Take yourself,—whatever people may think, you never keep me in the background, that's not your nature and that's why I love you so. The fact is, you have learnt that lesson from father—he keeps a place for everybody."

In that household these two girls were the most devoted of all to Paresh Babu. At the

very mention of "father" their hearts seemed to expand.

"Just fancy, comparing anybody with father!" protested Sucharita. "But whatever you may say, dear, Binoy Babu can talk

wonderfully well."

"But, my dear girl, don't you see that they sound so wonderful just because they are not his own. If he had talked of what he himself really thought, then his words would have been just simple and sensible,-not sounding like manufactured phrases, and that's the way I'd have much preferred them."

"Why be angry about it, dear?" said Sucharita. "It only means that Gourmohan Babu's opinions have become his own."

"If that is so then I think it's horrid," said Lolita. "Has God given us intelligence to expound other people's ideas, and a mouth simply to repeat other people's phrases, however wonderfully well? Bother such wonderfulness, say I!"

"But, why can't you see that, because Binoy Babu loves Gourmohan Babu so much, they have really come to think in the same

"No, no, no!" broke out Lolita, "no such thing has happened at all. Binoy Babu has simply acquired the habit of accepting everything Gourmohan Babu says—that's not love, it's slavery. He wants to deceive himself into thinking that he holds the same opinions as his friend, but why? Where one loves, one can follow without agreeing—one can surrender oneself with eyes open. Why cannot he plainly admit that he accepts Gourmohan Babu's opinions because of his love for him? Isn't it clear enough that he does so? Tell me truly, Didi, don't you think that's the truth?"

Sucharita had not thought of it in this light,—all her curiosity had been about Gora and she had not felt any eagerness to study. Binoy as a separate problem. So, without giving a direct answer to Lolita's question, she said: "Well, suppose you are right, what's to be done about it?"

"I should love to untie his bonds for him and free him from his friend," replied Lolita.

"Why not try it, dear?"

"My trying will not do much, but if you put your mind to it, something is sure to

happen."

Sucharita was not unaware, in her heart of hearts, of having acquired an influence over Binoy, but she tried to laugh the matter off,

and Lolita went on: "The one thing I like him for, is the way he is struggling to free himself from Gourmohan Babu's control after coming under your influence. Anyone else in his place would have started writing a play in abuse of Brahmo girls-but he still keeps an open mind, as is proved by his regard for you and his respect for father. We must try and help Binoy Babu to stand on his own feet. It is unbearable that he should exist merely to preach Gourmohan Babu's opinions."

At this moment Satish came running into the room calling out "Didi!" Binoy had taken him to the circus, and although it was so late, Satish could not check his enthusiasm for the performance which he had seen for the first time. After describing his experiences, he said: "I tried to bring Binoy Babu in to stay with me, but after coming into the house he went away again, saying he would come again to-morrow. Didi, I told him that he would have to take all of you to see the circus one day."

"And what did he say to that?" asked Lolita.

"He said that girls would be frightened if they saw a tiger. But I wasn't at all afraid!" with which Satish swelled out his chest with manly pride.

"Oh, indeed!" said Lal.ta. "I know well enough the kind of brave man your friend Binoy Babu is.—I say, Didi, we must really compel him to take us to the circus."

"There will be an afternoon performance

to-morrow," said Satish.

good. We'll go to-morrow," "That's settled Lolita.

Next day when Binoy arrived, Lolita exclaimed: "I see you've come in good time, Binov Babu. Let's make a start."

"Where to?" asked Bincy in surprise. "To the circus, of course, 'declared Lolita.

To the circus! To sit with a party of girls before everybody in the tent, in broad day-light! Binoy was quite non-plussed.

"I suppose Gourmoham Babu will be angry, will he?" enquired Lolita.

Binoy pricked up his ears at the question, and when Lolita asked again: "Gourmohan Babu has views about taking girls to the circus, hasn't he?" he replied firmly: "Certainly, he has."

"Please give us an exposition of them," begged Lolita. "I'll go and call my sister so

that she may hear it too."

Binoy felt the sting but laughed, where-

upon Lolita continued: "What makes you laugh, Binoy Babu? Yesterday you told Satish that girls are afraid of tigers—aren't you ever afraid of anyone?"

After this Binoy simply had to accompany the girls to the circus. Not only that, but on his way there he had plenty of time to pender agitatedly on the figure he seemed to be cutting, not only to Lolita but also to the other girls of the house, so far as his relations to his friend went.

The next time Lolita saw Binoy she asked him with an air of innocent enquiry: "Have you told Gourmohan Babu about our visit to the circus the other day?"

The point of this question penetrated deeply and made Binoy wince and blush as he replied: "No, not yet."

### CHAPTER 19.

Gora was at his work one morning when Binoy arrived unexpectedly and said abruptly: "The other day I took Paresh Babu's daughters to the circus."

Gora went on with his writing saying: "So I hear."

"From whom did you hear?" asked

Binov in astonishment.

"From Abinash who happened to be at the circus the same day," replied Gora and continued on writing, without further remark.

That Gora should have already heard cf it, and of all people from Abinash who could not have spared any embellishments in his account of the matter, made all Binov's old instincts rise up to shame him. At the same time it flashed across his memory that he had not slept till late last night because he was mentally occupied in quarrelling with Lolita. "Lolita thinks that I am afraid of Gora, as a school-boy of his master. How unfairly people can indge one another! It's true that I respect Gora for his unusual qualities, but not in the way Lolita thinks, which is as unjust to me as to him. Just imagine taking me for a child, with Gora as my guardian!" This had been the burden of his thoughts overnight.

Gora went on with his writing and Binoy recalled again those two or three pointed questions which Lolita had fired off at him. He found it hard to dismiss them from his mind. • Suddenly a feeling of revolt rose in his heart. "What if I did go to the

circus; he flared up within. Who is Abinash to come and discuss my affairs with Gora—and why on earth does Gora allow that idiot to launch into such a discussion. Is Gora my keeper that I am to be answerable to him as to where I go and with whom? This is an outrage on our friendship!"

Binoy would hardly have been so indignant with Gora and Abinash, had he not suddenly realised his own cow-He was merely trying to shift ardice. on to his friend the guilt of the secrecy which he had felt impelled to preserve so long. If only Gora had spoken a few angry words to him on the subject, the friends could have come on to the same level, and Binoy would have been consoled. But Gora's solemn silence made him appear to be sitting in judgment on him. This made the memory of Lolita's cutting remarks gall him all the more.

Mohim now entered the room, hookah in hand, and after offering pan from his box, said: "Everything is settled on our side, Binoy, my son. Now if only your uncle gives his approval we shall all feel relieved.

Have you written to him yet?"

This pressure on the subject of his marriage was specially irritating to Binoy today. Of course he knew that it was no fault of Mohim's-Gora having given him to understand that Binoy had consented—but he himself felt very small over this consent of his. Anandamayi had practically tried to dissuade him; neither had he ever felt drawn to his prospective bride; how then had a clear decision at all come out of the confusion? It could not exactly be said that Gora had hurried him in any way, for he would never have pressed him if Binoy had seriously made least objection, and yet why —in that 'yet' he felt again the sting of Lolita's remarks. For it was nothing that had actually happened on this occasion, but the complete ascendancy which Gora had acquired over him during all these years of their friendship, which was behind it. Binoy had habitually put up with this ascendancy only because of his exceeding love and his soft complaisant nature. And so this masterful relationship had come to prevail over the friendship itself. All this time Binoy had not realised this, but now there was no denying it. And so he was in duty bound to marry Sasi ! •

"No, I've not yet written to my uncle," was his reply to Mohim's question.

"My mistake, entirely!" said Mohim. "Why should you write any letter, that's my

duty. What's his full name, my son?"

"Why are you in such a hurry about it?" replied Binoy. "Weddings can't take place in the months of Aswin and Kartik. In Aghran—but I forget, there's a difficulty about that month too. It's an unlucky month in our family history and we never have auspicious ceremonies in Aghran."

Mohim put down his hookah in a corner against the wall and said: "Look here, Binoy, if you are going to stick to all that sort of superstition, then is all this modern education of yours only so many phrases learnt by rote? In this wretched country it is difficult enough to find auspicious days in the calendar and if, on top of that, every household is going to consult its own private family records, how is business going to be carried on at all?"

"Then why do you accept even Aswin and Kartik as inauspicious?" asked Binoy.

"Do I?" cried Mohim. "Not a bit of it. But what can I do—in this country of ours you need not honour God, but if you don't honour all the rules about the months of Bhadra, Aswin and Kartik, and about Thursdays and Saturdays, and all the special phases of the moon, you'll not be allowed in the house! And I must confess that, though I say I don't accept all this, in practice if I don't go by the calendar I feel uncomfortable,—our atmosphere breeds fear just as it breeds malaria, so I can't shake off that kind of feeling."

"Similarly, in my family," said Binoy, "they can't throw off their fear of the month of Aghran! At least my aunt

would never consent,"

Thus did he manage, somehow, to put off the matter for the time. Mohim made his retreat, at a loss what move to try next.

Gora could divine from the tone of Binoy's remarks that his friend was beginning to hesitate. Binoy had not been coming for some days and he suspected that he must be visiting at Paresh Babu's more frequently than ever. And, now that he had tried to put off the question of his marriage, Gora began to have serious nisgivings, so leaving his writing he turned and said: "Binoy, when once you have given

your word to my brother, why plunge him into all these needless uncertainties?"

Binoy, with a sudden impatience, blurted out: "Did I give my word, or was it snatched from me?"

Gora was taken by surprise at this sign of sudden revolt and, with hardening mind, he asked incisively: "Who was it snatched this from you?"

"You !"

"I? Why, I hardly spoke half-a-dozen words to you on the subject—and you call that extorting a promise!"

As a matter of fact Binoy had no very convincing proof of his accusation—what Gora said was true—very few words had been exchanged—and in what he had said there had not been sufficient insistence to deserve being called pressure. And yet it was also true in a sense that Gora had robbed Binoy of his consent. The less the outward proof the more impatient becomes the accuser, so Binoy, with a note of unreasonable excitement in his voice, said: "Many words are not required to extort a promise!"

"Take back your word!" shouted Gora, getting up from the table. "Your promise is not of such immense value that I should want to beg or rcb it of you!"—"Dada," he then roared out to Mohim who was in the next room, and who came in at once in a great flurry. "Dada," cried Gora, "didn't I tell you at the very beginning that Binoy's marriage with Sasi was impossible,—that I didn't

approve of it?"

"Of course you did. No one else could have said such a thing. Any other uncle would have shown some keenness about his niece's marriage!"

"What made you use me as a cat's paw to obtain Binoy's consent?" flung out Gora.

"No other reason, except that I thought it the best way of gaining his consent," answered Mohim, ruefully.

Gora turned red in the face. "Please leave me out of all this!" he cried. "I'm not a professional match-maker, I've other work to do." and with these words he left the room.

Before the unfortunate Mohim could pursue the matter any further, Binoy also had reached the street, and Mohim's only resource was his hookah, which he now took up from the corner where he had placed it.

Binoy had had many quarrels with Gora, but such a volcanic upheaval as the present one had never occurred before, and at first he was dumbfounded at the result of his own work. When he got back home, darts seemed to be piercing his conscience. He had no appetite for eating, or for sleep, as he thought of what a blow he had dealt Gora in that one brief moment. He felt specially repentant to think of the extraordinary and unreasonable way in which he had put all the blame on Gora. "I've done wrong, wrong," he kept on saying to himself.

Later in the day, just as Anandamayi was sitting down to her sewing, after her midday meal, Binoy turned up and came and sat beside her. She had heard something of what had happened from Mohim, but when she had seen Gcra's face at meal time she knew that a

storm had raged.

"Mother," said Binoy, "I've done wrong. What I said to Gora this morning about my

marriage with Sasi was nonsense!"

"What of that, Binoy? That kind of thing is bound to happen whenever you try to suppress some pain in the mind. And it's just as well that it should have happened. In a short time both of you will have forgotten all about this quarrel."

"But, mother, I want you to know that

I have no objection to marrying Sasi."

"Don't make matters worse, my child, by trying to patch up your quarrel in a hurry. Marriage is for life, while a quarrel is only for the time."

Binoy, however, was not able to accept this advice. He felt he could not go straight to Gora with his proposal, so he went to Mohim and let him know that there was now no obstacle in the way of the marriage, that it could take place in four months' time, and that he himself would see to it that his uncle made no objection.

"Shall we have the betrothal ceremony at once?" urged Mohim.

"All right, that you can settle after consulting Gora," replied Binoy.

"What! consult with Gora again!" complained Mohim irritably.

"Yes, yes, that is absolutely essential!"

"Well if it must he done, I suppose it must, but—" with which Mohim stopped his mouth with the pan which he stuffed into it.

Mohim said nothing that day, but next morning he went to Gora's room, fearing that he would have a hard fight to obtain his consent over again. But the moment he mentioned how Binoy had come the previous afternoon and had spoken of his

willingness to marry Sasi and had even told him to ask Gora's advice about the betrothal, Gora at once expressed his approval and said: "Good! Let's have the betrothal by all means!"

"You're quite complaisant now, I see, but for the Lord's sake don't raise some new ob-

jection next time."

"It was not my objection, but my request,

which raised the trouble," said Gora.

"Well then," said Mohim, "my humble petition is, that you do neither object, nor make any request. I'll be quite satisfied with what I can do myself. How could I know that your request was going to have such a contrary effect? All that I want to know is, do you really wish the marriage to take place?"

"Yes, I do."

"Then let the wish be enough, and don't meddle any further in the matter."

### CHAPTER 20.

Gora now came to the conclusion that it would be difficult to keep a hold on Binoy from a distance, so that a watch must be kept where the field of danger was. The best way to keep Binoy within bounds, he felt, would be to keep up a frequent intercourse with Paresh Babu himself. So, the very day after the quarrel, he went in the afternoon to Binoy's lodgings.

That Gora would come so soon was more than Binoy had expected, and he was as astonished as he was happy. He was still more surprised when Gora introduced the topic of Paresh Babu's daughters, without any sign of hostility toward them. It was not necessary to try very hard to arouse Binoy's interest in this subject, and the two friends went on discussing the topic from every point of view till far into the night.

Even when walking home that night Gora could not keep the subject out of his head, nor was he able to dismiss it from his thoughts so long as he was awake. Never before in his life had such a disturbance invaded his mind, in fact the subject of women had never been included in his cogitations. Binoy had now proved to him that they were a part of the world problem, which must be dealt with by solution or compromise, but which could not be ignored.

So next day when Binoy said to Gora: "Come along with me to Paresh Babu's, he

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has often enquired after you," Gora agreed without the least demur. Not only did he consent, but there was no longer the same indifference in his mind. At first he had been utterly incurious about Sucharita and Paresh Babu's daughters, then a contemptuous hostility towards them had arisen in his mind, but now he actually felt an eagerness to know them better. He was anxious to discover what the attraction was that exercised such an influence over Binoy's heart.

It was evening when they reached the house, and in the parlour upstairs Haran was reading one of his English articles to Paresh Babu by the light of a table-lamp. Paresh Babu was however only a means to an end, for Haran's real object was to impress Sucharita. She was listening in silence at the foot of the table, shading her eyes from the glare of the lamp with a palm-leaf fan. With her naturally obedient nature she was trying her best to attend, but every now and then her mind would wander.

When the servant announced the arrival of Gora and Binoy, she started, and was preparing to leave the room when Paresh Babu stopped her saying: "Where are you going, Radha? It is only our Binoy and Gour who have come."

Sucharita sat down in some confusion, though relieved that the reading of Haran's tedious English article had been interrupted. She was certainly excited at the prospect of seeing Gora again, but she felt both shy and uneasy at the idea of his coming while Haran was there. It is difficult to say whether it was fear lest they should quarrel again, or something else.

The very name of Gora had set Haran on edge. He barely returned Gora's salutation and then sat silent, looking glum. As for Gora, the moment he saw Haran all his fighting instincts were aroused.

Mistress Baroda had gone visiting with her three daughters, and it had been arranged that Paresh Babu should call for them in the evening to bring them home. It was already time for Paresh Babu to go when Gora and Binoy's arrival delayed him; and when he could put off going no longer, he whispered to Haran and Sucharita that he would be back as soon as possible and left them to entertain the guests.

The entertainment began soon enough, for in less than no time a regular pitched battle had begun. The subject under discus-

sion was this. There was a certain District Magistrate, named Brownlow, stationed near Calcutta, with whom Paresh Babu had been friendly when at Dacca. He and his wife had shown great regard for Paresh Babu because he did not keep his wife and daughters secluded in the zenana. Every year the saheb used to celebrate his birth-day by holding an agricultural Fair. Mistress Baroda had been lately calling on Mrs Brownlow, and had as usual been expatiating on her daughters' cleverness in English literature and poetry, whereupon the memsaheb had enthusiastically suggested that as the Lieutenant Governor was bringing his wife to the Fair this year, it would be nice if Paresh Babu's girls could act a short English play before them. This suggestion had met with Baroda's delighted approval, and to-day she had taken her daughters to a friend's house for a rehearsal. When asked whether it would be possible for him to attend the fair, Gora replied with unnecessary violence-"No!" Whereupon a heated controversy ensued about the English and the Bengalis, and the difficulties in the way of social intercourse between them in India.

Haran said: "It is the fault of our own people. We have so many bad customs and superstitions that we are not worthy."

To which Gora replied: "If that is really true, then, however unworthy we may be, we ought to be ashamed of going about slavering for the society of English people."

"But," returned Haran, "those who are really worthy are received with the highest regard by the English—as for instance our friends here."

"This kind of regard for some persons which only accentuates the humiliation of the rest of their countrymen, is nothing but an insult in my eyes," said Gora.

Haran's anger soon got the better of him, and Gora, by egging him on, quickly had him at his mercy.

While the discussion was going on in this way, Sucharita was gazing at Gora from behind the shelter of her fan,—the words which she heard making no impression on her mind. If she had been conscious that she was staring at Gora she would doubtless have felt ashamed, but she was utterly oblivious of herself. Gora sat opposite to her, leaning over the table with his powerful arms stretched out before him. The light of the lamp fell on his broad, white brow, while he now

laughed contemptuously and then frowned angrily. But in all the play of his features there was a dignity which showed that he was not indulging in any play of words, but that his opinions had long years of thought and practice behind them. It was not merely hs voice that spoke, but the expression of hs face and every movement of his body seemed to show deep conviction. Scharita wondered as she watched him. I. seemed as if for the first time in her life she was looking at a real n.an, who could not be confounded with the ordinary run of men. Beside him Haran Eabu appeared so ineffective, that his features, his gestures and even his dress tegan to look ludicrous. She had so often discussed Gora with Binoy that she had come to think of him merely as the leader of a special party with decided opinions of his cwn, and at best, it seemed to her, he might te of some kind of service to the country. How, as she looked on his face, she could see, teyond all party opinion or ulterior benefit, the man Gora. For the first time in her life she now saw what a man was and what lis soul was, and in the joy of this rare experience she completely forgot her own existence.

Sucharita's absorbed expression had not escaped Haran, who had, in consequence, been nable to put all his force into his arguments. At length he got up from his seat impatiently and calling her, as if she were a close relative, said: "Sucharita, will you come into the other room. I want to speak to you."

Sucharita started as though she had been struck, for although Haran was on terms familiar enough to call her like that, and at any other time she would have thought bothing of it, yet to-day, in the presence of Gora and Binoy, it seemed like an insult, especially as Gora cast a swift glance at her in such a way as seemed to make Haran's offence the more unpardonable. At first she pretended not to have heard him, but when Haran, with some show of tritation, repeated: "Don't you hear me, Sucharita, I have something to say to you. I must ask you to come into the next room,"

"Wait till father comes back, and then you can tell me," she replied without looking at nim.

At this juncture Binoy got up saying: 'I am afraid we are in the way, it's time for is to be going," to which Sucharita hurriedly

replied: "No, Binoy Babu, you mustn't go away so soon. Father, asked you to wait for him. He will be here immediately." There was a note of anxious pleading in her voice, as though there had been a proposal to hand over a deer to its hunter.

Whereupon Haran strode out of the room saying: "I can't wait now, I must be going." Once outside, he began to repent of his rashness, but he could think of no excuse for returning.

After his departure Sucharita felt hot with shame and sat with bent head, not know-

ing what to do or say.

It was then that Gora got an opportunity for studying her features. Where was the least trace of the immodest forwardness which he had always associated with educated girls? No doubt her expression was one of bright intelligence, but how beautifully softened it was by her modest shyness. Her brow was pure and stainless like a glimpse of autumn sky: her lips were silent, but how like a tender bud with the soft curves of the unspoken word. Gora had never before looked closely at a modern women's dress, but had contemned it without seeing it, but to-day the newfashioned sari which enfolded Sucharita's figure seemed to him admirable.

One of her hands rested on the table and as it peeped out of the puckered sleeve of her bodice, it seemed to Gora's eyes like the gracious meswage of a responsive heart. In the quiet evening lamp-light which surrounded Sucharita, the whole room with its shadows, the pictures on its walls and all the neatness of its furniture seemed to form one complete image, in which stood out, not its material appurtenances, but the home into which it had been transformed by the deft touches of a woman's care, which all in a moment had been revealed to Gora.

Gradually, as he watched her, she became intensely real and concrete to him, from the stray locks of hair over her temples to the border of her sarri. At one and the same time he could see Sucharita in her completeness and Sucharita in her every detail.

For a short time they all felt the awkward silence, then Binoy looked towards Sucharita and reverted to some subject he had been discussing with her a few days before. He said: "As I was telling you the other day, I once believed there was no hope either for our country or for our society—that we should always be

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regarded as minors and the English would ever remain our guardians. And this is still the opinion of the majority of our countrymen. In such frame of mind, people either remain immersed in their selfish interests, or grow indifferent to their fate. Even I, at one time, seriously thought of securing a Government post through the influence of Gora's father. But Gora brought me to my senses by his protests."

Gora, seeing a slight trace of surprise on Sucharita's face at this remark, said: "Don't think that anger against the Government had anything to do with what I said. Those who are in Government service generally come to acquire a pride in the government's power, as if it were their own, and thus tend to form a class apart from their other countrymen. I see this more clearly every day. A relative of mine was once a Deputy Magistrate. He has retired now, but when he was in service the District Magistrate used to censure him saying: 'Babu, why are so many people acquitted in your court?' and he would answer: 'There is a good reason for that, sahib. Those whom you send to gaol are merely like cats and dogs to you, but those whom I have to send are my brothers.' In those days there were plenty of our countrymen able to say such noble words, and Englishmen who would listen to them were not lacking either. But now-a-days the shackles of service are becoming an ornament and the Deputy Magistrates of the present time are gradually coming to look upon their fellow countrymen as little better than dogs. And experience shows us that the higher they rise in the service the more they deteriorate. If you are raised up on another man's shoulders you needs must look down on your own people, and the moment you regard them as inferior, you are bound to do them injustice. That cannot lead to any good." And as he spoke Gora thumped the table so that the lamp shook.

"Gora," said Binoy smiling, "that table is not Government property and the lamp

belongs to Paresh Babu."

Gora roared with laughter at this remark, filling the whole house with his merriment and Sucharita was surprised and also delighted to find that Gora could laugh with the heartiness of a boy at a joke against himself. She had not apparently realised that those who have great ideas can also laugh heartily.

Gora talked on many topics that evening,

and although Sucharita remained silent, her face showed such obvious approval that his heart was filled with enthusiasm. At length he said, specially addressing Sucharita: "I want you to remember one thing. If we have the mistaken notion that because the English are strong we can never become strong unless we become exactly like them, then that impossibility will never be achieved, for by mere imitation we shall eventually be neither one thing nor the other. To you I make only this request: come inside India, accept all her good and her evil: if there be deformity then try and cure it from within, but see it with your own eyes, understand it, think over it, turn your face towards it, become one with it. You will never understand if you stand opposed and, imbued to the bone with Christian ideas, view it from outside. Then you will only try to wound and never be of any service."

Gora called this his request but it was rather a command. There was such tremendous force in his words that there was no

waiting for the other's consent.

Sucharita listened with bowed head, her heart palpitating to find Gora addressing her specially, with such great eagerness. She put aside all her shyness and said with simple modesty: "I have never before thought about my country so greatly and so truly. But one question I would ask you: what is the relation between country and religion? Does not religion transcend country?"

This question in her soft voice sounded very sweet to Gora's ears, and the expression in Sucharita's eyes as she addressed him made it even sweeter. He replied: "That which transcends country, which is greater than country, can only reveal itself through one's country. God has manifested His one eternal nature in just such a variety of forms. But those who say that truth is one and therefore that only one form of religion is true, accept only this truth, namely that Truth is one, but omit to acknowledge the truth that Truth is limitless. The limitless One manifests itself in the limitless Many. I can assure you that through the open window of India you will be able to see the sun—therefore there is no need to cross the ocean and sit at the window of a Christian church."

"You mean to say that for India there is

a special path leading to God. What is this

speciality?" asked Sucharita.

"The speciality is this," replied Gora. "It is recognised that the Supreme Being who is without definition is manifest within limits,—the endless current of minute and protracted, subtle and gross, is of Eim. He is at one and the same time with endless attributes and without attribute; of infinite forms and formless. In other countries they have tried to confine God within some one definition. In India no doubt there have also been attempts to realise God in one or of his special aspects, but these have never been looked upon as final, nor any of them conceived to be the only one. No Indian devotee has ever failed to acknowledge that God in his infinity transcends the particular aspect which may be true for the worshipper personally."

"That may be true of the wise devotee, but

what of the others?" asked Sucharita.

"I always say that in every country the ignorant will distort the truth," replied Gora.

"But has not such distortion gone further in our country than elsewhere?" persisted Sucharita.

"That may be so," answered Gora. "It is just because India has desired to acknowledge, fully, both the opposite aspects of subtle and gross,—inner and outer, spirit and body,—that who cannot grasp the subtle aspect have the opportunity to seize upon the gross, and their ignorance working on it results in these extraordinary distortions. All the same it would never do for us to cut ourselves off from the great, the varied, the wonderful way in which India has tried to realise in body, mind and action, and from every point of view, the One who is true, both in forms and in formlessness, in material as well as in spiritual manifestation, alike to outer sense and inner perception; -or to commit the folly of accepting, instead, as the only

evolved by 18th Century Europe."

Sucharita remained lost in thought awhile, and finding her silent, Gora went on: "Please don't think me to be a bigoted person, least of all one of those who have suddenly turned orthodox,—my words are not meant in their sense. My mind is in an ecstacy with the deep and grand unity which I have discovered running through all of India's various manifestations and her manifold strivings,

religion, the combination of Theism and

Atheism, dry, narrow, and unsubstantial,

and this prevents me from shrinking to stand in the dust with the poorest and most ignorant of my countrymen. This message of India some may understand, some may not,—that makes no difference in my feeling that I am one with all India, that all her people are mine; and I have no doubt that through all of them the spirit of India is secretly but constantly working."

Gora's words, spoken out in his powerful voice, seemed to vibrate through the walls and furniture of the room. These were not words which Sucharita could be expected fully to understand, but the first tide of impending realisation sets in strongly, and the realisation that life is not confined within the bonds of family or sect, overwhelmed her with a painful force.

No more was said, for from the staircase came the sound of running feet and of girlish laughter. Paresh Babu had returned with his daughters and Sudhir was playing one of his usual pranks on the girls.

On entering the room and seeing Gora, Lolita and Satish recovered their gravity and remained there, but Labonya went out precipitately, Satish sidled up to Benoy's chair and began whispering to him, while Lolita drew a chair up behind Sucharita and sat down half-hidden.

Paresh Babu then entered saying: "I am rather late in getting back. Panu Babu has gone I suppose?"

Sucharita making no answer, Binoy said: "Yes, he wasn't able to wait." And Gora got up and making a respectful bow to Paresh Babu said: "We too must be going."

I've not had much chance of a talk with you this evening," said Paresh Babu. "I hope you'll call now and then, when you find the time."

Just as Gora and Binoy were going out of the room, Mistress Baroda came in. They both bowed to her, and she cried: "What! going already?"

"Yes," replied Gora abruptly, whereupon Baroda turned to Binoy saying: "But Binoy Babu, I cannot let you go, you must stay to dinner with us. Besides, I have something to speak to you about."

Satish jumped with delight at this invitation and seizing Binoy's hand said: "Yes, yes, don't let Binoy Babu go, mother, he must sleep with me here to-night."

Finding that Binoy hesitated to give a

reply, Baroda turned to Gora with: "Aust you take Binoy Babu away? Do you need him specially?"

"No, no, not at all," replied Gora hastily. "Binoy you stay, I'm off," and he went

quickly out.

When Mistress Baroda asked Gora's consent to his staying, Binoy could not help casting a furtive glance at Lolita, who turned her face away with a smile. Binoy could hardly resent these little railleries in which Lolita indulged and yet they pricked him like thorns. When he had sat down again, Lolita said: "Binoy Babu, you would have been wiser to have made your escape to-day."

"Why?" asked Binov.

"Mother has a scheme for putting you into an awkward position," explained Lclita. "We are one actor short for the play at the magistrate's fair, and mother has fixed on you to fill up the gap."

"Good heavens!" exclaimed Binoy. "I'd

never be able to do that."

"I told mother that at the start," said

Lolita laughing. "I said that your friend would never allow you to take a part in this play."

Binoy winced at the thrust as he said: "We needn't discuss my friend's opinion. But I've never done any acting in my life—why pitch on me?"

"What about us?" complained Lolita. "Do you suppose we have been acting all our

lives ?"

At this point Mistress Baroda returned and Lolita said: "Mother, it is useless to invite Binoy Babu to join in our play, unless you can induce his friend to agree—"

"It's not a matter for my friend's consent at all," interrupted Binoy in distress. "I

simply have not the ability to act."

"Don't you worry about that," cried Baroda. "We'll soon be able to put you in the way. Do you mean to say these girls can do it, and you can't? What nonsense!"

There was no further way of escape left

to Binoy.

( To be continued )
Iranslated by W. W. PEARSON.

# A FILIPINO PATRIOT'S DECALOGUE

By APOLINARIO MABINI.

First. Thou shalt love God and thy honor above all things: God as the fountain of all truth, of all justice and of all activity; and thy honor, the only power which will oblige thee to be faithful, just and industrious.

Second. Thou shalt worship God in the form which thy conscience may deem most righteous and worthy: for in thy conscience which condemns thy evil deeds and praises thy good ones,

speaks thy God.

Third. Thou shalt cultivate the special gifts which God has granted thee, working and stadying according to thy ability, never leaving the path of righteousness and justice, in order to attain thy own perfection, by means whereof thou shalt contribute to the progress of humarity; thus, thou shalt fulfill the mission to which God has appointed thee in this life and by so deing, thou shalt be honored, and being honored, shou shalt glorify thy God.

Fourth. Thou shalt love thy country after God and thy honor and more than thyself: for she is the only Paradise which God has given thee in this life, the only patrimony of thy ace,

the only inheritance of thy ancestors and the only hope of thy posterity; because of her thou hast life, love and interests, happiness, honor and God.

Fifth. Thou shalt strive for the happiness of thy country before thy own, making of her the kingdom of reason, of justice and of labor: for if she be happy, thou, together with thy family, shalt likewise be happy.

Sixth. Thou shalt strive for the independence of thy country: for only thou canst have any real interest in her advancement and exaltation, because her independence constitutes thy own liberty; her advancement, thy perfection; and here exaltation, thy own glory and immortality.

Seventh. Thou shalt not recognize in thy country the authority of any person who has not been elected by thee and thy countrymen: for authority emanates from God, and as God speaks in the conscience of every man, the person designated and proclaimed by the conscience of a whole people is the only one who can use true authority.

Eighth. Thou shalt strive for a Republic

and never for a monarchy in thy country: for the latter exalts one or several families and founds a dynasty; the former makes a people noble and worthy through reason, great through liberty, and prosperous and brilliant through labor.

Ninth. Thou shalt love thy neighbor as thyself: for God has imposed upon him, as well as upon thee, the obligation to help thee and not to do unto thee what he would not have

thee do unto him.

Tenth. Thou shalt consider thy countryman more than thy neighbor; thou shalt see him thy friend, thy brother or at least thy comrade, with whom thou art bound by one fate, by the same joys and sorrows and by

common aspirations and interests.

Therefore, as long as national frontiers subsist, raised and maintained by the selfishness of race and of family, with thy countryman alone shalt thou unite in a perfect solidarity of purpose and interest, in order to have force, not only to resist the common enemy but also to attain all the aims of human life.

[ Mabini was undoubtedly the most profound thinker and political philosopher that the Filipino race ever produced. Some day, when his works are fully published, but not until then, Mabini will come into his own. A great name awaits him not only in the Philippines, for he is already appreciated there, but in every land where the cause of liberty and human freedom is revered.

Mabini was born in Tanawan, province of Bazangas, island of Luzon, P. I., of poor Filipino parents, in 1864. He received his education in the "Colegio de San Juan de Lerran," Manila, and in the University of Santo Tomas. He supported himself, while studying, by his own efforts, and made a brilliant record in both institutions. Later he devoted his energies to the establishment of a private school in Manila and to legal work.

Mabini came to the front in 1898 during the Filipino revolution against Spain. In the subsequent revolution against the United States he became known as "the brains of the revolution." He was so considered by the American Army officers, who bent every energy

to capture him.

He was the leading adviser of Aguinaldo, and was the author of the latter's many able

decrees and proclamations. Mabini's official position was President of the Council of Secretaries, and he also held the post of Secretary of the Exterior (Secretary of State).

One of Mabini's greatest works was his draft of a constitution for the Philippine Republic. It was accompanied by what he called "The True Decalogue," published in part above. He also drafted rules for the organization and government of municipalities and provinces, which were highly successful because of their adaptability to local conditions.

Mabini remained the head of Aguinaldo's cabinet until March, 1899, when he resigned. But he continued in hearty sympathy with the revolution, however, and his counsel was

frequently sought.

Makini was arrested by the American forces in September, 1899, and remained a prisoner until September 23, 1900. Following his release, he lived for a while in a suburb of Manila, in a poor nipa house, under the most adverse and trying circumstances. He was in abject

poverty.

In spite of his terrible suffering from paralysis, Mabini continued writing. He severely criticised the government, voicing the sentiments of the Filipino people for freedom. He was ordered to desist, but to this, in one of his writings to the people, he replied: "To tell a man to be quiet when a necessity not fulfilled is shaking all the fibers of his being is tantamount to asking a hungry man to be filled before taking the food which he needs."

Mabini's logic was a real embarrassment to the American military forces, and in January, 1901, he was arrested a second time by the Americans. This time he was exiled to the island of Guam, where he remained until his return to Manila on February 26, 1903.

Mabini died in Manila, of cholera, May 13, 1903, at the age of 39 years. His funeral was the most largely attended of any ever

held in Manila.

Although he died from natural causes, Mabini died a martyr to the cause of Philippine independence. Five years of presecution left his intense patriotism untouched but it had made his physical self a ready victim for a premature death—Philippine Press Bulletin.

# THE ROMANTIC MOVEMENT IN FRANCE

By Dr. LAKSHMATI SARUP, M. A., D. PHIL. (OXON.)

COON after the downfall of the first empire under Napoleon, there burst out in France a movement, which has left an indelible mark on her subsequent literary history. It was a movement that changed the whole trend of F-ench Literature, which was transformed from a servile imitation of classical models into a soul-stirring expression of national and individual feelings. It stormed France in the second quarter of the 19th century. A severe literary battle was waged by two rival camps. The most critical period was the reign of Louis Philippe. And when the controversy did come to an end, practically every notable man of letters in France was its enthusiastic follower. They did not content themselves with merely illustrating the main principles of their school by their works but gave a scientific character to their discussion. Like Bernard Shaw they added long prefaces to poems and plays in order to expound their favourite theories. The most brilliant of them all was Victor Hugo. By his preface to Cron well he became the leader of the movement. In an imposing array of beautiful sentences and elegant expressions he has enunciated what were universally accepted as the doctrine; of Romantisme.

The romantic movement is, in the first instance, a revolt against classicism. It breaks away with the literary forms transmitted from generation to generation by tradition. The grand epoch of French Literature u⊐der Louis XIV, loved to imitate the classical writers of ancient Greece. They felt a g-eat admiration for Greek works and were thus compelled to imitate the originals with a servile fdelity. Nor could it be otherwise. Imitation is always slavish. One might try to adapt the priginals to the taste of the time and the coun ry, but he generally does not succeed. It is almost impossible to efface the principal traits of the archetype, to modify the plot, the indispensable sentiments and the general course of action. Thus the master-tragedians of France could do no more than to faithfully reproduce the works of the ancient Greek poets so much so that 'if Greek tragedy were to disappear one day, Racine will still prove the existence of Euripides.'\* Litera-

\* Sylvain Levi: Le Theatre Indien, p. 365.

ture is a mirror in which a particular age or a community is reflected. It is an expression of its soul. A national literature must be true to its surroundings. It should not only reflect its landscape, rivers, mountains, climatic and geographical conditions, but should be an index to the mind of the people, i.e. should be a faithful delineation of their habits, manners, ideals of life, social and political institutions. Imitation naturally precludes most of all this. Hence it fails to make a direct appeal to the imagination. The public must in course of time become dissatisfied. This is what happened in France in the 19th century. The younger generation broke away with their past traditions, i. e., discarded the literary forms which had been imposed on them by Greek models. They flung to the winds the unities of the Greeks and created new taste, new style, new standards, new criterion of judgement. There was in fact a change of heart, and a change in the angle of vision. There were some circumstances which came to the help of the younger generation to produce this change. All colleges and academies were closed during the revolutionary period. The ecclesiastical and University education was suppressed. It was impossible to live in colleges absorbed in books and antiquarian research when France was fighting for her life. It was the education imparted in these colleges that impressed on the minds of the young scholars the superiority of the ancients. The colleges cultivated the classical spirit, admired the models of the bygone ages, loved the literary elegance and oratorical eloquence and consequently trained the undergraduates in all these arts. But now there was a breach. The generation which began to write towards 1820 had received no school education. They were not the products of seminaries. They had grown up in a free atmosphere. They were not enamoured of the classic beauties. Voltaire for instance had received his education in Jesuit institutions. He was profoundly influenced and carried the marks of his training throughout his life. Racine had studied at Port Royal and recollected till the end, the pleasant associations of his early days. But Hugo, Lamartine, Vigny had not received any regular education. They had no school days or college life to ruminate upon. Even when Napoleon re-organized the University Education, he introduced a strong centralized machinery presided over by a minister. It was entirely a Government affair. The creed of Napoleon's infallibility became the cult of the new system. Provincial Universities were abolished, their independence crushed and 'everything went on automatically and with such clock-work precision that it was said the minister could tell a visitor not only what subject was being taught throughout France at a particular time, but the verb itself, that was being conjugated just then in all the schools.'\* But the breach in the past traditions had already occurred and the re-organization of education by Napoleon failed to restore Classicism. It was thus easy for the younger generation to discard the classical form. This, however, was not easily effected. This meant a severe struggle against the classicists, for there were many who still carried on the past traditions. France became the scene of a close battle between the two rival factions. Romantisme in the end came out victorious. It is, therefore, a revolt against and finally the overthrow of Classicism. But Romantisme in its turn gives birth to Realism. By the end of the third quarter of the 19th century, French literature is decidedly realistic in character. To give only one instance, Lx Petite Chose by Daudet related the story of a young man who undergoes various hardships as his father becomes a bankrupt and meets with various adventures as he tries to retrieve his lost fortune. It is, however, believed to be nothing but an autobiography of Daudet himself.

There is, however, a good deal in common between Romantisme and Realism. Both discard old forms and create new forms. Both are strongly characterized by individuality, i. e. the selfexpression of an individual soul finds a prominent place in both. They differ in the respect that the former gives a free play to the imagination and the soaring fancy, depicting only the moods of a mind, and painting life irrespective of the realities of the every day world, while the latter keeps them within bounds. For instance, Alfred De Musset introduces, in his play entiled Les Caprices de Marianne, a character named Coelio who madly falls in love with Marianne. Day and night he hovers round her house. When the moon rises he takes an intense pleasure in conducting his band of musicians beneath her window. His heart leaps up within himself when he hears them sing, in a melodious song, the captivating charms of his beloved. He anxiously waits for some token of recognition. He even stops breathing to listen to the sound of her foot-steps. But alas! the blind was never pulled up, the window-curtain never raised and without the sight of her face, the moon-lit night was dark like the Cimmerian desert. He loves her

passionately, with all his heart, with all his soul. He constantly prays, it were possible for him to carry the colours of Marianne and challenge some rival Kuight in a tournament or to fight an entire army and to shed his blood for her sake. The sacrifice of his life might have softened her, but at present his love is not returned. Marianne is the wife of Claudio, the judge. She is very young, very religious and very faithful to her husband. She repulses the ardent addresses of Coelio. She never reads his letter, does not even open them. She orders her servants to close the door of her house in the face of all young visitors. But she is pursued. She is stopped in public streets. Women are sent to her to plead the case of Coelio. But nothing can move her. At last a cousin of her husband is prevailed upon to approach her. Thus persistently persecuted she one day accosts the new ambassador. "My friend! do you not pity the state of a woman? Just see what is in store for me. It is decreed by fate that Coelio should fall in love with me or believe himself to be in love with me. This he tells his friends. His friends in their turn decree that under the penalty of death I must become his mistress. The Neapolitan youth condescends to send me, in your person, a worthy ambassador, in order to tell me that I should begin to love the above-mentioned gentleman within a week. Just think, I pray you. If I yield, what will the people say? Is she not an abject woman who entertains, at an appointed place at a fixed hour, like proposition. They will begin to show their beautiful teeth and point their fingers at me. My name becomes a refrain of the songs of a public house. If, on the other hand, I refuse, I am a monster. There is no statue colder than myself. And you, who dare stop me in public streets, have a right to say, 'You are a rose of Bengal which has neither fragrance nor thorns'."\* Now no one will approve of a man falling in love with another man's wife. But the poet has painted his character in a romantic manner. His art lies in gradually winning the sympathy of the reader for Coelio. The poet first represents the husband as a silly old man of an irritable and suspicious nature. He has neither sense nor heart in him. He suspects his most faithful wife for nothing and often maltreats her. He is thus quite unworthy of her. And the youth and the lovely charms of Marianne are thus being wasted like the sweet fragrance of a flower on the desert air, while a young man of noble descent, who is handsome and cultured is a victim of a helpless love. His future is dark, his outlook is gloomy and he is melancholy in youth, when everybody is bent on pleasure. Being advised by a friend to love

some other nice young ladies as Marianne was not the only one in the world, he replies "Marianne is the breath of my life. It is easier to die for her than to live for another."\* Lamenting his lot he says, "Woe be to the young man who gives himself up to a sweet dream without knowing where he is going or whether it is capable of materializing. Gently lying in a boat, he is gradually drifted away from the shore. He sees, in the distance, the enchanting plains, green pastures and the fleeting mirage of his El Dorado. Soft breezes lull him to sleep and when he wakes up face to face with reality, he is far from the shore which he has left and also very far from the cherished destination. He can neither pursue his route nor retrace his steps." The poet depicts in a beautiful manner his gentle, loving and noble nature, the intensity of his passion, and the sincerity of love and paints a moving picture of his suffering soul, so much so that by the time one has finished the play, one begins to accuse Marianne of cruelty, and to blame her for fidelity as if virtue were a sin. Another example of similar nature is furnished by Dostoevsky, the celebrated Russian novelist, in his Crime and Punishment. He introduces a young girl named Sonia, 'a gentle creature with soft little voice, fair hair and a pale, thin little face.'t Her father Marmeladov, who was once a member of the Petrograde University and had taken a certificate in Medicine, turned out to be a drunkard. He lost his jobs one after another. He had sold or pawned all the most precious things he possessed and the family was therefore in great distress. Her step-mother Katerina Ivanovna who had once danced before the Tsar and got a gold medal, was now ill and driven to distraction by the constant crying of hungry children. For days there was no bread in the house. And a respectable poor girl could not earn much by honest work. One day Katerina Ivanovna walking up and down and wringing her hands, her cheeks flushed red, said to:her, "Here you live with us. You eat and drink and are kept warm and you do nothing to help." Sonia answered, "Katerina Ivanovna, am I really to do a thing like that." "And why not," said K. Ivanovna with a jeer, 'you are something mighty precious to be so careful of ... ' 'I saw Sonia get up...and go out of the room and about nine o'clock she came back. She walked straight up to K. Ivanovna and laid thirty roubles on the table before her in silence. She did not utter a word, she did not even look at her...but simply covering her head and face lay down on the bed with her face to the wall; only her little shoulders and her body kept shuddering ... I saw K. Ivanovna,

in the same silence to go up to Sonia's little bed; she was on her knees all the evening kissing Sonia's feet."\* She was thus forced by her stepmother to take the yellow ticket and to become a public woman. But the author draws her character like that of a Saint and surrounds her with a halo of martyrdom. Such extravagances and absurdities naturally gave birth to a movement of purification. Realism was thus born which restored once more a sense of proportion to Literature and enchained phantasies within the bounds of realities.

But what is Romantisme? It may be defined as a form of sensibility. The distinguished characteristic of the literature of the romantic period is spiritualism. It is throughout pervaded with metaphysical glamour. This is what constitutes the grandeur of Romantisme. The poet perceives the multiple forms of nature and pursues everywhere the problem of existence and destiny. What are we? What is the cause of this universe? What is the object of the creation? What is ryself? What is death? Is death an end or only a transition? Such are some of the problems which this movement proposes to solve.

The lyrical note is predominant. The poet sings because he must. His neart is full to the brim and overflowing. His poems are the outpourings of his heart, the expression of his individual soul. He feels no restraint. He does not make a secret of his emotions, passions, and feelings. It may be objected as to why should we take any interest in personal impressions of a poet or any other individual. They are not our own impressions. The answer is that we share with the poet the nature and the source of all emotions, i. e. humanity. intensity, the accidental forms, the occasional causes are peculiar to the poet but the passions of the soul and affections of the human heart,-in as much as they are matters of poetical thoughts,—are general and eternal. The poet no doubt has his own personality, the ideas of his intellect, the phenomona of his sensibility, i. e. sentiments of love and hope, hatred and despair, enthusiasm and melancholy. But he is also a representative of humanity and the universe. His vision is enlarged. His horizon is extended. He sings not only of the past but of the future. With imagination he thus combines prophetic fervour and furnishes us with materials with which we create the external world afresh. The lyric creation of a poet is thus the result of a union of particular emotions and the essential conditions of humanity. It is a fusion together of intelligence and reflection.

<sup>\*</sup> Acte I. Scene I.

<sup>†</sup> P. 16.

<sup>\*</sup> Loc. cit.

<sup>†</sup> Cf. Layson: Histoire de la Littèrature Française, p. 930-2.

This is the constructive aspect of Romantisme that gave to France lyric poetry, picturesque literature and a living history. It will not be out of place to go into the question of the origin of the movement.

#### THE ORIGIN OF THE MOVEMENT.

France unites in herself the best traditions of the Latin and the Teutonic civilizations. During the middle ages France was the intellectual centre of Europe. An artistic touch was imparted to the legends of the court of King Arthur and Charlemagne and poems like Marie de France, Chretien de Troys, Matiere de Bretagne were widely read, and Chanson de Jeste which gave expression to the then universally accepted doctrines of Catholicism and feudalism, carried the imprint of the French genius to Italy, Germany, England, Spain and Portugal. French literature thus early assumed an international aspect. She maintained her literary supremacy up to the middle of the 18th century. There was only one short interruption during the Renaissance Period when Italy dominated Europe. But during the 18th century France had completely regained her supremacy. French was not only the diplomatic language but was regarded as the speech par excellence. Thus Frederick the Great actually wrote to the Berlin Academy to make French the medium of their deliberations. How he loved to write bad French verses and draw upon himself the ridicule of Voltaire and the episode of his relations with Voltaire are too well known to be repeated. French was the language of the aristocracy of the higher and cultured classes in Europe. Thus a Russian soldier who returned home after the Battle of Waterloo is reported to have told the members of his family that the most wonderful thing he had seen in Paris was that even ordinary men in the street spoke French. France has been the home of Modern European Literature. The French have special fondness, and are eminently gifted by nature, for literature. But revolutionary France did not produce poets. They were too busy in making history to think of writing poetry. Everyday brought surprises whether pleasant or unpleasant. Everything was in a state of transition. Various events succeeded each other with dramatic rapidity. Life was full of excitement. It was necessary to set their internal affairs right. It was necessary to fight, to fight hard against the innumerable enemies of the revolution. It was, therefore, necessary to act, to act quickly and with determination. There was hardly any time for intellectual gymnastics. Thought was stifled by action. Thus the most important and militarily perhaps the most brilliant period of French history is from the literary point of view the most barren and the least interesting. Revolutionary France was thus left without any litera-

ture. And this want was keenly felt. After the establishment of the Empire, Napoleon no doubt thought of having a few poets and dramatists as adjuncts to the splendour of his court. He once asked Monsieur de Fontanes, the president of the Paris University, to discover for him a Corneille in order to perpetuate his heroic deeds in epic verse and dramatic lyre. The discovery of the president was Luce de Lancival, a third rate versifier. As the French soul could not be satisfied by the home productions, they naturally turned to, and sought inspiration from foreign literature. The two countries which greatly influenced the young writers of France in the first quarter of 19th century were England and Germany. English literature was for the first time introduced in France. Sir Walter Scott was translated in 1817, Shakespeare in 1821 by Guizot, and Byron from 1822-1825. Some of the lake poets were done in the same year. Grey's Elegy became very popular and passed through several editions. Another English poet who was very much admired in France at this time was Young. But Scott and Byron above all exercised a controlling and directing influence on the literary movement of France. On the other hand Goethe and Schiller had raised German literature to the highest pinnacle of its glory. Madame de Staël, a daughter of Necker, was banished by the Imperial Government of Napoleon for her royalist associations. During the period of her exile she undertook a long journey in Germany. Her book De L'Allmagne introduced German men of letters and their work in France. German literature on account of its philosophical character, penetrated but slowly. However Goethe's Werther had a marvellous effect. It stormed Europe and produced wherever it went a dissatisfaction with life, a sort of melancholy called the Werther-fever. It is generally expressed by the term Weltschmerz or Mal du Siecle. Chateaubriand, one of the precursors of Romantisme, thus writes in his famous novel Rene. give below my own translation: "The wild solitude and scenery of nature plunged me in a state of mind almost impossible to describe.....life seemed to be a burden. Sometimes I became red-hot all of a sudden. I felt torrents of burning lava in my heart. Sometimes I uttered involuntary cries. I thought and thought and kept awake. Night was troublesome as was the day. I needed something to fill the gulf of my existence. I went down into the valleys and up on the high mountains, calling with all the force of my desires, the ideal object of a bright future. It rustled in the wind, it murmured in the flowing stream, all was phantom; planets in the sky and the principle of life itself seemed to be mere imagination......A secret instinct tormented me. I felt I was a mere traveller, but a voice seemed to say-'Man, the

season of thy migration has not yet come. Wait, till the wind of death raises itself and then thou canst unfold the sails towards the unknown regions.' I listened to the melancholy song which made me think that in all countries the song most natural to men is the song of sorrow. Our heart is like an incomplete instrument. It is a lyre the chords of which are missing and we are forced to breathe the accents of joy in a melody consecrated to sighs." The poems of Lamartine and especially the collection Les Premier Meditations breathe throughout a spirit. His soul is full, rather overflowing with a transcendent melancholy. He loves solitude. His time was spent in lonely walks, in study, and in dreaming. He had lost his love before it put forth its blossom. His heart was never cured of this great sorrow. When the sun sets, he seats himself under the dark shade of an old oak on the summit of some mountain. Gradually the meadows and the plains are enveloped in a sombre darkness. The stars appear one by one on the horizon and twinkle brightly on the blue sky. But the gaze of the solitary poet is fixed on the other world where alone he can find his beloved, and the source of all his hopes and love. He became poet on account of his inspiration. Every verse is impressed with profound sincerity and spontaneous intensity. He has ennobled the most intimate feelings and the emotion of the human heart. His poems are like the beatings of a tender heart, the vibrations of a noble soul. His melancholy is without bitterness and he is not a pessimist. He says: ".....All is well; all is good; all is great at its own place." His love is great. He says in his Solitude: "What are these valleys? The forest, rivers, mountains, solitude which were so dear to my heart no longer delight my sight. They are vain and empty things. For me their charm is gone. We miss one single person and the whole world becomes a wilderness for us." Le Lac is one of his most beautiful poems. It is also one of his most moving. In his commentary on this poem, the poet writes: "People have thousands times tried to express the plaintive melody of these strophes in music. Only one attempt has so far succeeded. Niedermayer has made a touching translation of this ode in notes. I was present when it was sung and I saw the tears that gushed forth..... The reality is always more poetical than fiction, for the greatest opet is nature herself." It is so difficult to translate this exquisite piece but even my prosaic reproduction will enable the reader to get some idea of the original. "..... O lake! the year has hardly finished its career and near thy beloved waves which she should have seen again, look I come alone to sit myself on this stone where you saw her take her seat.

"You lap just the same under these high

rocks. You bubble as before on their uneven slopes. The breeze is carrying as before the spray of the ripples which was meant for her adorable feet.

"One evening—do you remember?—we rowed in silence. One heard in the distance on thy surface and under the sky the noise, made by the oars when they struck thy harmonious waves in cadence.

"All of a sudden the accents unknown on this earth were echoed from the charming shore. The waves became attentive and the voice which is so dear to me uttered the following words:

"'O time! stop thy flight, and you most happy and propitious waves! suspend your course. Leave us just to take the rapid delight of the most beautiful of our days.

"'They whose cup of misery is full to the birm implore you. Flow, flow for them. Take with their days the cares which devour them and forget the happy ones.'

"But in vain I ask for a few moments. The time escapes me and flies away. I say to this night "be a little longer" but the dawn has already brought it to an end.

"Let us therefore love, let us therefore love, the hour is flying. Make haste, let us amuse ourselves, there is no harbour for man, nor time has any shore. It flies and we pass.

"Time is jealous. The moment of madness where love distils happines on the high waves run away from us with the same velocity as the days of misery.

"Ah! is it not at least possible to enchain their track? What! are they gone for ever? Are they lost for eternity? Time gave them to us, Time has taken them away. Will not time bring them back to us?

"Eternity, nobility, past, you dark abyss, what do you do with our days which you engulf? Speak, will you not return those sublime raptures which you steal from us?

"O lake! ye silent rocks! dark forests, you whom time shrivels up and whom time rejuvenates preserve this night, preserve, O beautiful nature! at least the Souvenir.

"What is in thy tranquillity, what even in thy storms, O beautiful lake: or in the landscape of thy smiling banks, and under the sombre pine trees, in the wild rocks which hang on thy waters.

"Whatever is in the breeze which thrills and passes, in the noise of thy banks which thy banks re-echo, in the silvery stars which illumine thy surface with their soft light.

"The wind which blows, the reed which sighs, the light perfume of thy embalmed air, all that I see, all that I hear, all that I breathe, all, all say 'They have loved'."

He is an earnest seeker after truth. Some of his poems breathe the spirit of the Upani-

shads. The following passage is taken from his poem The Faith: "Soul! what art thou? Dost thou live after me? Must you suffer even then? O all-consuming flame! O mysterious being! What wilt thou be in the future? Wilt thou reunite thyself with the great light of the day? Perhaps thou art a spark, an insolated ray of the great fire which illumines the heavenly luminaries...... Two thousand years have passed and I search thee still. Two thousand years will pass and the son of man will grope in the night even as to-day. The rebel reality hides itself from our sight and God alone will bring together all his isolated sparks." his poem Immortality he further invokes death: "I salute you, O death! divine liberator, you do not appear to me under a funeral aspect which a dreadful error had for a long time attributed to you. Thy arm is not armed with a destroying sword. Thy face is not cruel. Thy eyes are not perfidious... A merciful God guides thee to relieve our sorrow. Thou dost not eye closes itself to this light, you come with hope beside thee, dreaming on a tomb and resting on faith, to open before me a more beautiful world. Come, O, come, to break my corpo-Come, open my prison. Come, ral chains. his poems are-Solitude Evening, Immortality, Despair, Souvenir, Faith, Adieu and so on. These poems recall to one's mind some pieces of Wordsworth and their spirit is similar to that of Tintern Abbey. Les Nuits of Musset is a fine lyric poem in French Literature: but full of the same melancholy mood. But this melancholy is not pessimism. It is the expression of a soul of an exile who has known the pangs of separation and is in search of something it cannot find. It is a soul that has suffered and is finally chastened and subdued by its sorrows.

Foreign literature, no doubt, supplied an undercurrent of melancholy to France. But there is another cause as well. it might be called the internal cause, which imparted this character to Romantisme. This is to be sought in the downfall of Napoleon. From the sunny heights of military glory, France was suddenly hurled into a dark abyss of defeat. Occupation of Paris and humiliations of the sort gave a rude shock to the younger generation nurtured on the exploits of Napoleon. Alfred de Musset, then a young man at school has given a vivid picture of the state of feelings of his generation in a work called Confession d'un Enfant du Siecle. The boys at school were almost all the sons of the officers of the army. They never touch the prescribed text-books. Teachers as well as pupils took an equal pride in Napoleon's victories. They were the only things they read about and discussed in

the class-room. School hours seemed too short for such discussion. When their parents came home on leave they were decorated with beautiful war medals. Their successful campaigns embraced all parts of Europe. They described, in details, their great battles. This set the blood of their sons on fire. Their war-decorations excited their ambition. They eagerly looked forward to the time when they would themselves be officers. Every road of Paris led to some capital of Europe. They dreamt of the olive gardens of Italy and the Pyramids of Egypt. But with the downfall of Napoleon fell also the airy castles of the younger generation. Their future was blighted. Their military careers were ruined. Such vicissitudes of life would naturally produce a state of profound melancholy in the hearts of younger generation. So when they diverted their activities into other channels and turned to literature to console themselves they brought with them their sad and already wound-

There was another cause as well which contributed something to this melancholy. Before the revolution, literature was patronized by the French aristocracy. They had leisure as well as wealth. Ladies of note had their salons of which they were the presiding goddesses. These salons like the modern ateliers of the artists of Monmartre were the hot beds of the literary forms and exercised a great influence on the taste of the age. Men of wit were invited. Many new compositions were read and applauded. Some were approved, others rejected. Thus Moliere in his Les Femmes Savantes has a scene ina salon like this. The mistress Philaminte, her daughters, her brother-in-law and sister-in law surround a man of wit Trissotin and go in raptures of delight as sonnet is recited. Then a character by name Vadius is introduced to the mistress of the house as a man learned in ancient authors and who knows Greek. Thereupon she exclaims to her sister: 'Knows Greek!' O Heaven! Greek! He knows Greek, Sister!'

Belise: Ah! Greek, niece, he knows Greek!

Armanda: Greek! O how sweet!

Philaminte: What! You know Greek? Oh, I beseech you, Sir, allow me to embrace you, for the love of Greek.

(Vadius embraces and kisses them all for the

sake of Greek.)

Moliere of course is writing a comedy but it leaves no doubt that great enthusiasm was displayed by aristocratic ladies for literature. Some of the best comedies of Moliere and tragedies of Corneille and Racine were composed to entertain the court of Louis XIV or furnished at the orders of nobles. But French aristocracy perished during the revolution. With the restoration of the Bourbons some of the old families no doubt returned to France but their fortunes

were so impaired and their careers were so chequered that it was not practicable for them to resume their leadership of salons. The young writers and poets were thus left without any patrons. They missed the cheerful encouragement of the salons. This was also one of the factors which contributed to the melancholy character of Romanticism.

#### THE METHODS ADOPTED.

The salons and the patrons of literature had disappeared. The young artists were therefore compelled to appeal to the public. So the first thing the Romantists did was to found a journal. La Muse Française became their organ. V. Hugo, A. de Vigny, Emile Deschampe and Mme de Girardun were the chief contributors. Later on The Globe, with Sainte Beuve among its contributors, declared war against Classicism.

The classicists were not slow to take up the challenge. They founded (i) The Constitutionnel, (2) Le Journal des Dèbats, (3) Revue des Deux Mondes. The last named is still in existence, and M. Poincarè, the President of the French Republic, is one of its chief contributors. The curious thing is that the Romantists are practically all of them royalists while, the classicists are republicans. It thus presented the interesting phenomenon that conservatives in politics need not necessarily be conservatives in other matters; or reformers in a particular branch, all-round reformers. Instances are furnished by our own country, e. g. Mr. Tilak was an extremist in politics but conservative in religious matters and some of the leading Brahmos who are enthusiastic reformers of religion belong to the moderate camp. At first the battle was fought on political grounds. But later on it was confined to its proper limits. A classicist contributor Lemercier cried :- "With impunity the Hugos write such verse." The Constitutionnel asked if there could not be found a Molière or a Regnard to set the pretensions of the Romantists right by holding them up to ridicule in a comedy of five acts. Another writer of the same school thus expresses his views: "Romantisme is not an absurdity, it is a disease like somnambulism or epilepsy. A Romantist is a man whose spirit is going to bid him farewell. One should pity him, and reason with him, and gradually try to bring him to himself. It is impossible to make a disease a subject of a comedy, it can best be treated only by a doctor." The Romantists were by no means put down by the adverse criticism of the classicist journals. Hugo took up the pen and thus defends Romantisme in his preface to Cromwell. Defining Romantisme as liberalism in art and tracing the history of poetry he says :- 'Poetry has three epochs. Each corresponds to a period of civilization. Primitive times are lyrical, middle ages are epic, and the modern times dramatic.

Ode sings of eternity, epic celebrates history, drama paints life. Rhapsodies mark the transition from the lyric to the epic poets just as novelists from the epic poets to those of drama. Chroniclers come into existence with the first, historians with the second, and critics with the third epoch. The poetry of our times is drama, the character of drama is the reality. The reality is the result of a combination of the sublime and the grotesque. This we find in life, in the every-day world, this must be in the drama. All that is in nature must find a place in art. And drama is the finest art.' Verity, the reality becomes the battle-cry of the school. But the opposition of the classicists became very violent. The members of the French Academy actually petitioned the king to forbid the admission of any romantic play to the Theatre Francais. The result of this violent opposition was that the Romantists organised themselves. A Cenacle or Clique was formed with Hugo as their leader. In 1827 A. De Vigny produced a translation of O/hello under the title of Moore de Venise. It was represented on the Theatre Francais proved a great success. The cause of Romantisme was gained but the battle was not over as yet. A critic wrote after the first performace: "I want to witness the representation of the Moor de Venise as it was a great battle, the result of which must decide, once for all, a great literary question. We want to know if Shakespeare, Schiller, and Goethe are going to drive out Corneille, Racine, Voltaire from the Franch Stage." The final answer of the public was given in 1830 at the first performance of Hernani, a play of V. Hugo. The classicists filled the corridors of the theatre and while with subdued voice, they asked each other, "How do you like it?", the applauding shouts of the auditorium seemed to answer, 'It is fine, Oh! it is wonderful.' This resulted in the complete and final victory of Romantisme.

In the end I would like to throw out a suggestion. Under Napoleon the French had become a military nation. As long as the soul of France was oppressed by the tyranny of militarism, she was barren and produced no literature; but when Napoleon fell and the soul of France was rescued form this tyranny, France gave birth to a new form of art which brought strength, suppleness, and variety to French literature and has left an ineffaceable mark on its subsequent literary history. Similarly Germany under the last of the Kaisers produced no poets or artists of an immortal fame. But during my travels in Germany in 1920 I saw everywhere the unmistakable signs of the birth of a new art. It is at present confined to painting and is called Dedaismus. Another school allied to Dedaismus is also coming into prominence and is called Cubismus. It is premature to say anything with

regard to future, but in Paris I found some younger artists, notwithstanding their strong feelings against everything German including German music, quite enthusiastic about it. Whatever the future of the new movement might be, it will not be denied that Germany after the great war did give birth to a new art. Is it not possi-

able to draw a general conclusion from these two instances of France and Germany that militarism and art are diametrically opposed to, and are the negation of each other,—that when a nation sells its soul to militarism, it becomes barren and cannot give birth to any art?

# OUR PUBLIC DEBT-ITS ORIGIN

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THE nature of the public Debt of India, and of the burden caused by it is frequently misunderstood, because the origin of the Debt is not well known.

The East India Company, who were the trustees of the English Crown, waged many wars in India. Some of them were against the French, the old rivals of the English in every part of the globe. Others were against Indian Rulers, usually supported by the French. These wars resulted in the acquisition of vast territories. They were either commenced under the orders of the English Government or were afterwards approved by it. The right of making war in Asia was given to the East India Company, so long as the fruits of victory were made over to the English nation, and the cost discharged by the Company.

But the financial position of the Company was not strong enough to meet the cost of these wars. In 1765, when they first became masters of Bengal, they were already in debt, which was incurred with the sanction of the the British Government, in the bitter struggle for existence against the French in the Carnatic. This debt was fastened upon the revenues of the newly acquired province of Bengal.\*

\* The Company was required by the Parliament to give to the English Treasury a contribution of £400,000 a year. This was paid for a short time only, because the finances of the Company were not good. Cf. in this connection the remarks of Robert Knight, formerly Editor of the Times of India:—"The Crown of England

This is the beginning of the so-called Debt of India. Though the resources at the command of the Company were vast, they were not equal to the demands made upon it for the frequent wars which followed. Inspite of the exactions of Hastings, when the revenues of Bengal were found inadequate. it was resolved to pledge those revenues to find the money for the wars of the Company. Thus with the help of the revenues of Bengal, the territories of the Sultan of Mysore were partitioned, and with the help of the revenues. of the Mysore territories, the Kingdom of the Marathas was subverted. The English wars in India were carried out not only with Indian troops, but wholly with Indian revenues and Indian credit.

But the worst is not yet told. The wars of England in all parts of Asia, were carried on with the army and resources of India. Ceylon, Singapore, Hongkong, Aden and Rangoon were all acquired by the same

sanctioned whatever formally disposal the Company was pleased to make of these revenues, upon the respectable condition that the Company paid £400,000 a year into the English Exchequer as the nation's share of the spoil. Conceal the fact as we please from ourselves, or gloze it over as we may, the simple truth is that the nation gave the Company a great buccaneering commission to plunder the princes and people of India as they pleased, on condition that an annual contribution of £400,000 was made from their spoils into the English Treasury." Cf. R. Knight, "India, and Our Financial Relations Therewith," p. 17.

means. The wars with China, Afghanistan, Burma and Persia were provided for chiefly from Indian resources, though they were fought "in pursuance of a British policy, with which the interests of India were but remotely concerned."\*

Besides, the expenses of the Company's establishments at St. Helena, Bencoolen. Malacca, Prince of Wales Island, and Canton and the expenses of English expeditions on the Cape of Good Hope, Manilla, the Mauritius and the Moluccas were thrown on India. It is difficult to find the remotest interest that the people of India could have in these places. Some of them were acquired and maintained by the Company for its commercial needs before it had any territory in India. St. Helena was taken over by the Crown in 1834 but we find items under "St. Helena establishment" English in the Charges (wrongly called Home Charges) up to the year 1865.

When in 1834 the Company ceased to be a commercial body, the debt accumulated in this way amounted to 37 m. £. In order to understand how these 37 m. £. formed the public "Debt of India", we must refer in some detail to the financial history of the Company.

The paid-up capital of the East India Company was six million pounds, and with this capital they carried on the double functions of merchants and rulers. They traded hke rulers and ruled like merchants.‡ Extreme opinions are held on both sides of the question whether India gained or lost on the whole from this joint business of trading and ruling. It is not our purpose to discuss this question here. The fact remains that in this joint business, the Company and India were regarded as partners by the English Government, and the former were empowered by an Act of Parliament to declare a dividend of 10 per cent. on their capital, without reference to the profits of trade, and even if they had to borrow the money to pay it.§

- \* Wingate, Our Financial Relations with India, p. 17.
  - † These were pension charges.
- ‡ Cf. Adam Smith, Wealth of Nations, Prof. Cannan's edition, vol. II, pp. 136-140, and 304.
  - § This refers evidently to the period after the

It is well known that from the time of the Diwani (1765), the Company could carry on its commercial operations only with the revenues of Bengal and with its credit as the Government of India.\* The commercial and territorial accounts of the Company were not separated till 1814, and it is difficult to say to what extent the revenues of India were used for commercial purposes. The Charter Act of 1814 abolished the monopoly of the Company in the Indian Trade, though the Chinese monopoly was retained. From 1814, therefore, the attention of the Company was directed to its monopoly trade with China, to its trade with India in competition with other merchants, and to its activities as a ruling power in India, on behalf of the English Crown. From this year we find that the accounts of the Company are shown under two separate heads, those of "the Political and Territorial Branch", and those of "the Commercial Branch". Even a superficial perusal of the accounts after the year 18.4 shows that this division was not properly There are many items charged "Territory" which ought properly belong to "Commerce". This anomalous situation continued till 1834, when it was resolved to put an end to the commercial activities of the Company and to leave in its hands the Government of British Possessions in India.

Very important transactions took place on this occasion, which are usually forgotten by historians.† The political power of the British, by this time, was supreme in India. The Government of vast territories and of millions of people was in the hands of the Company. The English Government were aware that it was not wise to leave this great

Company acquired territorial power, that is, from 1758. During the wars that followed after this, it is notorious that the commercial profits of the Company did not suffice for their dividencis, which were paid out of territorial revenues or out of money horrowed on the credit of such revenues.

- \* Cf. 9th Report, House of Commons Committee of 1782, p. 22.
- † The following account is based on Charter Papers, 1833, printed by order of the Court of Directors. Some of these papers were presented to Parliament at the time. The others have not yet been published. The writer had access to this unpublished material.

power in the hands of the Company for an indefinite period. But they were also aware that the vested interests of the Company were so powerful that it was not practical or perhaps not expedient to take away the Government of India from the Court of Directors at that time. It was well known that the Indian patronage was more valuable to the Directors than their annual dividend.\* The English Government of the day, therefore, proceeded on the assumption that the Government of India should be left in the hands of the Company for some time longer, but that safeguards should be provided for carrying on that Government more efficiently. The immediate steps were, firstly, to put a stop to the commercial activities of the Company, and secondly, to increase the control of the English Government over the Court of Directors. This opened the whole question of the assets and liabilities of the Company. The Directors were anxious about two things; they wanted to secure to themselves the patronage in India, and to the Proprietors the annual dividend. As we have seen above, there was no question of depriving the Company of its patronage at this time; we are, however, more concerned with the financial arrangements.

The question at issue was supposed to be between the commercial branch of the Company, and the territorial branch. In the negotiations that took place, the Directors did their best to advance the commercial interests of the Company. The territorial interests were represented by the English Government. The territorial account was to be separated and formed into the account of the Government of India. The commercial interests of the Company were to be safeguarded to the satisfaction of the Directors and Proprietors, but the cost of doing this was to be thrown on the territorial account.

The issue was wrongly joined. There was no one to feel for the interests of the people of India in these transactions. The question as to who should bear the burden of the territorial debt of the Company—the debt incurred in acquiring the British possessions in India—was not even discussed. It was assumed that this debt should be a burden on the revenues of India, or in other words, this should be formed into the Public Debt of India. It is well known that the acquisition

of the Colonies and other possessions by England has added considerably to her Public Debt. The English taxpayer at present feels the burden of the acquisition and maintenance of the so-called mandatory states. But this aspect of the question was entirely ignored when the time for considering it in connection with India had arrived.

In the long and interesting negotiations that took place regarding the Charter Act of 1834, we find only one reference to this question. The Right Honourable Charles Grant, the President of the Board of Control, wrote as follows in his letter to the Directors

on 12th February 1833—

"The liability to which I have now referred (the liability due to territorial revenues applied to commercial profits), supposing it really to attach to the Commercial assets, so called, of the Company, would deeply affect the value of their property. A doubt however has been raised, and is indeed sufficiently familiar to the Company themselves, whether that property be not liable to another demand which would be absolutely overwhelming.

"The question which I have in view is this,—whether the whole of the Company's Commercial property be not legally responsible for those debts and engagements which have been contracted in the Company's name for Political and Territorial purposes, and whether it will not continue so responsible, even although the Company should be wholly deprived of their political powers and functions.

"This question branches into a variety of points which I forbear from enumerating, but which I can, on good authority, state to be entitled to the most serious consideration; and which, if pressed adversely, cannot fail to involve any attempt to adjust the Company's affairs in the utmost embarrassment. I have felt no difficulty in adverting to this subject; because, as I have before intimated, it is in its general nature not new to the Company.

"Let it be observed, however, that I consider the question referred to as likely to arise only in the event of an adjustment being attempted on the ground of strict right. I will hereafter endeavour to show that neither this nor the former question ought to embarrass the Legislature in sanctioning an adjustment on the basis of the compromise suggested by His Majesty's

Government,

<sup>\*</sup> Cf. Adam Smith. Ibid, vol. II, p. 243.

"It will, perhaps, be said that, whatever may be the strictly legal estimate of the mutual debts and demands of the Commerce and the Territory, Parliament may, and must, deal with this contested case on enlarged principles of 'justice and policy'.

"That such is both the right and duty of Parliament, His Majesty's Ministers are convinced; and it is precisely on this persuasion that they found their hope of obtaining from Parliament an approbation of the plan which is their intention to

recommend."

If the "enlarged principles of justice and policy" have any meaning, it is evident that this debt should have fallen on the Company or on the people of England or on both. But it was convenient and easy for both to escape this burden, and impossible for the people of India to refuse to accept it, when the English Parliament in its wisdom imposed it upon them.

The more important question being thus ignored, the negotiations turned on the other question of safeguarding the commercial interests of the Company. The Company's claims in this matter were naturally large; but the real nature of their claims was explained to them in these words:--"And finally, I must state with all plainness. that the interests belonging to the Company in that property which they appear to regard as exclusively commercial, are involved in a multiplicity of doubts and entanglements. from which an escape seems to be next to impossible, except through the operation of some such comprehensive scheme as that which His Majesty's Ministers propose."

Under these circumstances, the Company thought it wise to accept the compromise which was proposed by the Government, and to exert themselves to get as many concessions as possible in settling the details of that compromise. The financial clauses of the compromise as originally proposed

"The Company's Assets, Commercial and Territorial with all their Possessions and Rights

\* Letter from Charles Grant, 12-2-1833. Cf. also another passage by the same minister:— "The property claimed as commercial by the Company is well known to be exposed to many doubts and questions, both as to the amount and the nature of its component parts. It is further supposed to be subject to heavy liabilities."

to be assigned to the Crown, on behalf of the Territorial Government of India.

"An Annuity of £630,000 to be granted to the Proprietors, to be paid in England by halfyearly instalments, and to be charged upon the Territorial Revenues of India exclusively, and to form part of the Territorial Debt of that country, not to be redeemable before the 30th of April 18—,\* and then, at the option of Parliament, by the payment of £100 for every £5. 5s. of annuity.

"Such part of the Commercial Assets as is convertible into Money to be so converted, and the proceeds, with the Cash Balance of the Commercial Department, as exhibited in the Account of Stock by Computation for the 30th April 1834, appropriated to the discharge of an amount of the present Territorial Debt, equal to

a Capital producing £630,000 a year."

In the opinion of Charles Grant, this arrangement conferred a boon on the Proprie-Without going into the various stages of the negotiations on this matter, it will suffice to state the financial clauses (sections 1-17) of the Act which embodied this compromise, which will show how the value of this boon was further increased:

- The Assets of the Company were assigned to the Crown on behalf of the Government of India.
- 2. The Company's Debts and Liabilities were charged on India. This included the Home Bond Debt (Commercial) as well as the Territorial Debt.
- 3. A dividend of  $10\frac{1}{2}$  per cent. £630,000 ) was to be paid on the stock of the Company in England. This was to be a first charge on the revenues of India sent to England, in preference to other charges in England.

The dividend was subject to redemption by Parliament after 1874, on payment of £200

for £100 Stock (or 12 million £.)

- 5. The sum of 2 million £. was to be taken out of the Commercial Assets of the Company and formed into a Redemption Fund for their Stock. This was to be managed by the Commissioners for the Reduction of the National Debt in England. In case of failure or delay in the remittance of the annual dividend, it was to be paid out of this fund.
- Commercial officers of the Company were to be given suitable compensations.
  - The year was fixed afterwards.

Let us see the consequences of this arrangement to the people of India. The sum of 2 million £. was first deducted from the The realization of the Company's Assets. Assets was spread over several years. During these years, and for many years after, we find large items in the "Home Account of compensations to the commercial officers of the Company, who were gradually discharged. The remaining Assets were then employed in reducing the Territorial Debt, to which the Home Bond Debt and other commercial liabilities had been added. We find that in consequence of this, there is a gradual reduction in this debt to the extent of about £7 million in the years immediately following 1834.

As against this, India paid the annual dividend of £630,000 for 40 years, up to 1874 when the East India Stock was redeemed. At 4 per cent. India was saved £280,000 a year, by the reduction of £7 million of her supposed debt: but the payment of £630,000 a year meant that India paid £350,000 a year more than what was supposed to have been saved to her. It may be noted that this dividend of £630,000 was naturally a charge on the commercial profits of the Company up to 1834. In 1874, the Redemption Fund did not amount to £12 million as was expected, and to make for the deficit, the Secretary of State added £44 million to the "Public Debt of India".

It is easy to see from these facts that the Company was a heavy and unjust burden to India in many respects: and that when in 1334 the Company was wound up, steps should have been taken to relieve India of such burdens. But the opportunity was lost: the "Compromise" of 1834 contemplated no change in this respect: it perpetuated and in some respects increased the unjust burdens on the people of India.

After a temporary fall, the debt again began to increase from 1839 on account of wars which added to the British possessions in India. In 1856, this debt amounted to £49 million.

But behind this wonderful record, there is another which we have to consider. Far from involving any expense to Great Britain, India has regularly paid a heavy "tribute" in the form of what are wrongly called "Home Charges". The total remittances made by the Government of India for meeting these charges from 1834 to 1856 exceeded £75

million. Except the military and other stores (which may be estimated at about £10 million) India received nothing in exchange for this large sum. It is beyond the scope of this article to discuss the true character and effects of the charges.

According to Dutt,\* it was this tribute exacted as "Home Charges", which is the genesis of India's Debt. He has shown that the revenues of India before the Mutiny exceeded the total expenditure incurred in India, in spite of the wasteful expenditure of Ingian wars. "Therefore," he says, "if India had been relieved of Home Charges from the commencement of British rule, India would have had no Public Debt, when she was transferred from the Company to the Crown in 1858, but a large balance in her favour. The whole of the Public Debt of India, built up in a century of the Company's rule was created by debiting India with the expenses incurred in England, which in fairness and equity was not due from India."+

It seems more correct, however, to say that both these causes conspired to produce the Debt. Certainly, the first beginnings of the Debt were due, as pointed out above, to the wars of the English against the French in the South of India. We have seen how the burden was increased by subsequent wars and other similar causes. This burden was aggravated by the "Home Charges". It is difficult to estimate the extent to which each of these causes contributed to the Debt. It is clear, however, that though the Wars have become a matter of history, the "Home Charges" have remained. It may be pointed out that a part of these charges was due to the wars—the military expenditure in England and the interest charges on the Sterling Debt incurred for the wars.

This unjust policy followed during the time of the Company came to a climax with the Mutiny. "I think," said John Bright "that the 40 millions which the revolt wil cost, is a grievous burden to place upon the people of India. It has come from the misgovernment of the Parliament and the people of England. If every man had what was just, no doubt that 40 millions would have to be paid out of the taxes levied upon the people of this country."

The opinion of Sir George Wingate,

<sup>\*</sup> Dutt, Economic History, vol. II, p. 220. † Ibid. p. 215,

distinguished officer of long Indian experience, in this connection also deserves to be quoted. "If there was an occasion," he wrote in 1859, "which called for great sacrifices on the part of the British people, it was certainly this, when the brightest jewel in the British Crown was in danger of being torn from our grasp; but even in this crisis of our history, the selfish traditions of our Indian policy prevailed, and with unparalleled meanness, we have sought to transfer the entire cost of a perilous struggle to uphold our own empire, to the overburdened finances of India. The attempt will fail; but the spirit which dictated it is not the less evident or blameable on that account. How strange that a nation, ordinarily liberal to extravagance in aiding colonial dependencies and foreign states with money in the time of need, should, with unwonted and incomprehensible penuriousness, refuse to help its own great Indian empire in its extremity of financial distress."

This huge debt either due to the wars of

the Company in Asia, Europe or Africa, or to the annual tribute exacted from India by way of "Home Charges", or to the Mutiny, was the inheritance with which the Government of India began in 1858, when it was brought under the Crown. The story of 1834 was repeated in 1858 without any hesitation. Section 42 of the Act for the Better Government of India, 1858, provides that the dividend on the capital stock of the East India Company and all the bond, debenture and other debt of the Company in Great Britain, and all the territorial and other debts of the Company, should be "charged and chargeable upon the revenues of India".

The true origin and nature of the Public Debt of India is thus explained. The statements made by Anglo-Indian writers to the effect that most of the present Public Debt of India is due to English capital invested in India to develop her resources ignore history and convey a wrong impression.

## "PRATAP" OF BENGAL

INIS coronat opus! (the end crowns the work.) A great literary project pursued with the life's devotion of one man, has now been completed. Professor Satish Chandra Mitra has worked at the history and antiquities of his native district, Jessore-Khulna, through long years in spite of a deadly attack of smallpox, severe domestic loss, the destruction of homestead by cyclone, the financial anxieties of a poor mufassil teacher with a family to bring up, and the inexorable call of daily duties. And he had to produce no closet work. In his quenchless thirst of truth and passion for going to the very fountain-head and seeing every thing with his own eyes, he has trudged weary miles on foot, penetrated into the densest tigerhaunted jungles and creeks of the Sundarbans and obscure out-of-the-way villages, and interrogated many an old man-"old and a mine of memories." A completer and more careful collection of the raw-materials for the history of Jessore than what he has made, is inconceiv-The result is one\* on which we must able.

\* Jessore-Khulnar Itihas (in Bengali), Vol II, Pages 885+16, with 72 plates and 3 maps, Rs. 6. congratulate both the anthor of the book and its financial supporter, Sir P. C. Ray, another pious offspring of the district. May the knight sans peur et sans reproche live long and give us more of Freedomogen gas; but I, being a mufassilite, prefer it in the form of snuff, or tabloid (B. C. P. W. brand).

The history of Jessore has been here written for all time. No student of the history of Bengal or of the Bengali race in future can afford to neglect it.

At the close of the sixteenth century, the history of Jessore became, for a time, the history of Bengal. The towering personality of one; son of this district dominated Bengal politics then, as his memory now dominates Bengal's historic imagination. The world outside knows mediaval Jessore only as the home of Pratap-aditya, the last national hero of the Bengali Hindus, a king who built up what might, under kinder stars, have been a rich, peaceful, independent, cultured native State, a nursery of art and literature, trade and industry, a refuge and glory of the people. But it was not to be.

The personality of Pratap-aditya dominates this second volume of Mitra's history, and hisaccount of the life and death of the national

hero is the most complete and correct possible in the existing state of our knowledge; it leaves "miles behind it" all previous works on the subject. Mitra has given a sober scientific and documented, but also full  $\mathbf{and}$ attractive biography of Pratap-aditya. He has at the same time recorded and critically examined all the existing oral and literary traditions about the hero-king, so that these have been rescued from oblivion for all time to come, and future historians will have these traditions at hand for study (if they choose) from a fresh point of view and in the light of newly discovered sources, if such be in the womb of Time.

#### II

The career of Pratap-aditya illustrates the rise of a Kayastha qanungo family to independent kingship and its final crushing out by the steam-roller of the advancing Mughal empire.

It requires some stretching of the imagination today to realise the importance and influence of the qanungo in Muhammadan India and even in the early days of British rule, when the Permanent Settlement had not been yet made and the State used to collect the rent directly. The following extract form the Fort St. George Diary of 2nd August, 1695, will make it clear.

"Aurangzib's dominions consist of 56 kingdoms which are divided under several qanungoes, who keep an account of the value and contents of all lands, and always reside with the Emperor and give direction for the distribution of land to the several subas and principal offices as they are appointed by the Emperor,...and once a year each qanungo presents to the Emperor a general state [ment] of the accounts of the lands under the several subas, the value and contents of lands distributed into jagirs, rented by farmers (i.e., zamindars), and remaining in the Emperor's hands....These qunungoes receive no salary from the Emperor, but are allowed one or two per cent upon the produce of lands, not out of the Emperor's part but the part belonging to the farmers and husbandmen, whereby they are enabled to keep a great number of servants in all parts for getting intelligence and keeping accounts."

The qanungo alone knew the names of the tenants, the areas and yield of their fields, their fixed rent and arrears. In the troubled times of mediaeval India when there were frequent changes of dynasty, the new conqueror could not collect his dues from the land (or even ascertain its amount), the zamindar could not retain his position nor the tenant escape unjust exaction, without the help of the qanungo and his papers. Thus the qanungo had the whip-hand of the Government, zamindar and ryot alike, and his position was one of extraordinary influence

and gain. This circumstance led to the phenomenal rise of Pratap-aditya's family.

#### TTT

A Bungaj Kayastha of Bakla (Bakerganj) entered the revenue service of the Pathan Sultans of Bengal, at Satgaon (Hughli), as a humble copyist early in the 16th century. Under Sulaiman Karrani (1563-1573) this man's son Bhabananda rose to be prime minister of the sovereign at the court of Gaur (then transferred to the neighbouring site of Tanda). Bhabananda's son Sri Hari had grown up as a personal favourite and comrade of Sulaiman's son and successor Daud, and was created prime minister with the title of Vikramaditya. Daud's brief and troubled reign ended in 1574 with the Mughal

conquest of Bengal.

When Akbar captured Patna fort (August 1574) and Daud fled from that city, and later from his capital Tanda, all his treasures were entrusted to Sri Hari for safe keeping amidst the inaccessible jungles and creeks of the Sundarbans, where Sri Hari's cousin had founded Jessore,-not the modern town of that name, but a place 50 miles south of it, near the modern Mukundpur,—as a refuge for his family in the terrible times that he foresaw coming on account of the dissolution of the Pathan monarchy in Here a fort and houses had been begun in 1574, by Sri Hari's paternal uncle's son Basant Rai, who cleared the jungle, made roads, settled tenants on the land, and formed colonies of artisans, traders and servants. Many high officers of the Pathan monarchy, many rich men of the Pathan capital, alarmed by the advance of the conquering Mughals, sent their property and families to this new settlement for refuge. Jessore grew up on the ruins of Gaur, which was destroyed by sack and pestilence.

When Daud was finally defeated and slain, Sri Hari and Basant Rai escaped in disguise. They soon afterwards (1576) made terms with the conquerors, visited the Mughal diwan Todar Mal at Tanda, and delivered to him all the Bengal land-revenue papers which were in their sole keeping, and for want of which the Mughal administrators had so long felt themselves as it were "in the air" in Bengal. In return for this priceless service Sri Hari or Vikramaditya was recognised by the imperial Government as the Raja of Jessore (1578). He remained loyal to the throne of Delhi during the zamindars' rebellions against Akbar and military mutinies

n Bengal.

The new capital grew rapidly in population, wealth, architectural splendour, learning and military strength, as it was the common asylum of the broken official body and army of the Karrani dynasty and the public of Gaur. A Kayastha society (samaj) sprang up, under

the liberal patronage of the Raja; temples were built, pandits were settled on endowments, and poets and artists attracted from far and near (in imitation of the "Nine Gems" of the court of the mythical Vikramaditya of Ujjain).

### IV

Pratap, the eldest son of Sri Hari Vikramaditya, was born about 1560, or more probably some five years earlier. In 1678 he went to the imperial court at Agra, and after spending two or three years there as the envoy of his father and uncle, he by a shameless act of treachery to them secured from the imperial court a letterspatent appointing him vassal Raja of Jessore.

Armed with this sanad and a Mughal force, he returned to Jessore, seized the fort, and deposed his unsuspicious and loving father and uncle! (1582.) They quietly accepted the change. But Vikramaditya, to avert future domestic wars, made a partition of the kingdom and gave ten-sixteenths of it to Pratap and the remaining six annas to Basant Rai (the representative of the younger branch). Basant Rai's share lay west of the Bhagirathi (river Hughly) and is now included in the 24-Parganas. Pratap's share lay east of that river, in the present Khulna district. Vikramaditya died in 1583, but Basant Rai supplied the place of a father to Pratap and lived in the greatest amity with him.

Pratap founded a new capital, at Dhumghat, 10 miles south-east of Mukundpur (old Jessore), and rapidly extended his kingdom in the south, north and east. Of the splendour of his reign, his achievements in many fields, his military power and preparations, a most graphic account is given in Mitra's History (pages 126-245). When Man Singh went to Orissa to crush the Pathan rising there (1591-2), Pratap loyally

co-operated with his suzerain.

Then came the greatest blot on the character of Pratap, namely, his murder of his loving uncle Basant Rai, and not only this murder (which may plausibly be explained away as an act of drunken fury) but the extermination of Basant Rai's sons within his reach (one infant concealed in a Kachu bush and some other boys absent from the scene alone escaping). Here Mitra is most unconvincing, and his theory that Pratap was also actuated by love of his own life is a piece of special pleading entirely out of keeping with his impartiality regarding Pratap elsewhere. The anecdote of Basant Rai crying out "Fetch Ganga-Jal" reads like an opium-eater's tale of late invention. Has the biographer of Pratap forgotten

राजधर्मो पितृषर्मा मृत्वृषर्मा नाद, शुषु जयधर्मा आक् ? Has he forgotten that the founder of the Kachhwah State gained his first foothold in that kingdom by massacring the chiefs of the Mina tribe, then in possession of the country, while they were unarmed and bathing for tarpan to the shades of their ancestors? The situation was exactly parallel. Pratap's sole motive was land-hunger, as his elaborate previous preparations—which negative the theory of a drunken paroxysm—clearly prove.

The murder of Basant Rai was worse than a crime, it was a blunder. Immediately the rivals and enemies of Pratap raised their heads, as they were eagerly helped and urged by the younger branch of the Jessore Royal

family and their adherents.

We pass over Pratap's many wars and alliances, the exploits of his land and sea forces, his relations with the Portuguese pirates of the Bay of Bengal; (Sebastian Gonsalvez Tiban of Sondip appeared there a little later, after 1608), the visit of the Jesuit missionaries to his country and their propaganda and church building there, his declaration of absolute independence and grand coronation (1599), and consequent conflict with Man Singh the viceroy of Bengal (1600), which Mughal ended in Pratap being compelled to submit again to Mughal suzerainty and to restore Basant Eai's lands to his son Raghav ( popularly known as Kachu Rai and now entitled Jessore-jit ).\* This Raja henceforth remained as a guardian of Mughal interests in that quarter.

The end of Pratap came in 1611, during the viceroyalty of Islam Khan Chishti, when he fell after a severe contest and his kingdom was annexed. The authentic history of that event, as recorded by the contemporary pen of Mirza Sahan in the newly-discovered Persian work Baharistan (Paris Bibliotheque Nationale MS.), has been here given and the current legends ended, let us hope for ever.

Next in importance to Pratap but at a great distance from him, is another heroic son of Jessore described in this volume, Raja Sitaram Rai (circa 1660-1714), who played a much humbler part in history but whom the genius of Bankim Chandra has invested with a halo of idealism and romance, in what is his second masterpiece after the unapproachable Anandamath.

#### $\mathbf{v}$

Great as are the merits of this book as history and excellent as is its style of narration,

\* In this connection Prof. Mitra has proved that Man Singh did not remove to Ajmer the famous Jessoreshwari Kali image, but another idol, the Shiladevi of Shripur.

it has equally serious defects as literature. For one thing, it is four times as large as it ought to have been. This heavy volume of over 900 pages of glazed paper cannot open flat, cannot be held in the hand long without pain, and cannot be read through. There are many hundreds of readers who would like to recur to certain parts of it again and again, but they will have to wade through a wilderness of irrelevant matter, lists of names, long critical discussions and guess-work details, before they can reach the valuable portions. Everywhere the appendix has invaded the text. Several of these critical discussions should have been published before in some journal and only the net conclusion given here, with bare references to the journals; or they should have been severely compressed and printed as appendices. A certain amount of rhapsody and emotional gush had better been avoided, or at least curtailed, e.g., where the author seems to be thinking aloud or delivering soliloquies.

Then, again, he forgets that he has set out to write a History of Jessore and not a village directory of names in that district. Everybody who ever crossed the orbit of Pratap-aditya or Sitaram, even at the distance of a million miles, has his genealogy to the latest generation given here. We may be expected to remember the pedigree of Derby or Waterloo Cup winners, but not of street curs and hack horses. Mr. Mitra

forgets

## जायन्ते च स्थान्ते च एतिहिषा जुड़जन्तवः । स्रनेन सहयो जीने न भूत न सविष्यति ॥

He has no regard for the shortness of human life and the many calls upon the attention of a modern civilised reader.

What has chiefly contributed to the inordinate swelling of the volume is the author's fondness for making digressions,—most of which are undoubtedly readable and correct as to fact, but out of place in a history of Jessore. He has to refer to Pratap-aditya's visit to Agra—about which nothing is known—and immediately flies off at a tangent to describe and enthuse over the other Pratap's achievements in Mewar, for two entire pages! The same thing occurs again when he is referring to Pratap-aditya's short connection with the Feringis. Instances might be multiplied.

An English wit has imagined the scene of Carlyle's introduction to Frederick the Great in the shades. The Prussian hero-king is asked if he knows his biographer, and replies, "Ten ponderous volumes of my life! I have not had the time to read them." "But, Sire, you have all eternity here." Such would be the feeling of Pratap-aditya if a copy of Prof. Mitra's second

volume could be smuggled through Chitragupta's post-office.

This is a misfortune in two ways: a reprinting of the book in its present dimensions is impossible, and many readers would be kept back from a second perusal of the first edition. If all irrelevant matter were omitted, the discussions left out, (or compressed and relegated to appendices,) and simply the narrative criticism of character and description of really important places given, a handy volume of a quarter of its present size and price could be published, which would circulate by the hundred,—because the story of Pratap as told here is one of surpassing interest, clothed in a happy style and likely to touch the finest chords in every Bengali heart.

The seventy-two plates, while they have considerably added to the cost of its production, have hardly added to the value of the book. Some of them are indistinct smudges; some others, again, give us a smoky outline and tell us nothing; several of them (especially portraits) are quite unnecessary. For example, opposite p. 291 we have a field covered with tall grass; the legend at the foot tells us that it was (the site of) the first Christian Church in Bengal, but there is nothing there to show it; it does not differ from any other field in Bengal. Similarly, a rough low mound covered with vegetation may be the remnant of an old fort or palace, but there is nothing in the picture to suggest it, no architectural plan or detail can be learnt from it. It is a waste of money to print such illustrations, as they illustrate nothing. The big gun opposite p. 453 is half-covered by the author reclining on it; we should have liked a photograph of its muzzle, to see whether it was made like the jaws of a crocodile with two brass eyes on the two sides, like so many mediæval guns of India. The most irritating picture is that of Pratap-aditya's fort (p. 154) which gives us a jagged outline on the horizon, leaving us uncertain whether it represents trees, bungalows or walls. Two or three photographs of sections of the fortifications taken at close quarters and distinctly reproduced, would have helped the reader much better. It would be well if our historical photographers always burn the grass and underwood of every historic site or ruin before they photograph it, so that the reader may at least know what it really is and looks like on close examination in situ. The portrait of Sir P. C. Ray (frontispiece) is unworthy of him. Where is the beam of intelligence, where the twinkle of the eye, which I adored in him when we used to row together on the bosom of the Ganges at Benares, to the intense delight of the boatmen? He looks as if he has been gassed.

JADUNATH SARKAR.

# AN IRISH VIEW OF A COMMUNAL POLITY

[This statement of the Irish Community Ideal is taken from "The National Being" by A. E. (published by Maunsel & Co. Dublin and London, 1920) and consists of extracts therefrom pieced together by the undersigned. The similarity between the village conditions of Ireland and India are very striking and a consideration of the solution which has to a large extent been successful in Ireland, should be of great help to us in thinking out the problems of Rural Reconstruction facing us in India.]

CIVILISATIONS are externalisations of the inner character of races. They are majestic or mean according to the treasure of beauty, imagination, will and thought laid up in the soul of the people. The stir in the German Empire, which agitated all Europe, was, at its root, the desire of a powerful and arrogant soul to surround itself with corresponding external circumstance. In the case of all nations, all individuals, there is this desire, this effort, to make their external life correspond to their internal dreams. A lover of beauty cannot live in surroundings devoid of taste. An intellectual man refuses to abide in a disordered society.

When we begin to build up a lofty world within the national soul, the country soon becomes beautiful and worthy of respect in externals. Such building up of the inner world we, in Ireland, have neglected. Our violent political controversies, our playing at militarism, have tended to bring men's thoughts from central depths to surfaces. More than men of action we require, at present, scholars, economists, scientists and men of imagination, who will populate the desert depths of our national consciousness with real thought and turn the void into fulness. What too many people in Ireland mistake for thoughts, are feelings. It is enough for them to vent likes or dislikes, prejudice or passion; and they think, when they have expressed feeling, they have given utterance to thought. Passion truly is a power in humanity, but in national life it is the most dangerous of all guides.

The Body Politic is higher in the scale of being than individual man, and it should be dominated solely by intellectual and moral principles. These are not the product of excited sentiment, but of arduous thought. There can be no real love apart from this intellectual brooding. Men who love Ireland ignobly, quarrel about her with their neighbour; allow no freedom of thought of her, no service of her, other than their own; take to cudgel or rifle and join sectarian orders or secret societies in order

to ensure that Ireland may be made in their own ignoble image. Those who love Ireland nobly, desire for her the highest of human destinies. They would ransack the ages, and draw on all human cultures, to make Irish life as noble as

any the world has known.

In the highest civilisations, the individual citizen is raised above himself and made part of a greater life, which we may call the National Being. None of our modern States create in us such an impression of being spiritually oversouled by an ideal as the great States of the ancient world. It is difficult to know to what to attribute this degeneration. Perhaps the poets and artists who create ideals are to In ancient Ireland, as in India, the old poets sang to us about great kings and heroes, their fortitude of spirit, their chivalry and generosity, creating in the popular mind the ideal of what a great man should be. Our gods and demigods are now departed, our heroes and saints also, and we have dwindled down to a peasant nationality, with a rural and urban life alike mean in externals. Nevertheless there is left in our people an incorruptible spirit, and while that still remains, all things are possible if, by some inspiration, there could be revealed to us the way to greatness, through an Irish Polity in accord with our national character.

In Ireland we must of necessity give special thought to the needs of the villager, because our main livelihood is agriculture. The absorption of life in great cities is really the danger which most threatens modern humanity with decadence. Ireland has few great cities of her own, but her surplus population, none the less, emigrates to the great cities outside its boundaries. We are, therefore, in Ireland, face to face with the same village decay, with no crowded and towering cities to disguise the emptiness of the country. How are we to make the Irish villages places from which nobody would willingly emigrate,—how to enable the villager, without journeying abroad, to satisfy his economic,

social, intellectual and spiritual needs,—that is

our problem.

On the labours of the village agriculturist depend the whole strength and health, nay the very existence of society; yet, in almost every country, politics, economics and social reform are arban products, and the villagers only get the crumbs which fall from the city table. It is true that Science has gone out into the fields, but the labours of the chemist, the biologist, the engineer are not enough to ensure healthy progress. What is required is the heart of the thinker, the imagination which creates a social order and adjusts it to human needs. The Genius of rural life has not yet appeared.

When we examine rural Ireland, we find everywhere isolated and individualistic agricultural production, served by private traders and dealers, who are independent of all economic control, whether from consumers or producers. They carry on their work of distribution in competition with each other, as economically for themselves as they can, no doubt, but always expensively for the district, because of the wastage inseparable from such method.

As for the small farmer, his agriculture is largely traditional. It varied little in the 19th century from the 18th, and the beginning of the 20th still shows little change in spite of a huge Department of Agriculture. His produce is sold to the local dealers and he rarely knows whither it goes. His reading is limited to the local papers which carefully eliminate serious thought as likely to deprive them of readers. He might be described almost as a primitive cave-man, his darkness unilluminated by any ray of general principles.

But, for all this economic backwardness, the Irish villager has a soul. The old culture of the poets and story-tellers still lingers like a fragrance about his mind. He lives and moves and has his being amidst the loveliest natural scenery His mind is virgin soil and we may hope that, like all virgin soil, it will be immensely

fruitful when cultivated.

The real reason for the stagnation in our rural districts is lack of organisation. There is the name, but no real "Rural Community" with common interests and common possessions, bound together by self-made regulations which express the common ideals. We had true rural Communities in ancient Ireland. The greater organisations of Nation and Empire, however, regarded them with jealousy, broke them up and gathered the strings of power into the Capital cities. In the result, the State grew, but local civic and public feeling decayed and these village Communities disappeared.

Man is the most kighly developed animal organism. His cells, each of which is a tiny living creature, are built up into him in such

close mutual association that what affects one part of the body affects all. The nervous system binds them together, and they form in their totality a Being infinitely higher than any of the component cells. Humanity is, to some extent, in the stage of such individual cells, which are trying to unite together to form organisms capable of manifesting higher qualities of life than their individual components. But our modern States have not succeeded in becoming such real organisms, bringing into existence the true National Being, with higher civic and social ideals. We have now to see whether it may not be possible, apart from the State, by economic and spiritual means, to reconstruct rural Communities—true social organisms—where solidarity of interest and ideal may achieve an allround unity.

We have no real Democracy in the world today. Democracy in politics has in no country led to democracy in its economic life. Capitalistic Autocracy is still as firmly seated on its throne as any theocratic Monarch ruling in the name of God, or any Bureaucracy ruling by military power,-nay more, the forces of the two last are turned into allies of the Industrial Autocrat who has superseded them. Religion and rank, whether content or not with the place they now occupy, are most often courtiers of Mammon and support him on his throne. There is, in all types of State, a vast population, living in an underworld of Labour, whose freedom to vote confers on them no real power and who are scorned and neglected by those who profit by

their labours.

Can we by any device draw this submerged humanity into the light and make them real partners in the social order, -not merely in the political life of the Nation, but in its economic life as well? If we try to build any civilisation without integrating Labour into its economic structure, insoluble internal discords will wreck Men will no longer be content under rulers of industry whom they do not elect, any more than under political rulers claiming their obedience by divine right. These Workers must be the central figures of the future and how their material, intellectual and spiritual needs are met must be the test of value of the social order we evolve.

Let us suppose that in a generation all the rural industries are organised on co-operative lines, what kind of a Community should we ex-

pect to find as the result?

We cannot foretell the developments in each branch, but we can clearly see that it is possible for such an organised Community to lay hold of much more efficient appliances and devices than any individual agriculturist could. The Community would be a more efficient buyer, securing both cheaper and better things than the individual. The Community would also be a better producer for it could employ machinery, establish central power stations, control speedy transport, such as would be quite beyond individual means.

We may be certain that any such intelligent rural Community would try to feed itself first and sell only the surplus, thus conserving much wealth for use in education, sanitation and the like. The Community would have its own cooperative workshops to do repair work and also to manufacture such things as could be made more cheaply in the locality. In these, the local agricultural labourers, who have no land of their own, would find increasing scope as skilled mechanics; and becoming, as such, active members of the community they would also share in profits in proportion to their wages, as would the farmers in proportion to their trade. Inventions would come, one after another, to lighten the labour of life. There would, of course, be the village hall and play-ground for recreation after the day's work. There would be the committee room or place of deliberation inasmuch as the business of the Community would require constant thought, not depending, moreover, on outside stimulation, for each councillor would profit by the success of the communal enterprises.

The great problem in all civilisations is the creation of citizens. In a communal civilisation this would be a matter of course. The individual would be free to do as he willed, but he would find that communal activity would be infinitely more profitable than individual activity. People talk of the benefit of discipline and obedience secured by military service. These and more could be gained by an organisation of self-ruled National Workers giving not only their body, but also their mind, will and imagination, to the service of the Community.

The really important change, all along the line, would be psychological. Men, in every connection, would become habituated to the thought of common action for the common good. Today our life, whether rural or urban, is a tangle of petty personal interests. Co-operative organisation on community lines would be a vast turning movement towards the idea of a Commonwealth, material spiritual. When such  $\mathbf{and}$ psychological change takes place, the democratic organisations, which have grown up haphazard, will be remodelled by leaders who have the masses behind them in their efforts to make a more majestic structure of Society, for the enlargement of the lives and spirits of men.

Thus would be evolved a real Democracy, carrying on its own business without interference from the State, for no sane politician would care to meddle with the organised industry of the nation; and the State itself would be left freer to look after the more general interests such as justice, education, the apportionment of revenues, and foreign relations.

To the idealist, who has contemplated the heavens more closely than the earth, the process above indicated may appear tardy and inadequate. But though the heart in us cries out continually: "Oh hurry hurry to the Golden Age!" we know that the patient marshalling of human forces is the truer wisdom. On the other hand, if the tragic condition of the world leaves us unstirred, if we draw no lessons from it, if there be no fiery stirring of will in Ireland to make it a better place to live in, then indeed we may lose hope for our Country.

Arranged by SURENDRANATH TAGORE,

# EDUCATION IN SOVIET RUSSIA

RUSSIA is mainly an agricultural country in which, up until fifty years ago, most of the peasants were serfs. The Government of that time did not consider it advisable to educate these ignorant peasant masses, and even opposed anyone who attempted to instruct them. In the army, there was no regular system of education, and only 18 per cent of the soldiers were able to read and write. The south-eastern part of Russia is chiefly populated by Muslims,

many of the inhabitants being semi-nomadic. These people were able to speak a little Russian, but the majority used their own languages. The development of European civilization had left the greater part of Russia, including these peoples and nearly all the peasantry, untouched in any way whatsoever.

This was the condition of Russia when the Revolution took place. The first task undertaken immediately after the revolution was the reform of the whole former educational system. In pre-revolutionary times, educational work, such as it was, was conducted by the Government, church and municipalities. The policy of the Czarist Government was to keep the people in darkness, so that they might remain blind to the way they were being exploited,—a favourite policy of all Imperialistic countries towards their colonies.

The schools and colleges that existed in Russia under Czarism were not for the poor people but for the rich. Theoretically, everyone but the Jews was allowed to educate his children in the schools, but expenses being high, the poor peasantry were unable to send their children there. The Russian Revolution swept away all these restrictions and made education both free and compulsory. A department of education was created and all the work of education is in the hands of the State. This work is divided into three sections:

I. The Pedagogical Section, with departments for general elementary and secondary education, including the "Unified Labour Schools", "School Reforms", technical schools, primary schools, and schools for the education and training of teachers.

2. The Scientific Section, which includes scientific societies, higher educational institutions and libraries.

3. The Art Section, in which are combined departments of the various representative arts, music, the theatre, cinema, preservation of monuments, etc.

Besides these, there is another independent department under the name of the Chief Political Education Board. The idea and purpose of this institution is to spread communistic ideas and the spirit of Communism, among the masses. In spite of many deficiencies, difficulties and imperfections, due largely to lack of resources, technical equipment and teachers, brought on by the prolonged war and blockade, the work of education in Soviet Russia has been considerable. The following table shows the growth in the number of schools and pupils in Soviet Russia:

 Year
 Elem. & Second. Schools
 No. of Pupils

 1911
 47,855
 3,060,400

 1919
 63,317
 4,796,284

 1921 (Jan. 1st.)
 91,500
 7,200,000

It can easily be seen that since the revolution the number of schools and students has more than doubled, which is a remarkable feat of determination and energy. The present condition of Russia is such that there is not enough material to print new books, a lack of writing materials, and besides this, the number of teachers in each school is insufficient to meet the increased number of students.

But in spite of all these difficulties, the Com-

missariat of Education is doing its best and is laying a firm foundation for a completely new system. Its principal creation is the "Unified Labour School". The aim of this school is to break down all other types of elementary and secondary schools by the establishment of a single program of education for children of all classes. It has only two sections, viz. first grade and second grade. In the first grade, children from 8 to 12 years old are reading, and in the second, from 12 to 17 years. One of the most important aims of Soviet Russia is to bring all its citizens to take an active part in production. In these schools, the children are taught to produce what they consume, in so far as this is practicable under present conditions. Carpentry, weaving, sewing, gardening and other forms of manual work are performed by the children under scientific instruction, and used as a medium to teach their regular course of studies. The children in the schools are fed and clothed at the expense of the state, and in some institutions, beds are also provided, and the pupils live in the schools, doing the work for the upkeep of the establishment themselves, with the help and guidance of the teachers. In the second grade schools, the students work and study on a wider scale and start practical work in the calling which they will follow upon leaving.

Besides the schools, educational work is being carried on in the industries. Although the Soviet Government passed a decree that no child under fourteeen should be employed in industry, the economic crisis and the famine compelled the Government to reduce the age-limit to 12 for the time being, but it should not be forgotten that these young children who work in the factories are not allowed simply to work, but they are given opportunities to study as well. being compulsory, every factory-Education child is obliged to attend school for four hours daily, and for this purpose there are special evening or half-time schools. In Petrograd alone, there are some 45 such schools, in which there are nearly 10,000 pupils. In Petrograd there is another school which has now become a model. The students studying there, have repaired the school-building, made kitchens, repaired water-pipes, rebuilt an old shed into a dining-room, and have made a club for themselves. They live in a self-governing commune, electing a students' Soviet or Council to regulate all studies and discipline and make up quarrels, and all live together as good comrades. The students are themselves responsible for their own conduct and as a result the moral tone is high.

Besides schools, there are other institutions as well, which are functioning actively, as for example, the "Children's Village" near Petrograd, the like of which cannot be found in any other

country. "The Children's Village" is situated in "Czarskoe Selo" (the ex-Czar's Summer Palace), and is a colony and vacation-centre for children and students from all parts of Russia. They come in groups and live for several weeks, sometimes for three months. Excursions are arranged during the summer, in which groups come from surrounding districts for several days, to attend lectures, concerts, children's theatres and play games. Special lectures are given them on Russian history, and they are shown the famous "Selo" and told of its historical importance. Every arrangement is made for their comfort and pleasure, and they live happily as in a big home. There are many such children's colonies scattered all over Russia, which take care of the school-children during the summer vacation, giving them opportunities to enjoy the fresh air of the country, good food and outdoor exercise. For factory-children, there is a fifteen-day holiday provided every year, which they spend in small villages at the expense of the State. Besides such institutions, there are some 5,000 primary schools accommodating 300,000 infants, who are fed and cared for scientifically while their mothers are at work. This is something entirely new, created by the revolution.

Theoretically, education being free and compulsory, every child under seventeen must be in school and provided with instruction and all necessaries for living by the State. But owing to the food and other shortages in Soviet Russia, the material condition of the people as a whole is not very good, and the students suffer as well. But a decree has been passed, whereby the local districts are made responsible for providing a certain quantity of food-stuff and other necessaries, to help out the central government. Good results are already noticeable.

In spite of all the hardships and difficulties which the Russian people endure, a great campaign to abolish illiteracy has been conducted

ever since the Revoultion. Within less than one year, 4,800,000 men and women were taught to read and write. In the Red Army there are only 45 per cent. illiterate soldiers as compared with 80 per cent. in the old army. In a recent speech, Comrade Trotsky urged that "by May 1st, 1922, there should not remain a single illiterate soldier in our Red Army." Comrade Lunacharsky, Commissar for Education, estimates that within ten years there will not remain a single illiterate person in the whole of Russia.

Besides the great work of educating her own people, Soviet Russia is doing a great deal for . foreigners, especially for the Eastern peoples. In Moscow there is a University organized for eastern students in which nearly a thousand persons from all the countries of the Orient arc reading. Not only instruction in all fundamental branches of study is given free, but every necessity of the students is supplied at Government expense, including sleeping, eating and clothing accommodations. In addition to this institution, there are others where all the modern sciences are taught and Eastern students desirous of learning are free to come and join. In Russia no difference is made on account of differences of race or religion or color. Everyone desirous of learning who has nothing against the form of government here, can come to Russia for education and receive the full rights given to other citizens. In spite of the famine and economic crisis, the students receive the best food that is to be had, and those who have a little additional money, can live comfortably. For entrance, there is no hard and fast rule that without passing certain examinations the student may not enter. Here, only personal ability and qualification are required.

COMMUNIST UNIVERSITY FOR EASTERN PEOPLES, Moscow.

# AN AMERICAN CRITICISM OF INDIAN UNIVERSITIES\*

PRESENT STATUS OF HIGHER EDUCATION IN INDIA. HIRTEEN universities, with 150 affiliated Arts Colleges and 52,432 students (of which 1,024 are women ), in a literate population of about twenty-five millions, does

This article was originally written for publication in America, but is given here practically unchanged. The writer publishes it in India with the hope that the criticism, written

not appear on the face of it, a lack of higher education. It is in the character and quality of the instruction, in the organization of work, the subjects and, of great importance, the combinations of subjects offered, the standards required for degrees-it is these

from the point of view of an outside observer, might be of value in this time of university reconstruction.

which make Indian higher education rank low from a pedagogic standpoint.

### University Organisation

It is not in reference to the controlling body, nor to such problems as engaging staff, or methods of finance, that is referred to here under the term university organization. The writer means, rather, questions like the courses offered, subjects and groups of subjects allowed, and requirements for degrees.

First, then, the older universities—now only six (since the reorganization of the Allahabad and Rangoon Universities )—are purely examining bodies in regard to the B.A. work (and sometimes in regard to M. A. work), very similar in structure and function to the Board of Regents in secondary education in New York State. For the B. A. degree a student takes English and two other subjects selected from a list of which the following is typical: classical language Latin, Greek, Hebrew, Arabic, Persian or Eanskrit), mathematics, philosophy, economics, history and geography. For the preceding Intermediate examination the typical arrangement is English and three other subjectsthese subjects being arranged in groups in such a way as to separate the Arts subjects from the Science subjects. Thus the typical Arts student will have studied for his B. A. degree perhaps English, Sanskrit, history and geography in his first two years and English, history and economics in his last two. To take more subjects during his four years is impossible (except, of course, by taking some other subject instead of history for both the Intermediate and the B. A.), and it may also be impossible for him to take any Science subject. The Science student, likewise, has no chance of studying any Arts subject.

Nor is this restriction of choice the only imsatisfactory feature of the system. If a student does creditable work in two or three of his subjects, but fails in the remaining one, he is forced (if he chooses to remain in a college under instruction instead of appearing a second time as a private candidate) to repeat for an entire year not only the one tut all the subjects. In either case, the student is required to take the examination in all the subjects. Cases are not infrequent of a student failing in one subject one year, in another subject the second year and in the third subject the third year. This being

true in regard to the second and fourth years it makes it imperative that the colleges follow the same procedure in respect to the first and third years. Another custom which is detrimental to good work throughout the session is the practice of closing classes a month before the examination. Students expect to read their textbooks then and do not do so during the session.

In the newly formed teaching and residential universities, such as those at Dacca, Rangoon, Lucknow and Allahabad and the Benares Hindu University, there is little improvement upon the conditions just At Rangoon the number of subjects for the B. A. examination has been increased from three to four, one of which may be science. At the Benares Hindu University English, Sanskrit and a modern Indian language are compulsory, leaving only one optional subject. Some of these universities are offering an additional year as an honours course. In the honours course of the University of Dacca there is one principal and two subsidiary subjects. When one looks to the science side, there is the same condition, the B. Sc. student being limited to English and mathematics and the science subjects.

#### Subjects

There is a fairly wide range of subjects offered in the Indian Universities. The combined list in the B. A. and the B. Sc. in the University of Rangoon is as follows: English language and literature, Burmese language and literature, Pali and elementary Sanskrit, Persian, Latin, French, History of the Indian Empire, History of Europe with special reference to England, History of Greece and Rome, Economics, Philosophy, Mathematics, Chemistry, Physics, Zoology, Botany, Geology, Physiology, and Human Anatomy. Universities further west offer Arabic and also other vernaculars instead of Burmese.

Perhaps the most severe criticism to be made of the subjects taught is that nowhere in a student's education from the primary to the B. A. or B. Sc. degree (except in one or two of the universities like Rangoon which offer physiology as one of the subjects for the science students only) is there any provision for instruction in hygiene and sanitation and the prevention of disease. These, which of all subjects, should be

compulsory in India to-day, are the ones which it is impossible for the youth of the nation to study.

#### STANDARDS

In discussing standards, this problem of a liberal, broad education will give way to the problem of the standard and proficiency reached in the subjects taken.

#### MATRICULATION STANDARD

The entrance requirements in the University of Allahabad may be taken as fairly examination The matriculation typical. includes five subjects: English, mathematics, history and geography, and two electives. The standard in mathematics is elementary algebra and plane geometry. History and geography are little, if any, higher than the 8th grade in New York State. The languages, if one or two are taken as electives, are perhaps equivalent to two or three years' high school work in the United States. Physics and chemistry, which may be taken together as one elective, is hardly the equivalent of American high school courses in these subjects. Botany and drawing are roughly equivalent to corresponding high school work in the U.S. Compared with the 15 units \* of credit generally required for admission to American universities, these five subjects are as follows: English, while not in reality as high standard, may, because of the fact that it is not the student's native language, be considered equivalent to the 3 units called for. Mathematics is 2 units (elementary algebra and plane geometry). History and geography might be considered 1. The elective subjects vary somewhat—drawing being no more than 1, while some of the languages may be 3. Allowing 4 units for the two electives it would not be an unfair comparison. This makes the equivalent of 10 units, hardly a two-thirds equivalent of the American high school course. Then when it is remembered that the students in India have studied no physiology, no civics or government and no nature study, it makes the matriculation standard in India very closely the equivalent of two years of high school work in the United States.

\* A unit of credit represents the continuous study of a subject one period (45 or 50 minutes) a day, five days a week, for the school year of 36 ar 40 weeks.

Scope of the B. A., B. Sc., M. A., and M. Sc.

The Intermediate, then, is perhaps roughly the equivalent of the American matriculation standard—with the exception that the Indian student has concentrated more than has the American. The scope of the physics or chemistry or mathematics in the Indian Intermediate is higher than high school physics or chemistry or mathematics in the United States. But if a student electroscience and takes these three subjects for his Intermediate, he studies no history, no language expect English, and no other elective subject.

This tendency is even more marked in the B. A. standard. This, which according to the matriculation standard, is only the equivalent of sophomore (second year in the United States) work, ranks higher than the usual American sophomore courses, but certainly no higher than the standard reached in America by two years' continuous study of one subject. The B. Sc. standard in physics and chemistry, for instance, is roughly the equivalent of the second year requirements in the Bachelor of Chemistry course at Cornell University. In economics, which is one of the most popular subjects in India, the B. A. standard is about equivalent to a year's 5 or 6 hour-a-week course in American universities. It is a little broader than the usual shorter introductory courses in the United States. The B. A. standard in India is, then, about the equivalent of the sophomore (Intermediate) standard in America, with the exception that the Indian student has concentrated more upon a few subjects than has the American.

This low B. A. standard probably helps to account for the great popularity in India of post-graduate work. During the two years of this course (in contrast to the one year required for the M. A. in most American universities) the student confines himself entirely to one department of studies. This concentration of entire energies upon one subject, instead of about half one's time (as is required for the major in B. A. in American universities) naturally results in a standard in that subject somewhat higher than the B. A. standard in America. A comparison of the scope of the requirements for the M. Sc. in chemistry in India with those for the Bachelor of Chemistry at Cornell University places them upon a rough equivalence. In economics

the M. A. previous is about the equivalent in a scope of a B. A. major \* in economics in one of the leading American universities. The M. A. Final, including as it does, advanced economic theory and something of the history of the development of economic thought, besides other subjects not studied in the M. A. Previous, is probably the equivalent in scope, though not in standard, of the M. A. in economics at American universities. It is believed that these comparative standards in chemistry and economics are typical of the standards in other subjects.

#### STANDARDS OF PROFICIENCY

In regard to the standard of proficiency maintained in the primary and high schools, attention may be called to the fact that Mr. E. L. King, of Jubbulpore, finds a great similarity between the matriculation standard at Narshinghpur and the 8th grade at the Gary schools, which are somewhat lower than the average throughout the United States. The manager (an American) of a mission high school in Allahabad tells the writer that the pass mark in the examinations in that school is 40 per cent, but that the papers are marked much more strictly than in the United States. (In the United States the pass mark is never below 60 per cent and in many high schools it is 75 per cent.) These statements would indicate that perhaps the proficiency standards of the elementary subjects in India is a little below, and that of the high school student not above, the standard of the first two years of high school in the United States. The experience of the writer, however, with B. A. students and the opinions of those with whom he has conversed seem to indicate that the proficiency standard of the Indian matriculation is below that of the second year of high school in the United States.

The B. A. and M. A. degrees are commonly awarded in India in three divisions—first division to those passing the examination with a grade of 60 per cent or 65 per cent cr above, second division to those ranking between 45 per cent and 60 per cent or 50 per cent and 65 per cent, and the third division for grades between 30 per cent and 45 or between 37½ per

cent and 50 per cent. In this respect, though there are a larger number of failures than in American colleges and though approximately half of those who pass reach only the third division, it seems very evident that the second division standard is no higher than the 60 per cent or 75 per cent pass standard in American colleges. The first division standard of 60 per cent or 65 per cent is, however, considerably higher than the American pass standard.

Closely related with the standards, both of scope and of proficiency, is the fact, that, due to the numerous holidays, the term is much shorter in India than in the United States. In the colleges in Allahabad affiliated in the past with the Allahabad University, the year averages about 150 working days, while that in the United States is from 180 to 200. Class periods in India are also shorter, being 50 minute periods cut by the change of classes to 45 or 40 minutes, as compared with 60 minute periods in the United States cut by change of classes to 50 minutes. Five or ten minutes a day does not seem like much loss of time, but it is equivalent to from three to five weeks, difference in the length of the school year.

## QUALITY AND METHODS OF INSTRUCTION AND SCHOLARSHIP TRADITION

If methods of instruction were devised with the express purpose of nullifying the standards which the preceding sections have described or of preventing the student from becoming a reasoning being and from obtaining an intelligent understanding of the things of daily life, they could hardly be more effective than methods commonly in vogue in Indian education. Perhaps this is most strikingly illustrated in the teaching of mathematics. Working of problems outside of classes, instead of being insisted upon is forbidden. The instructor works the problems on the blackboard and then expects the pupils to memorize the solution. And paragon among paradoxes, this method of teaching exists side by side with an emphasis on "Logic—Deductive and Inductive" as one of the subjects of study. In history, teachers read the textbook in class or ask the student to quote from the lesson; and those familiar with the textbook studied will, when questioning a student of history, be amazed at the tremendous grasp of the content of the book (through memorizing) and the lack

<sup>\*</sup> In the United States a student's major is the subject in which he is specializing.

nderstanding of any casual or other relation not specifically mentioned therein. That there is some attempt in higher education to get away from this mechanical memory method is of course true, but it is not sufficiently widespread to alter the habits of study of Indian students.

Aside from this method of instruction there are two features of Indian colleges which markedly lower the quality of instruction. One is the presence in the class of many third division men-men who somehow have managed to pass the examination but who are extremely deficient in the preceding prerequisites and in the preceding year's work in the same subject. As regards promotion from the first to the second year or from the third to the fourth, which is done by the separate colleges or in the teaching universities by the departments, the obvious injustice incurred by the inability to promote a man in subjects in which he has done well and to require him to repeat that poorly done results in his promotion anyway. This again tends to keep the standard of promotion low—even lower than the standard of examinations in the second and fourth years. With so many men of only third division proficiency, the ingenuity of the teacher is taxed, to say the least, to maintain effective teaching. The other feature of the two just mentioned is the lack of general knowledge arising from too early specialization. Allow the writer to speak from personal experience with B. A. and M. A. students in economics. The theory of evolution is mentioned. Few have studied biology or any of its branches and most have no conception whatever of the meaning of the term. Mention the similarity between the telegraphic system and the nervous system, or of railroads and blood-vessels. It is lost upon their minds. Discuss hydroelectric schemes. "But how," and the question is asked earnestly—the quest for knowledge is real, "is water-power turned into electric power?" Would that the student might be directed to take a course in chemistry or physics—but for him to do that would mean to quit studying economics. He, an M. A. student, is probably sitting under an electric fan, and uses an electric light and understands it no more than the savage. In causal analysis (mightily important, too, in economics) mention the difference between the causes determining a "volume" or a "level" and the causes which (given one or more constant, perhaps unknown factors) determine variations in that "volume" or "level". Or further, speak of "function" of a quantity, or the equation of a graph. One might as well talk to a five-year old child. Be it noted, of course, that some of the class, those who had studied mathematics, or in the former case, physics or chemistry, would understand the reference. In the Universities of Madras and of Bombay this situation is not as bad as it is in the United Provinces. for in those two Universities a general science course is required for either the Matriculation or the Intermediate. Even in those Universities, however, a further study of one of these subjects would be an impossibility while working for a degree in another

subject.

Of similar effect upon the quality of instruction imparted to the student is the tradition of little, if any, home work. The Indian student protests vigorously if a teacher assigns half as much work, particularly if it is in the form of something to be done, such as a report of written answers to questions or a problem to be solved, as is done regularly by an American student. The number of hours a week in classes, too, is no more than in the United States-and the teacher finds himself up against the problem ( for the idea is non-existent of imposing a standard of work that must be maintained in order to remain a student, or even a penalty for work undone ) of utilizing class-time for such work if it is done at all. It is sometimes objected, of course, that in the hot climate of India students are not capable of such exhaustive work as in northern countries. There may be some truth in this contention, but much less than is usually supposed. Half of the school year in northern India is extremely delightful weather, even for Europeans. By proper building and the use of electric fans the hostels and classrooms may be made comfortable the other half.

SUMMARY.

Prominent among the defects of higher education in India are:

First. The pernicious effect of making the degree depend wholly upon examinations:

(a) In fostering the purely mechanical

memory type of learning.

(b) In fostering negligence of daily work and cramming just before the examinations.

Second. The practical impossibility of a student's obtaining a sufficiently broad and liberal education to serve as a basis either for leadership in modern life or for intelligent specialization.

Third. The impossibility of a student's obtaining introductory and general survey courses in subjects other than the three or four (or in M. A. work one) upon which he

concentrates.

Fourth. The wasted time and effort and the discouraging effect of no provision for a continuance of work well done while re-

peating that in which the student has failed.

Fifth. Standards of proficiency are so low that there is in each class a large proportion of students woefully unprepared for the work in hand.

Sixth. Undue emphasis is placed upon memory in teaching. This is accompanied by traditions of little, if any, home work or original work and a neglect of study until just before the examinations.

CLARK A. WARBURTON.

Ewing Christian College, Allahabad,

## GLEANINGS

## House of Concrete That Cannot Be Told From Wood

Residence architects—particularly in the vicinity of staid old Boston—find themselves in a quandary over a very unusual concrete house recently designed and built by a distinguished member of the profession. It is a concrete house that looks like a wooden house—so much so, that one may approach within a few feet of it without discovering the difference. Yet walls, floors, roofs, stairs, and steps, within and without, as well as such details as moldings, gutters, cornices, and columns, are entirely of reinforced



New England House of Concrete so Cleverly designed and Constructed That It Cannot be Distinguished from a Wooden Dwelling even from a very short distance

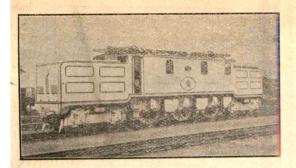
concrete so placed that it is all one monolithic mass.

This interesting house is located at 217 Common Street, Belmont, a suburb of Boston. It has eight large rooms and spacious hallways. The old-fashioned hardware fittings, including door latches and lighting fixtures, were all made by hand by smith whose work alone makes the house worth a visit. The structure is 30 feet by 44 feet in greatest dimensions, and has walls 10 inches in thickness, which include two 4-inch concrete walls with a 2-inch air space between. The reinforcing consists of \( \frac{1}{4} \)inch deformed steel bars, placed 8 inches apart in each direction. Thus insulated, the plastering was safely applied directly to the inner surface of the concrete.

## Britain's First Main-line Electric Locomotive

Electric locomotives for suburban and interurban traffic have been used in Britain, as in America, for a number of years, but owing to various difficulties, principally of a financial nature, Britain, unlike America, has been slow in developing this type of engine for main-line work, and it is only now that its first high-speed electric-railway engine has appeared.

It is designed to travel at a safe maximum speed of 90 miles an hour, and will maintian an average of over a mile a minute on a long-distance journey. Built for one of the most important English railways, it was first tried on the short York and Durlington run—a distance of



Britain's First Main-Line Electric Train

44½ miles—which is at present covered in 43 minutes by steam locomotives, or at a speed of 61.7 miles an hour. This is claimed to be the fastest run in the country. This engine is now used to pull the London and Scotch express over the east coast route between York and Newcastle. Of 1,800 horsepower, it is capable of performing the above-mentioned high speed hauling a load of about 500 tons. It is fitted with a small electrically heated boiler for producing steam for heating the passenger coaches.

## Car Leaps Over 15-Foot House

Leaping over a house 15 feet in height, was the performance of a small touring car, recently when this feat was exhibited as an amusementpark "thriller." A track, having a sharp incline at the end, was laid so that it led up to the house. Then the car was started along the track under its own power. Gathering great momentum by the time the abrupt upward turn at the end was reached, the machine leaped high in the air, easily clearing the structure.

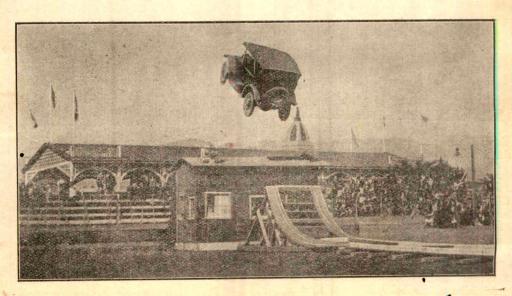
## Picture of Rural Life Made of Human Hair

Hairs of various shades and textures, taken from the heads of more than 40 individuals, were the principal elements used in the making of an

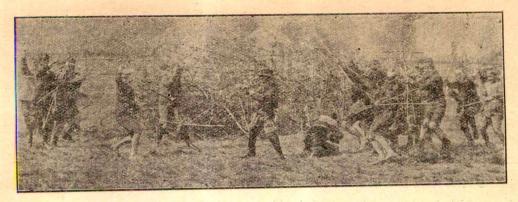


Picture Made Almost Entirely of Human Hair

interesting picture now more than a century old. The scene is that of a small lake showing, in the left foreground, a country homestead, and, opposite, across a crude bridge, a village. In the background is seen a range of mountains apparently done with an



Small Towing Car Leaping Over a 15-Foot House



Realistic Method of Teaching History

impressionistic touch. Except for the sky, water, a few fence sticks, and other details, the entire picture was made with human hair, all contributed by members of the same family.

## Realistic Picture of Bear Embroidered by Artist

Making stitches so fine that they are scarcely discernible, a Japanese artist has embroidered



This Realistic Reproduction of a Polar Bear Is the Needlework of a Japanese Artist

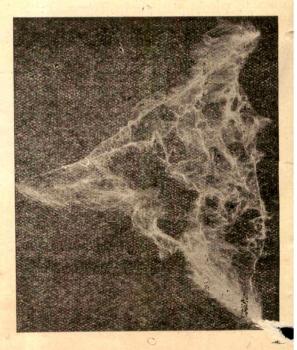
a picture of a polar bear which is remarkable for its realism. The figure is done in silk on a gray silk background. All the shading and coloring was finished by means of different-colored silk threads, with no part subjected to retouching after the needlework had been completed. The general perspective has been carefully carried out without sacrificing an accurate representation of details. The picture is on exhibition at the Art Institute, Chicago.

## Realistic Method of Teaching History

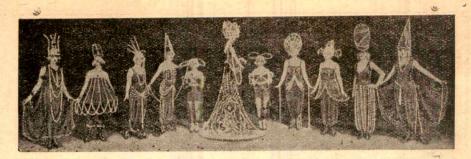
This is a novel, realistic method of teaching History at a public school in Sydney, Australia. Historical incidents are enacted by the students, as shown above, where a band of boys, made up as natives and brandishing their spears, are attacking a party of explorers armed with popguns and other weapons.

## Man-Made Million-volt Lightning

In the days of Benjamin Franklin, of whom it was said that he wrung the lightning from



Man-made Million Volt Lightning



Drima Sonna and Members of the Pearl Ballet on the Stage Just Before the Lights Are Extinguished. The Stage Hangings and the Costumes of the Ballet Are Black to Bring the Pearl Trimming out in Clear Relief

the gods and gave it to man for his service, little was known of its nature, and the familiar zigzag line long remained its only graphic representation. Now, with the high-speed photographic lens taking the place of the human eye, and the discharge of enormous electric pressures, built up in the laboratory, supplanting nature's display, the violent bolt resolves itself into a maze of filmy threads of wonderful beauty and orderly formation.

The picture herewith was taken in the General Electric Company's laboratories, when a charge of 1,000,000 volts broke through the gaps between three electrodes, forming a 9-foot equilateral triangle.

## Phosphorescent Jewels For Pearl Dance

One of the most remarkable sights ever presented to a theater audience is the display of luminous pearls on the gowns worn by a prima donna and 10 ballet girls of a musical comedy.

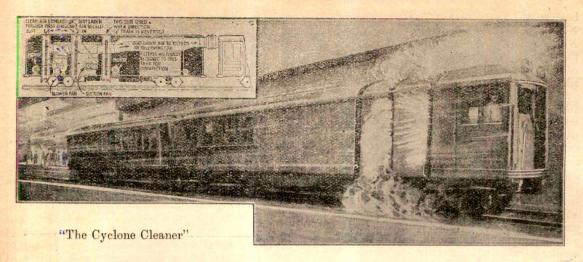
For this scene, the stage hangings are black and the costumes of the ballet are also of a black material. As the singer completes her number and retires into the wings of the stage, the ballet girls appear in their pearl-bedecked



Beautiful Pages of the Pearl Ballet, Who Carry the Prima Donna's Train



Amazing Silhouette Picture Produced When the Lights Are Extinguished, Leaving only the Glowing Pearls Out-lined against the Blackness of the Stage Hanging and Costumes



gowns. The prima donna then reappears for an encore, and the lights are suddenly extinguished.

The audience is amazed as it sees nothing in the blackness except the designs and figures on the costumes, the pearls standing out in clear relief with a greenish-white glow. Neither the faces nor the arms of the performers are visible as they stand in the darkness, moving slightly to and fro to heighten the effect.

## "Cyclone Cleaner" to Devour Dirt of Subways

Designed to give New York subways the first scouring they have had in nearly 20 years, this train has a blower to dislodge the dirt and a suction opening to draw in the dust clouds thus raised. The indrawn air is washed, and the dirt collected.

# REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

#### ENGLISH.

A Text-book for Indian Nurses: By the South India Medical Missionary Association Nursing Committee. Published by the Christian Literature Society for India. 1922.

This is a very useful and up-to-date publication on Nursing and Care of the Sick, with special application to conditions as prevail in Indian hospitals. The book is full of valuable information as regards the duties and responsibilities of one who adopts the noble art of Nursing as the vocation of her life and it contains detailed practical instructions as how to discharge them with the utmost good to the patient and credit, honour and satisfaction to herself.

The first chapter on Ethics of Nursing is an able exposition of the conditions—physical, mental and moral—on the part of the Nurse which contribute to the glory and success of her profession and will be read with pleasure and profit by all who take an interest in the art of

healing the sick. The vow taken by Florence Nightingale, the pioneer and founder of the Nursing Organization in the world, is quoted at the end of the chapter and it should be the aim of every nurse faithfully to observe the noble pledge in every minute detail of her daily life.

The chapter on Practical Nursing is most useful and illuminating. The instructions in all matters relating to the comfort and care of the patient and of her surroundings are given with great clearness and precision and the detailed technique of such duties as-taking of temperature, counting of pulse and respiration, observation of symptoms, preservation of specimens such as urine, faces, sputum, etc., for medical and bacteriological examinations, particular methods of treatment such as giving different kinds of baths and enemata, drawing of urine, giving douches and injections, artificial feeding, application of poultices and plasters, &c., &c., have been very lucidly described. The details are of great practical importance and are never tiresome. Besides being a text-book for students, it will be found a useful book of reference to all who are engaged in the art of

The chapters on the Anatomy and Physiology of the human body and the general information on Bacteriology and the practical use of different kinds of antiseptics and disinfectants with their respective advantages and disadvantages will be found to be of great benefit.

The chapters dealing briefly with the causes, symptoms and treatment (medicinal, dietetic and nursing) of some of the more important constitutional and infectious diseases furnish very useful and valuable information indispensable for a well-qualified Nurse.

The subjects of Nursing in eye and ear diseases and in Surgical and Obstetric cases have been dealt with in separate chapters and their perusal will profit those that have made them their special study.

An intelligent understanding of the principles of dietetics is of great value to a nurse in her profession and the authors have done well in giving a chapter on Dietetics, briefly describing constituent parts of food and its amount and proportion necessary in health and disease. The recipes of Invalid Cookery will be found very useful.

The chapters on Bandaging and Massage will be helpful to the Nurse in her daily work and the reference to common poisons and their treatment will be found useful on special emergency occasions.

Although the book contains many details and technicalities which can be mastered only by regular courses of instruction and practical training, it will repay persual to a general reader possessing a little knowledge of common diseases and the general outlines of treatment adopted in them.

The book could have been made more useful, interesting and attractive by giving diagrams to illustrate several subjects treated in it. We hope the authors will bear this in mind when the next edition is brought out.

A good Nurse is as valuable a factor in the successful treatment of a disease as a good Doctor is. Nay, sometimes, the part she has to play is more important than that of a doctor. The want of a sufficient number of qualified nurses (particularly Indian) for hospital and private services is keenly felt in India. Institutions for training Nurses have recently been established in different parts of India. To English-knowing students of these institutions, this book will be a valuable text-book. For those who do not understand English, we would suggest that the book should be translated into the principal vernaculars of India and introduced as a text-book on Nursing in the different provinces.

If the instructions given in the book are carefully studied and faithfully carried out, we shall not have to wait long for good and efficient nurses.

CHUNILAL BOSE.

ESSAYS ON INDIAN ECONOMIC PROBLEMS: By Brij Narain, M. A., Professor of Economics, Sanatana Dharma College, Lahore. Pp. 547; Price Rs. 5.

We have much pleasure in extending our welcome to the second edition of Mr. Brij Narain's book, the first edition of which we have had occasion to review in these columns about two years ago. A number of new essays on Indian Prices, currency, finance, labour, and foreign trade have been added bringing the volume up to date. The essays together cover a large field of Indian Economics and fully maintain the author's reputation as a capable writer on Indian economic subjects.

Gunny Export: By Professor S. N. Lala. Goldquin & Co., Calcutta. Pp. 64; Price Rs. 2.

This little brochure discusses the whole technique of the export trade in Indian gunnies, hessians, etc. It will be found useful by people engaged in the trade.

THE CIVIC PROBLEMS OF VIZAGAPATAM: By K. S. Narain Rao. Gupta Bros., Vizagapatam. Price 12 ans.

When its new harbour scheme is completed Vizagapatam is bound to develop into a first class modern port on the East Coast. Mr. Narain Rao discusses the future requirements of this growing town under the heads of town planning, water-supply, drainage, food-control and social welfare. He strongly advocates the

in mediate formation of a town-planning trust to open out congested areas and carry out schemes of extension on modern lines.

OUTLINES OF ECONOMIC HISTORY OF INDIA: Purt I. (Pre-British Period): By M. P. Lohana, B Com., (Bombay). Pp. 85; Price Rs. 2-8.

The study of Indian economic problems is making such slow progress and the results of such studies as are undertaken from time to time appear to be so inconclusive and unsatisfactory simply because there exists no systemazic history of the past economic conditions of the country which may throw light upon is present-day problems. The political history of the country is being gradually pieced together by a band of selfless scholars who have devoted their life to the work; but the economics ide of the nation's life—the development of her agriculture, trade, commerce and industry—has hitherto received little serious ettention. Mr. Lohana's little book is to be welcomed as a pioneer work on the subject. It tries to picture the economic life of the people in Vedic, Epic, Buddhist and Moslem India, drawing its materials from such sources as iterature, archaeology, philology and numisma-This picture would have been more accurate and reliable had the author tried to zap the original sources of information and not relied so much upon English translations and the opinions of European scholars whose views are not always free from bias.

Indian Railway Management: By E. D. Mehta, C. I. E.

Mr. Mehta has rendered a notable service to the country by the timely publication in pamphlet form of his very ably written letters to the Press on Indian Railway finance and management. He shows conclusively that the English companies have always run the Indian Railways in their own interests and in the interests of their countrymen; that the interests of the Indian tax-payers and of indigenous trade and industries have been consistently sacrificed on the plea of efficient and com-mercial management of the lines; that India is the only country in the world where the people entrust the almost uncontrolled management of their own property permanently to a body of foreign capitalists who have very little share in that property; and that for the future industrial prosperity of the country as well as for the elimination of present loss and waste, state management of Indian railways is sine qua non. Mere change of domicile of the companies will not remedy these evils. Few disinterested and unbiassed • students of Indian Railway history will dispute Mr. Mehta's conclusions.

BUDGET NOTE FOR 1332 FASLI (6th October, 1922—5th October, 1923) OF H. E. H. THE NIZAM'S GOVERNMENT.

FINANCIAL STATISTICS OF H. E. H. THE NIZAM'S GOVERNMENT.

The total revenue of H. E. H. the Nizam's Government for the current year is estimated at Rs. 710 lakhs and the total expenditure at Rs. 694 lakhs—the largest single head of revenue being the land revenue which accounts for nearly Rs. 3 crores out of the total. This shows the pre-eminently agricultural character of the Dominions and also presupposes a certain amount of financial instability as a safeguard against which various reserves are maintained. Mr. Hydari, the Finance Member, is to be congratulated not only on the presentation of a surplus budget when the whole of British India is groaning under heavy deficits and large additional taxation but also on finding money to feed the various The financial statistics show that both revenue and expenditure have doubled during the last 30 years.

ECONOMICUS.

ASPECTS OF INDIAN EDUCATIONAL POLICY: By the Rev. W. Meston, M. A., B. D. The Christian Literature Society for India, 1922.

The eight papers collected here deal with one theme, the educational policy of the State in India. They seek to state that policy and to show it at work in its more important aspects in the Madras Presidency. Some of the papers deal with the report of the Calcutta University Commission, and in the last two papers the history is traced of a missionary educational organization which has been in existence for over forty years. The author takes his stand on the Educational Despatch of 1854, and thinks that it ought to be adhered to, so that the country might be enriched and benefited by the policy laid down by it.

THE TALE OF MY EXILE: By Barindra Kunar Ghose. Published by the Arya Office, Pondicherry, 1922.

This remarkable book ought to stir our politically minded countrymen to their very depths. Written in chaste and excellent English, with palpable moderation and sobriety of judgment, it unfolds a tale of harrowing oppression, cruelty and injustice which makes the hair stand on end, and shows how widely the professions of our high-placed bureaucrats differ from their practice in dealing with political convicts. It seems that inhumanity is not what a civilized government is afraid of, but public exposure; so what is sought

for is not the amelioration of the cond tion of the exiles, some of whom committed su cide or went mad as a result of the treatment they received, but smoothly-worded reports whitewashing official apathy. It is well that transportation as a punishment for crime has recently been abolished, but the summary of recommendations printed at pp. 145—51 should be studied by every Indian publicist, if all that goes on behind the walls of Indian ails is to be brought within the bounds of civil zed administration.

India on the March: By Alden H. Cark. Published by The Missionary Education Movement of the United States and Canada, 75 New York, 150 Fifth Avenue. Illustrated.

We have glanced through this little bok with pleasure. The author attempts to educate the missionaries on right lines, for he has sincere regard for the people and their many virtues, and admires their leaders, foremos of whom is Mahatma Gandhi. But the information given in its pages is necessarily scrappy, and the bibliography, apart from missionary works, shows but a poor power of selection.

PRINCIPLES OF FREEDOM: By Terence Macswiney, late Lord Mayor of Cork. S. Ganesin, Madras, 1922. Price Rs. 2.

Macswiney's name is now one to be conjured with, and to be uttered with deep reverence and admiration, as one of the words foremost liberators. No one was better fit ed than he to discourse on the principles of freedom-by which he meant not political freedom alone, but intellectual and religious freedom as well. The book is a collection of short articles, but though necessarily written with reference to Ireland, almost every sentence that he utters is equally applicable to India. The old effort to subdue or exterminate us having failed, the new effort to conciliate us began.....Home Rule, first to se killed by resolute government, was next to be killed by kindness..." "I stand by this principle; no physical victory can compensate for spiritual surrender. Whatever side denes this is not my side." Man's inalienable claim to freedom is based on the following consideration: "A man facing life is gifted with certain powers of soul and body. It is of vital importance to himself and the community that he be given a full opportunity to develop his powers and to fill his place worthily. In a free state he is in the natural environment for full self-development. In an enslaved state it is the reverse. When one country holds another in subjection that other suffers materially and morally. It suffers materiall, being a prey for plunder. It suffers morally

because of the corrupt influences the bigger nation sets at work to maintain its ascendancy." This bock by one of the world's immortals, whom new generations will ever look up to for inspiration and guidance, has been printed by Messrs Ganesan in bold clear type, but the printing is too close and there is hardly any margin left, so that the get-up is not in their best style. There are 200 pages in the book, and at the price at which it is offered, it must be said to be cheap, and it is sure to command the ready sale it so richly deserves.

THE INDIAN POLITICAL CRAZE: By Rao Bahadur K. Gopal Krishna Choudhuri, B. A., M. L. C. Bezwada. Pp. 68.

By the word "Craze" the author means "Non-Co-Operation". The booklet is dedicated to the late Dr. T. M. Nair and represents the view of the Non-Erahman Party of the Deccan.

Daily Meditations on the Path and its Qualifications: Published by the Theosophical Publishing House, Adyar, Madras. Pp. 103. Price Re. 1.

Quotations from the works of Mrs. Annie Besant; compiled by Mr E. G. Cooper.

There are in the book 366 short paragraphs divided into twelve sections, one section being intended for a particular month and one paragraph for a particular day.

LIGHT ON LIFE: Six spiritual discourses and an autobicgraphical sketch by Baba Bharati. Published by Messrs G. A. Natesan & Co., Madras. Pp. 135. Price Re 1.

Swami Baba Premananda Bharati was born in Calcutta. He was in France for a short time and in England for six months. Then he went to A nerica, started a magazine (Light of India) to preach the Krishna cult; and established a temple of Radha, Krishna and Srichaitanya and also his Krishna Home for some American Vaishnavas.

 $egin{array}{lll} V_{ ext{EDANTA}} & P_{ ext{HILOSOPHY}} : & By & R. & Samsubba \\ Sastri, & Ag. & Judge. & Printed at the Sridara & Power \\ Press, & Trivandrum. & Pp. & 73+V. & Price & As. & 8. \\ \end{array}$ 

According to the author God, Nature and Jiva are the same (p. 50) and Brahman is the Potential God in which energy, matter, time and space are latent. A well-written pamphlet.

MAHESH CHANDRA GHOSH.

THE CASTES AND TRIBES OF THE H. E. H. THE NIZAM'R DOMINIONS: Vol.I. By Syed Siraj Ul Hassan, Bar-at Law. Pp. 651. (Bombay, The Times Press, 1920.)

The compiler of this belated issue of the first volume of the Caste and Tribes of Hyderabad,

and the devoted band of his helpers who, we are told, "travelled through the Dominons (of His Exalted Highness the Nizam) and thus obtained at first hand valuable information regarding the tribes and castes that inhabit the Hyderabad Deccan," deserve the best thanks of all ethnologists for the completion of the ethnographical portion of their programme. The present volume gives us general information of 98 tribes and castes in alphabetical order (from 'Ahir' to 'Waddar'), and the next volume it is presumed, will furnish anthropometrical data regarding them. Although this is the first attempt at giving us a general outline view of the namerous castes and tribes inhabiting the Nizem's Dominions, and, although the work, so far as it goes, has been well executed, such general and superficial surveys more in the nature of glossaries than anything else, it must be admitted, fail to furnish that detailed exposition of the various phases of the sociology of the different communities dealt with, which is essential for the purpose of scientific anthropology. Hitherto only one Provincial Government in India-namely, the Government of Assam—appear to have appreciated the need for intensive studies of the different castes and tribes within its jurisdiction, and, as a result, we now possess excellent accounts of the economic and domestic life, tribal and social organilaws and institutions religion and zation. folklore, language and traditions of some of the most interesting tribes of Assam, and similar accounts of some other Assam tribes are said to be in course of preparation. It is a thousand pities that other local Governments have not vet emulated the enlightened example set by the Assam Administration in this respect so far back as 1906 when the first monograph (The Khasis) on Assam tribes was published by Major Gurdon. Perhaps at the present day financial difficulty may be pleaded by the topheavy Provincial Governments in India as an obstacle to undertaking such a scheme. But His Exalted Highness the Nizam fortunately does not labor r under any such disadvantage, and students of Indian Anthropology may very well expcot that the enlightened ruler of Hyderabad will be pleased to direct that the present work be followed up by intensive ethnographic studies in the shape of monographs on the more interesting tribes and castes of the State. For such a work the present volume will serve as an useful basis.

The general get-up of the book is commendable, but the absence of any plates and figures to illustrate the different physical types, etc., is to be deplored. Another desideratum that may be pointed out is the absence of an index.

UNIVERSITY OF ILLINOIS STUDIES IN LANGUAGE AND LATERATURE: Vol. VI, No. 3 (August 1920)

—M. Tulli Ciceronis De Divinatione—Liber Primus Part II: With commentary by Arthur Stanley Pease. Vol. VII, No. 3 (August 1921)—The Language of the Konungs Skuggjà (Part I)—By Prof. George T. Flom.

The first named work is one fasciculus of a well-known Latin text edited with variae lectiones and with a full literary and linguistic commentary in the best modern style. The second one is the study of an important old Norwegian text from the point of view of its grammar. Both the works, like all similar publications, are for the specialist rather than for the general reader. The second work is an object-lesson how systematic and thorough the philological study of an old text can be, and our University students and others who are investigating our older literatures in the Modern Indian Languages, Bengali or Hindi or Maithil or Oriya, should first of all try to understand and follow the scientific methods of the West in editing or studying an old text, methods of which the above works are among examples which can be held up as models.

S. K. C.

REPORT ON THE DISEASES OF SILKWORMS IN INDIA, 1922: By A. Pringley Jameson, D. Sc. Price Rs. 3 (Protozoologist to the Govt. of India for studying pebrine disease).

The author's theory of the life-history of Nosema (Pebrine) in mulberry silkworms (page 14) in Indian conditions is new and interesting though he has been preceded by Stempel in Germany, Kudo in Japan, Hutchinson in India. He is not an alarmist like Lefroy and Hutchinson whose exaggerated ideas about pebrine looked upon it as something new, and as such something that may at any moment assume very serious proportions in India. He does not believe that "its future spread and expansion to dimensions similar to those attained in France in the mildle of last century is only a matter of time" (page 13). He holds that sericulture in India, as elsewhere, reasonably disease-free seed gives disease-free worms and moths. He does not agree with Lefroy that the method of examination as advocated by Mukerjee has failed in ( page 26 ). Bengal He has dismissed Hutchinson's trumpcard—Indian conditions—in a few words. The organism is same in Europe, India and Japan, and it runs the same course in the caterpillar. The higher temperatures, got in tropical and subtropical countries, will however tend to make its development more rapid than in cooler countries (page 51).

Regarding the method of examination as advocated by Hutchison he says—personally "I

much prefer it for ordinary laboratory examinations. But Sericulture is a commercial undertaking and not an academic experiment. Many hundreds of moths have to be examined in a relatively short space of time, so that speed of working has to be taken into account. The gut extraction method was tried in Mysore and had to be abandoned for commercial reasons, it was found to be much slower than the mortar and pestle method and not sufficiently superior to warrant the expenditure of extra time ( page 55). His conclusion regarding this controversal point was arrived at by Mr. M. N. De in a paper.—"The best method of eliminating pebrine from the multivoltine silk worm races of India" read by him in the third Entomological meeting held at Pusa, 1919. He said, "It (Hutchinson's method ) is as effective as the Pasteur method but it is open to question whether it can be adopted commercially at any rate under the present conditions" ( Vide the Proceedings page 826 ). Again "As things are at present in India, an expensive scientific method is not likely to be popular amongst the rearers who would naturally go in for eggs which are cheap and reasonably free from disease" (page 828). A scientist of Dr. Jameson's position would have done well to acknowledge it. Many of his experiments, conclusions and recommendations are mere repetition of old authors. Though not a sericulturist himself, some of his recommendations regarding the vain search for a resistant race (page 41) the discontinuation of hybridization at present (page 43), the continuation of the use of cowdung for smearing trays, floors, walls etc. (page 45) the incapability of improvement of silk worm races by hill amelioration (page 49) the inadvisability of having a central seed supply station for the whole of India as advocated by Lefroy ( page 96 ), his opposition to elaborate fittings or expensive buildings ( page 95), and his recommendation for the use of caustic soda solution at the time of examination of moths (page 54) are like expert sericulturists. He holds and that truly that the industry is eminently a cottage one and the rearers should be encouraged to go in for the production of disease-free seed themselves. The extension of the Govt! nursery policy would certainly help to give the rearer better seed but it would do no more. Unless the rearer can be persuaded to improve himself practically no real control of disease can be expected (page 100).

On page 85 he writes that muscordine and pebrine were both got in 'eri' worms but they are not factors of much importance. We have never come across any case of muscardine in 'eri' worms in the course of eleven years. The author has not seen any disease in 'tasar' worms (page 87). Well these worms are generally attacked with flacherie. We have seen only two

cases of pebrine in tasar worms. In one case the worm was domesticated by us and in the other case in a wild moth. We have never come across any case of grasserie in 'tasar' worms as

seen by Mukerjee.

On page 99 he says that grasserie is said to cause considerable loss in India to all silkworms. As far as our experience goes it does not occur in 'eri' worms. We have seen only one case of grasserie in a worm and that probably because 'eri' and mulberry worms were reared side by side. We are quite with him when he says that 'eri' worms should be examined for rearing in nurseries (page 85); our experience of domestication of tasar worms is that the worms spin small cocoons, their colour becomes light and the filaments become fine and the worms less hardy (page 83).

Many may not agree with him when he says on page 56 that if a fairly high percentage of pebrine, say 10 per cent is found in a lot it

should be totally rejected.

A. B. C.

India in the Balance: By Khwaja Kamal-uddin, Imam, Woking Mosque. Publisher: Ishaat Islam Office, Azeez Munzil, Lahore. Pp. 175. Price Rs. 2-8.

The sak-title "British Rule and Khilafat" is more expressive than the title. The aim of the book is to bring home to the British people the gravity of the situation in India, as also throughout their 'Empire' in the East. The "Foreword" compares and contrasts the Eastern conception of religion with the Western and points out the mischief consequent on the latter's confusion of religion with politics. The title of Chapter I, "The Muslim Conception of Governing" is selfexplanatory. Chapter II traces "the change and its causes." Chapters III and IV portray the past loyalty of the Indian Muslims in spite of many provocations. The remaining seven chapters deal with the various aspects of the "Muslim problems"; and the 'Conclusion' sums up the situation, as it was a few months ago, and implores the British public to act wisely and courageously to avert the disaster.

The author is a learned Muslim divine, and is entitled to speak with some authority on the Muslim ideals and sentiments. His sincerity is transparent. Yet there are occasions where the loyal British subject in him overshadows the devout Muslim and the patriotic Indian. More than once he understates the case for India and Islam and spoils it. On several points he has mis-stated his case, and has done positive injury

to the cause he seeks to represent.

On page 20, he asserts: "The Quran inspires a strong sense of submission to authority and speaks of sedition as a wicked thing", and proceeds to cite the following verse in his support:

"God forbids indecency, and evil and rebellion." Curiously enough there is no mention, even by implication, of "sedition" in the verse quoted. Further, there is not the slightest sanction in Islam for the Muslims to remain as perpetual subjects to non-Muslim rulers, specially when rulers happen to be not only non-Muslims but anti-Muslims. Islam essentially means submission to God, and God alone. Primarily a Muslim can recognise only one authority—that of God. Next comes the authority of Holy Prophet, and next again that of the rulers "among yourselves," that is, the faithful. The author's dictum, on page 16, that "authority is to be obeyed, and the person as representing authority. Such a person may be of any religion, but as parents are to be obeyed so must he' be obeyed", is absolutely opposed to all Islamic injunctions. His reference to the ordinance of obedience to a "negro slave" is as unfortunate as it is misleading. The negro slave must of course be one of the faithful.

Long residence abroad has perhaps rendered the Khwaja a little out of touch with his people and country. Such obiter dicta as the following are simply amusing:—(P. 28)

"The resentment, if such it can be called, is ...simply against present methods of administration." ( *Ibid* ). "The turmoil and unrest...are simply the admittedly imperfect methods of an inarticulate people to draw attention to an urgent need." ( P. 29)

"India...has pinned her faith to the English." ( Ibid ).

Yet in spite of these unconscious half-truths and un-truths, the book is, on the whole, well worth perusal by the vast majority of the Britishers who are absolutely blind to the volume of feeling in India,—a feeling which is the admixture of a natural longing for freedom, human impatience at long-continued wrong-doing and repression, and a gradual yet genuine revival of self-respect and self-reliance.

A. M.

## BENGALI.

Sokratis: Bhumka—Grik Jati O Grik Sabhyata—(Sokrates—Introduction—The Greek People and the Greek Civilization): Part I. By Professor Rajani Kanta Cuha, M. A. Published by the Calcutta University. 1922. Pages 31+557. Price Rupees Five.

We welcome this work, and congratulate the author, the Calcutta University and the Bengali-reading public on the production, publication and opportunity to read such a valuable work. The place of Greek studies in the sense of studies of the Greek mind as expressed

in literature and art, philosophy and religion, politics and science, apart from the language, is recognised on all hands to be in the forefront of modern culture; and ancient Greece alone of all lands can be a second spiritual father and for all people, and it should be so specially for us Indians. The Indo-Aryan spirit and the Greek spirit have profound similarities due in a great part to the common Indo-European origin of both; but they also show some striking dissimilarities. While the soul of India in the quest of the Absolute subordinated the actual and apparent as unenduring and sorrowful, that of Hellas, not entirely ignoring the absolute, while accepted the actual as a source of beauty and joy and goodness. India sought the True and the Good in Being, while Greece made a gift to mankind of the Beautiful that he strove to realise in Being. The noblest things in European culture are the gifts of Old following Once, in the centuries Alexander, India and Greece came in touch with each other, to their mutual benefit; and now again it is ultimately the voice of Greece that is being heard in India through the modern European civilization that seems to overwhelm us. The more we have opportunities of knowing intimately what Greece stood for and stands for still through her deathless literature and art and through her traditions triumphantly revived once more in Europe, the better will it be for our national intellect, and the more it will enable us to have a mental equilibrium. Unfortunately, there is a great paucity of suitable works in the modern Indian languages on Ancient Greek thought and culure and ancient Greek achievement. In Bengali we have just a few books, but none comprehensive and the best known work on the subject in Bengali, 'Grik O Hindu' by the late Praphulla Chandra Banerji, was written some half a century ago, and cannot in mary respects be said to approach the ideal of what an Indian book on Greek culture should be.

Professor Guha is extremely well equipped to write such a work. He is one of the few people in Bengal who have an intimate knowledge of the Greek language and literature, and he has already enriched the Bengali language by translating two Greek works—Megashtenes' Indika, and Marcus Aurelius Antoninus' Meditations. In the present book he has given a comprehensive survey of Greek culture in almost all its aspects, and his frequent references to and quotations from original Greek texts (in Bengali translation) as well as quotations from Sanskrit literature for comparison with Greek notions have made the book very valuable. There are some plates

illustrating Greek mythology. We wish the book were profusely illustrated, but this is a matter in which the author has no hand. His accounts and translations are lucid and attractive, and we are sure no Bengali reader will find his interest flag in perusing the pages of Mr. Guha's book, no matter whether he is familiar with the subject through works in European languages or whether he has no previous initiation into it. on Greek Art and on Greek Two chapters language respectively in comparison with Sanskrit would have added considerably to the value of the work. A glance at the list of contents would, however, indicate the fairly comprehensive character of the work: Chapters I-II-Greece—the Land and the People in Ancient Times; Chapter III-The Greek Tribes and their Ethno-cultural Unity. Chapter IV-Administration in the Greek States, especially Attica. Chater V—Greek Education—at Athens and at Sparta; comparison with the ancient Indian system. Chapters VI and VII—Domestic Life and Social Culture; Chapters VIII, 1X and X-The Greek Religion Mysteries, and a Comparative Study of Greek and Old religion. Chapter XI—Outlines of Greek History to the Death of Socrates, with sections on the Culture of Athens, her literature, art, etc., in the Periclean age. Chapter XII gives a survey of Greek culture from the point of view of a modern Hindu. fairly large Bibliography of English, Bengali and Sanskrit works, and four indexes have added to the usefulness of the book.

The present work is an Introductory Volume to a study of the Life and Thought of Socrates which the author has promised We are sure the book will be popular with Bengali readers. A work like this should be recommended to history students of the Calcutta University, side by side with some English works of the same type: for in teaching Greek history the cultural achievements of the Greeks is strangely passed over in our Universities, and the only thing that students read is the political history, without reading anything about Greek literature and art and Greek life and thought. On the whole, the book will be very useful, and removes a long-felt want in Bengali literature.

s. K. C.

#### SANSKRIT.

Vichartrayi (विचारवर्धो ): By Swami Krishnaananda Sarasvati. Published by Pranava Sankar Krishna Sankar Dave, Kandewadi, Bombay. Pp. 18+561. Price Rs. 5. In this book the author deals with Brahma, Aiti and Dharma.

The book is characterized by conservatism, bigotry, and aggressiveness. His remarks on reformers are most uncharitable. He has showered upon them such epithets as "Udarumbhari," "Viveka-Sunya," Panditammanya."

MAHESH CHANDRA GHOSH.

## SANSKRIT, PRAKRITA AND HINDI

## योग दर्भन तथा योग विभिका

Patanjala Yogadarsana and Haribhadra's Yogavinsika: Edited by Sukhalalji and published by Lala Dalchandraji Jauhari, Rosan Mahalla, Agra. Pp. 16+67+143. Price Re. 1-8.

The principal parts of the book are :—

(i) The Yoga Aphorisms of Patanjali with selections from Vyasabhashya and with a commentary by Yasovijaya (in Sanskrit).

(ii) Yoga Vinsika of Haribhadra in *Prakrita* with a Sanskrit Commentary by Yasovjayai.

Besides these it contains,-

- (i) Parichaya—a general introduction to the book in Hindi.
- (ii) Prastavana—an introduction to the Yoga philosophy in Hindi.
- (iii) Yoga Vrittika Sara—substance of the Commentary on the Yoga philosophy in Hindi.
- (iv) Yoga Vinsika Ka Sara—substance of Yoga Vinsika in Hindi.

In this book the Yoga philosophy is interpreted from the *Jaina* standpoint.

MAHESH CHANDRA GHOSH.

### HINDI.

Hamara Janaiu: By Pandit Lakshmi Narayan Sharma, Sanatan Dharma Vidyalaya, Farrukhabad, and to be had of him. Crown 8vo. Pp. 69. Price as. 5.

It is a thesis on the subject of the sacred thread and what classes of people are entitled to wear it. In passing, the author has been rather hard on those who do not profess the old form of the Hindu religion. The Arya Samaj has been specially criticized. These methods could have been well avoided in these days of progress, for say what the author may to the contrary, there is now no chance of his original principles being followed in this country. The author wields a strong pen and his language is characteristically beautiful and learned. We would only recommend that he should be a little more liberal. Modern ideas could not but have influenced him,—only he seems to have his views stereotyped. These have all the same been illustrated by quotations and the author has been at pains to prove his standpoint.

Hamber Choti: By the same and to be had of the same. Crown Svo.  $Pp_{\bullet}$  21. Price one anna.

In this the necessity of keeping the Choti on the head has been discussed and the author has tried to demonstrate that its use is advisable on scientific and hygienic grounds also. There has been no occasion for much destructive criticism in this book, five questions have been suggested and their answers given in detail. The get-up of the two books is good.

M. S.

SUNTI-SAROWAR: Compiled by Lala Bhagawan Din. Pullished by Narmadaprasad Misra, B.A., Misra-Bandhu Office, Jubbalpur. Pp. 450. Price Rs. 2-8. 1922.

The renowned compiler has undertaken a huge work of classifying and explaining a number of Hindi songs, poems, couplets, quatrains in the form of an Anthology of which the present volume is the first part. The subjects dealt with are—gods, nature, seasons, love and man. Many of the specimens are full of real poetry, but others are not only lacking in charm and dignity but are mere play on empty words. The notes are useful in elucidating difficult passages.

MAHARAJ NANDKUMAR K1 FANSI: Published by the Pratap Pustakalay, Cawnpur. Pp. 543. Price Rs. 2-S. 1922.

This work is the translation of the well-known novel of the late Chandi Charan Sen. The social condition of Bengal of the 18th century is an interesting feature of the work. The style is happy, and the Appendix of 26 notes, which are gathered from historical documents, is helpful to the reader.

Vartamana Bharat Rahasya: By Jagadamba Prasad Varma. Published by Mahabir Parsad Mahodaya, Shyampur, Allahabad. Pp. 104. 1921.

The author attempts to deal with the problems of Modern India in the form of a story.

Sona Rani: By Lala Bhagawan Din. Published by the Damodar-pustakmala Office, Captainganj, Basti. Pp. 72. Price As. 8.

This play depicts how a Hindu queen suffered and came out successful in an ordeal, which was meant to test her chastity. It gives the picture of the times of the Emperor Akbar. The old-fashioned couplets and quatrains are out of place.

RAMES BASU.

#### ORIYA.

We are pleased to receive a copy of the book named the Pratakshya Tattwaratna, the

first part of a proposed series of eight parts making the whole book named NYAYATATTWA RATNANJALI written in Oriya by Mahamahopadhyaya Pandit Jayannath Mishra Tarka-Sankhya-Nayaraina, of Ravenshaw College, Cuttack. The author is an erudite Sanskrit scholar and a specialist in Nyaya. In the present work which should be treated as the next step to his Padartha Dipika, the author has combined the Vaiseshika of Kanada and Nyaya of Gautama into one. The basis is the Sanskrit counterparts but the method of treatment and development are all original to the author. As one belonging to the old school of thinking he has disclaimed either as a transmitting medium. The method of questions and answers by means of बाद and प्रतिबाद helps the understanding of the reader. At places, however, the discussion has grown a little too weary owing to the reader being brought face to face with psychology, logic and metaphysics all together. ·

The author no doubt deserves approbation for his attempt to popularize these by means of Oriya language. The book is moderately priced (Re. 1-4 per copy). It contains about 120 pages of demy oct. size.

LAKSHMINARAYAN SAHU.

### TAMIL.

OOBUTHIRAKKA VILAKKAM: By Thudisaikilar A. Chidambaranar, M.T.A.S; M.S.S.C.; M.T.S. Published by Saivasamayabivirthi Sabah, Chingleput. Pp. iw +45: Price not given.

The author has dared to be bold, and proclaimed the truth he believes in, in this book. He explains beautifully in the second chapter of the book that the word Ooruthirakkam is not a Sanskrit word and that it is wrong to interpret it as Rudra's Eye. He maintins that it is a Tamil word and splits it into Oru thiram akkam and gives convincing reasons therefor from Tamil literature.

The author himself is not sure of many things about Ooruthirakkam but is positive in saying that it contains a lot of Human Magnetism and Electricity and is capable of warding off-several diseases and curing some by purifying the blood. He thus scientifically explains the dictates of Hindu Shastras and the Saivaite practice of wearing ouruthirakkam round the neck and the earlobes and on the head.

The book is written in simple and elegant language and is on the whole worth reading. The author seems to give in his works some scientific explanation or other for many of the Hindu practices and I think it is good therefore that his other works also should be known to the public at large.

SUNDAR SINGH OR THE 'BHASKARA VILAS' TRAGEDY: By Mr. Arni-Kuppusamy Mudaliar; Published by Lulitavitas Book Depot, Triplicane, Madras; Available at Messrs. V. Narayanan and Co., Booksellers and Publishers, 4, Kondi Chetty Street, Madras. Pp. 276. Price Re. 1-8-0.

The work is an adaptation of the 'Hound of Bhaskerville' by Conan Doyle. It is a good sign of the times that such a highly interesting Novel as the one before us is translated into Tamil and rapidly assimilated by the Tamilians. translator has not somehow or other come up to his mark in this work. We see several passages reading like an Englishman's Tamil.

MADHAVAN.

### FRENCH.

VOYAGE DU MARCHAND ARABE SULYAMAN EN INDE ET EN CHINE (851) SUIVIS DE REMARQUES PAR ABU ZAYD HASAN (VERS 916). Editions Bossard, Paris. 1922.

This is a translation of an Arabic manuscript published in the series of Les Classiques de l' Orient by L' Association Française des Amis de l' Orient forming the seventh volume of its carefully edited series. The Arabic scholar, M. Gabriel Ferrand, is responsible for the present translation which is admirably illustrated by Mademoiselle Andree Karpeles' famous among French artistic circle for her Oriental sketches.

The Arabic manuscript was discovered in Colbert's library whence it was transferred to the National Library in 1730. In 1718 Eugene Renaudot, an Arabic scholar and a member of the French Academy, published a translation of it. Renaudot incidentally mentioned the Arabic manuscript in his preface but it was Deguines who noticed it in two articles in the Journal des Savants in 1764. Langles published the Arabic text in 1811 and a new translation was given by Reinand with corrections and commentaries in 1845. Reinaud's oriental studies are generally characterised by solidity and fidelity but unfortunately this translation was full of topographical and other blunders. The mistakes in Reinaud's translation and the advance in oriental studies in modern times necessitated and justified a fresh and faithful version of the Arabic text. M. Ferrand undertook this task and

executed it with scholarly scrupulousness.

The book consists of two parts. The first part gives us an account of the travels of the Arab merchant Sulaiman in India and China written in 851 A.D. The second part consists of supplementary information and some correction of this account by an Arab man of latters Abu Sayed Hasan of Siraf in 916 A. D. Abu Sayed Hasan was neither a traveller nor a sailor but he was interested

in Chinese and Indian affairs and he eagerly sought information from travellers and sailors who were found in large number at Siraf which was then a great maritime emporium. The Arab merchants were carrying on a brisk trade with China and India and the accounts of Sulaiman and Hasan give us a vivid description of the political, social, economical and religious conditions in China and India. Sulaiman took nearly five months to complete his yovage from

Muscat to Hanfu (Canton).

The book is full of interesting and instructive information and we are often tempted to give long quotations but the limitations of space restrain us from doing so. Sulaiman observes the manners and marvels of the countries and islands on his voyage to China. He describes a fish with human face and another that leaps up a cocoa-tree. He describes Chinese administration of law, methods of taxation, education, social customs, peculiarities of marriage and mourning, dress and food. He mentions the Chinaman's fondness for a drink called by them Chaya (tea). We can only refer to few salient and significant statements of Sulaiman about China. Every man is taught to read and write; there is a school in every town; and the poor are given free education. In days of scarcity the king seizes the food stuffs and regulates their prices in order to check profiteering. The poor are given money by the state when they fall ill to buy medicine. From the age of eighteen a man has to pay a capitation tax and he is exempted from it when he attains the age of eighty and he is paid from the royal treasury an old-age pension. The Chinese say, "We made him pay the tax when he was young; it is but fair to give him a pension now that he is old." The government maintains a careful system to protect the person and property of the foreign travellers. Foreigners are treated with courtesy and scrupulous justice. A Mahomedan charge d'affaire and a Mahomedan judge supervise Moslem affairs in Hanfu (Canton) which has a large Moslem colony. Passing on to India he declares the women of Takan to be the most beautiful in India. He describes the frugal living, clean habits, frequent ablutions and abstinence from wine and flesh, of Indians. He notes their advance in medicine, philosophy and astronomy. He mentions Sati and describes the various types of bairagees. China, according to him, is more healthy and beautiful and India has fewer towns and is often visited by devastating diseases. He observes: "In this country are manufactured clothes as are manufactured in no other country. One of them can pass through a ring so extraordinarily thin is the stuff. They are made of cotton and we have seen a sample."

Abu Sayed Hasan's supplementary informa-

tion corrects some minor misstatements in Sulaiman's account. He notes the changes in China between 851 and 916. He relates the main incidents of Hwang Chao's revolt and how it was suppressed. Its main results were the weakening of the king's power, disturbance of the trade relations between China and Arabia, and the spoliation of the foreign merchants in He describes the reception of Ibn Wadhib by the Chinese king. He gives further information about Chinese and Indian administration and customs. Prostitution is regulated by Government in China. A woman who desires to be a prostitute has to appear before the police superintendent and "declare that she wants to be counted among prostitutes and is willing to conform to the regulations regarding prostitutes." "Her origin, description, and address is taken down and a copper plate is put round her neck on which is inscribed her name and authorisation to be a prostitute with the sum which she must annually give to the government and the warning that the man who marries her will make himself liable to the sentence of death." He mentions the girls dedicated to the gods in India and describes their lives. The poor and rich Indians dig wells and built resthouses for travellers by the way-sides. About the Chinese art he observes: "among all creatures of Allah the Chinese are the cleverest people in sketching and adorning." Their custom of judging a work of art is also very striking. As soon as an artist presents a work of art it is exposed for public criticism for a year. If a defect is pointed by any one in the course of the year the artist is sent about his business without any reward; otherwise he is rewarded handsomely and becomes one of the court artist.

M. M. DESAI.

LA FORMATION DE LA LANGUE MARATHE: PAR JULES BLOCH. (Bibliothéque de l'ècole des hautes études. Sciences, historiques et philologiques, fasc. 215). Paris, 1920. i-xvi, 1-432. 25 fr.

In these days, when degeneracy and sometimes total debacle are rife in almost all the departments of academic activity, when studious thought is not too common, when there is so much that is superficial and pretentious and so little that is deep and thorough, when we have so much veneer and so little solid mahogany, a work that appeals to the intelligence and gives evidence of serious intellectual labour will be studied with profit and enjoyed with a great relish. The work under notice affords such an intellectual treat and reflects credit to the scholarship of the author M. Jules Bloch.

The volume comprises a study on the structure of the Mārāthā language. The doctrinal portion of this work was published in the

form of a thesis in 1914. Printing of the index, which forms an essential and indispensable complement of the work, as it furnishes demonstrations of the correspondence referred to in the text between the Mārāthā and the Sanskrit words, was delayed owing to the War. This index serves the purpose of an etymological dictionary in which equivalent words from the neighbouring languages are given by way of proving the authenticity of the Mārātha forms which are traced back to the middle-Indian or the Sanskrit words insuring their relative antiquity.

It may, however, be generally said, without any fear of committing a very gross error, that all the Indo-European languages which are being actually spoken in any part of India, can be traced back to a language not very different from the Sanskrit which is known to us in two forms, namely the Vedic and the Classical. This is the opinion that the author adopts and on this

assumption the present work is based.

In the introductory portion of the work, an outline sketch of the historical development and propagation of the Indian languages, beginning from the days of the Rig-Veda down to the modern times, is given. In the process of writing a history of those living languages of India which may be relegated to the Indo-European group, one has only to study the course of changes which the Sanskrit linguistic system ran, forming the various mediaeval dialects and the modern development. attaining documentary data for such a study are, in fact, copious and reliable. Even in the Sanskrit texts of the most archaic character, traces of important dialectical variations and mixtures are not wanting; and the chronological succession of the , most ancient Sanskrit text corresponds to the geographical extension of the progressive language towards the east and the south, acquiring and absorbing, as it did, the local variations and foreign elements in its onward march with time

The language of the Rig-Veda which resembled the ancient Iranian and was spoken within the confines of a region considerably limited in extent, should represent a pure and definite dialect and serve as a solid basis of linguistic comparison, the fact however seems otherwise; by isolating the portions of the Veda which are comparatively recent and by separating and correcting the various redactions and diverse renovelled texts we at last come across a language which is unique in its character; but whatever may be said in favour of this language, it is traditional and composite. Or, it may be said with equal force that the redactors of the Rig-Veda, as we have it, partially adapted in their own dialect the religious texts originally composed in a language altogether different from their own. The phonetics of the Rig-Vedic dialect lends a strong support to this view. For instance, in the first place, the overture of the intervocalic sonorous aspirate, so common in the Rig-Veda, for the semi-occlusive jh is also found applied in the cases of bh and dh, notably in the grammatical forms: but the ancient bh and dh are often preserved. This goes to prove that the Vedic redactors had to introduce into their own dialect a large number of words from their original sources in which the occlusive characters prevailed.

The entire grammar of the Rig-Veda bears however traces of contamination of another kind. The arbitrary way of using desinences can only be explained on the ground of a conflict of at least two dialects altogether different from one another. And it would not be at all an arbitrary conclusion to say that the Vedic dialect in its most authentic form was a literary and at the same time a common language. The classical Sanskrit also presents the same structural variation and is generally wanting in unity in the

same way as its Vedic prototype.

The author of the work under notice has adopted Sanskrit as the basis of reference. In this connection it may be said that a modern dialect like Mārāthā which is being written and being spoken by a considerable section of the Indian population of various localities should have been studied with better advantage and more accuracy by reference to the local Prākrita forms. The author of the present treatise has not however failed where necessary to show the various morphological variations in the evolution of words and their relation to their Prākrita prototypes. M. Bloch holds, and we do not agree with him in this, that the Apabhramsa, which, he says, was only a dialectical variation of the Prākrita and never covered an area so extensive as that over which the Prakrita prevailed, has nothing in common with the modern Mārātha. He proceeds to show that for the study of the Mārāthā language what is required is to examine carefully all the middle-Indian documents with the exception of those in Apabhramsa which, according to him, is a recent dialect and was admitted into the domain of literature after the separation of the Mārāthā from the other dialects. Hence, he goes straight to Prakrita and rejects Apabhramsa as altogether alien to the domain of his researches. we think is that by thus leaving Apabhramsa out of consideration a considerable gap is left in the account of the evolution of the Maratha language. M. Bloch's reason being that full materials for the study of two of the Apabhramsas only are available and they have been described by Hemachandra and Mārkandeya respectively. Pischel is of opinion that the latter dialect, called Nāgara, is only the result of a mixture of varieties widely different from each

other. They were the dialects spoken by the multitude of Indian population and their traces are surely discernible in the various local languages of the land. A knowledge of these Apabhramsas helps us materially in the study of the phonetics of the dialects spoken at present in the various localities and is indispensably necessary for a bare acquaintance with the morphology of words. The Apabhramsas were the languages of the mass; the higher orders of the society generally used Prākrita as the vehicle of their thought. But the contact of the higher and the lower orders necessitated certain changes and modifications in their respective languages. These modifications became crystallized and permanent and were incorporated in the Prakrita vocabularies and admitted into the domain of literature. The arguments advanced by the author against the claims of the Apabhramsas are neither clear nor convincing, and we are still persuaded to hold that the Apabhramsas cannot be left out of consideration in the study of the structures of living languages of India.

However, the reasons that we have put forth above, for the acceptance of the Apabhramsas as essential elements in the study of the Indian Philology, require elaboration which the limited space at our disposal would not permit. In freely expressing our opinion on certain points wherein we disagree, we should not be misunderstood to say that the method followed in the work did meet our approval. It is undoubtedly and indisputably a very important work and stands comparison with such publications as Hoernle's Grammar of the Gaudian Languages (1880) and Beames' Comparative Grammar (1879). The sphere chosen by M. Bloch is less extensive than that of Beames and is confined to the intensive study of a particular language. Such intensive study of the philology of a single dialect is often necessary and serves as a preliminary to our taking a general view of the entire field of Indo-Aryan philology. The mode of treatment adopted in the work has got a very strong scientific backing which will enhance the value of the work as an inestimable aid to the study of Indian philology.

S. KUMAR.

## URDU.

Talash-e-Raz: By Niaz Fatchpuri. Publisher: Urdu Book Depot, Moradabad. Pp. 40. Price. 6 annas.

An abridgment and adaptation of Reynold's "Master Timothy's Book." It is a pity that the Urdu compiler has not deemed it proper to mention his source.

CHANDAN:—By Suddarshan. Publisher: Ram Kutiya Book Depot, Lahore. Pp. 302. Price Re. 1-8 (cloth).

A collection of fifteen short stories of "Suddarshan", with a foreword by Khwaja Hasan Nizam of Delhi. The author is a good storywriter. Urdu is not very rich in good short stories. So this new author deserves every encouragement. His plots are always arresting, his sentiments are high and inspiring, and there is a vein of healthy patriotism running throughout the collection. With a little more regard for the purity of diction and correctness of the Urdu idicm, the author is sure to establish a reputation of his own in the field of Urdu literature. His stories are singularly free from filthy scenes of sexual perversity so common in the ordinary fiction.

Rooh-e-Nazeer: Selections from the poems of Nazeer Akharabàdi. Edited with Preface, critical Introduction, notes, glossary and indexes, etc., by Syed Makmood Makhmoor, B. A. Publisher: Ram Preshad & Bros., Booksellers, Chauk, Agra. Pp. XVI+400. Price Rs. 2.

An excellent annotated edition of an old and famous Urdu poet, Nazeer of Akharabad (Agra), who died in 1246 A.D., and who was one of the few essentially Indian poets in Urdu language. He was an Indian first and Indian last in his imagery, in his vocabulary, his sentiments, and in his outlook on life; while most of his contemporaries and successors have been more Fersian than Indian. Mr. Makhmoor has selected forty of his poems dealing with such varied topics as Holi, Monlight, Dew, Winter, Guru Nanak, Shri Krishna, The Flute, A Miracle of Caliph Ali, Book of Death, Book of Health, and Book of Love. The editor has appended very copious notes, a full glossary, and a masterly introduction The time and labour he has spent to the text. on the book to make it as useful and as interesting as possible, deserve nothing but praise and admiration. Scarcely can be found a single book ir Urdu literature edited with greater ability and published more neatly.

Kalam-e-Jauhar: Urdu Poems of Maulana Mohammed Ali. Publisher: National Muslim University of Aligarh. Pp. 45. Price as. 4.

It would be a news to many that Mohammed Ali, the well-known patriot, the talented journalist, the ripe scholar, the brilliant conversationalist, is also a Urdu poet of no mean order. The brochure lying on our table is a collection of his ghazals, composed during his past internment and present imprisonment. Sentiments expressed therein are entirely genuine and spontaneous. There is not the slightest artificiality about them. Little wonder, then, that coupled with the chastity

of language most of these poems are charming to a degree. No student of Urdu poetry should go without a copy of this nice brochure. It would amply repay perusal.

Intikhab-e-Mazamin Jauhar: Publisher: Aligarh National University. Pp. 138, with a portrait of Maulana Mohammed Ali. Price Re. 1.

A re-print of the articles contributed by the staff and the pupils of the Aligarh National University to its weekly and monthly organ "Jauhar" (named after its founder Mohammed Ali Jauhar). It contains 15 articles in prose and 10 poems. The subjects it deals with cover a wide range of history, literary criticism, politics, ethics and lexicography, such as American Independence, Karl Marx and His Socialism, Good Morals, Principles of Lexicography and the Poetry of Khaqani.

Mabadi-e-Maashiat: By Professor Zakir Husain Khan, B. A. Publisher: Aligarh National University. Pp. 140. Price Re. 1.

Urdu translation of an English treatise on Elementary Political Economy by a Professor of Economics in London University. Intended primarily for the layman. Commendably free from pedantic technichalities.

Tarikh-ul-Ummah: By Maulvi Hafiz Mohammad Aslam. Parts I, and II. Publisher: Aligarh National University. Pp. 400. Price Rs. 3-8.

Part I deals with the life of the Holy Prophet, and Part II with the history of the four great Caliphs (the true successors of the Prophet ). The book professes to be an authentic compendium of the Muslim sacred history and is meant primarily for the benefit of the pupils of the Muslim National Uni-Yet in the author's versity of Aligarh. peculiar interpretation, the words 'historical truth' and 'historical evidence' seem to be synonymous with the facts accepted, and the allegations approved of by the Western scribes. It is attempted throughout the book to mention everything agreeable to the European taste and reason, and to mention nothing unpalatable to them. One never expected the emanation of this "slave mentality" from such an independent institute as the Aligarh National University.

Dastawaz Nawisi: By Mr. Pannalal, Vakil. Publisher: Messrs. Paul Bros., Booksellers, Aligarh. Pp. 228. Price Re. 1-4.

A practical booklet for the guidance of the writers of various legal documents,—vakils, registration officials and others.

## GUJARATI.

जैन साहित्य मा विकार धवाधी धयेखीहानी: By Pandit Bechardas Jivraj, printed at the Adursha Printing Press, Ahmedabad, Paper cover. Pp. 203. Price Re. 1. (1922).

Pandit Bechardas is an acknowledged scholar of Pali, Magadhi and other old languages and is therefore the best judge of how far his Dwn, i.e. the Jaina community has suffered by deteriorations in their literature. His book, the title of which means Harm, because of the deterioration of Jaina literature is written with the object of showing the evil which the Jaina Society in Gujarat is suffering from and traces the history thereof. It is full of schoarly research and ideas.

Kurbani ni Kathao ( क्रुरवाची नी क्यांशे ) : Published by Amzatlal Dalpathhai Sheth of Rarpur, and printed at the Saurashtra Printing Fress, Ranpur. Paper cover. Pp. 111. Price A:. 8. (1922).

Though a translation of the "Katha o Kahini" of Rabindranath Tagore, it is difficult to conceive

that it is not an original work. The twenty tales of self-sacrifice narrated in this little book are gems of their kind. They are all taken from Indian history and Indian lore—Buddhist, Rajput, Brahmanic, Sikh, Maratha. The noble tales of sacrifice are so enthrallingly told that one comes to think that they will remain unmatched for ever in the annals of the world. They have been invested with almost a halo of divinity. No Gujarati should miss the perusal of this book.

EK DHARMA YUDDHA (एक धर्मश्रुह): By Mahadev Harilehai Desai, at present in the Agra Jail, printed at the Navjiban Aress, Ahmedabad. Paper cover, Pp. 145. Price as. 8. (1918—1922).

This is a reprint and collection of the letters on the subject of the "fight" of the mill hands of Ahmedabad by means of strikes, with their masters, published by the Navjivan. The fight ended with the intervention of Mahatma Gandhi. It is good to have a permanent record of the subject.

K. M. J.

## CORRESPONDENCE

Cambridge, the 9th January, 1923

Dear Sir,

In connection with the very interesting and illuminating review of the Cambridge History of India published in the "Modern Review" of December, may I address the following queries to the reviewer?—

1. With reference to the exclusion of women from inheritance in the period of the Brahmanas, etc., he mentions that later Sutras, etc., allow women to inherit. Does he think that they could inherit in the period of the Brahmanas, etc.? If so, how can we explain away the passages referred to by Macdonell and Keith,—viz. (a) Satapatha Brāhmana, IV. 4, 2, 13. (b) Maitre, and Samhitā: IV. 6, 4. (c) Taittiriya Samhitā, VI. 5, 8, 2. (d) Nirukta, III. 4?

For a later period, Hopkins in J. A. O S. XIII, mentions Mahābhārata: V. 33. 64; I. 82.

22; II. 71. 1.

Do not all these passages agree in excluding women from inheritance?

(2) Is not the mention of the Sudras in this

connection due to their being associated with women? (Vide the Mahābhārata passages referred to above). We may also take  $S\bar{a}nti$ , ch. 30. v. 7. As regards the mention of rich Sudras, Sudra merchants, etc., is not the apparent inconsistency a mere divergency of practice from theory,—a parallel being found in the case of the serfs in England after the Norman conquest?

(3) In interpreting Manu, IX, 217, the reviewer says: "Inheritance in default of sons goes to the widow and not to the mother."—Does not Hopkins on p. 293 of the History, say the same thing,—the "mother" being the "widow" of the deceased man?

(4) About the Kuru-Pāndava war, does he think there was no historical basis for the traditional story? Also is it absolutely futile to seek for history in the Purānas?

(5) What are the passages in Hindu religious books implying Hindu domination over foreign lands?

Yours faithfully, NIRMAL KUMAR SIDHANTA.

## GLIMPSES OF INDIAN IN

By St. NIHAL SINGH.

#### TNTRODUCTORY

THIS series of articles is the outcome of a tour which began in December, 1921, and is still in progress. I have already visited a large number of the important Indian States, and expect to go, in the immediate future, to some of the others.

My tour in the Indian States has by no means been confined to their capitals. I have, on the contrary, motored thousands of miles to visit places of historical and archaeological interest, and centres of industrial and commercial activity. Such travel has incidentally given me the opportunity of study. As the motor sped along I noticed that ing rural life and administration in the districts.

Almost everywhere I have gone, I have been accompanied by a photographer, who has taken photographs expressly for my purposes, some of which I shall utilize in illustrating these articles.

## 1. A GLIMPSE OF THE NIZAM'S CAPITAL.

I had my first glimpse of the Nizam's capital in the gloaming. The train arrived at the suburban station of Begampet a little after darkness has descended upon the scene; but the moon shone brilliantly, as only the moon in my Motherland can shine, revealing outlines and bulks, but leaving the minute details tantalizingly shrouded in a silvery veil, half revealing, half concealing their mysteries.

Before I had traversed much distance after leaving the railway station, I caught a glimpse, on my right, of the white dome of the Hyderabad Observatory. The friend who was driving me to the Guest House told me that it contained one of the largest telescopes in India, while a second one was about to be mounted in another Observatory near by, then in process of being erected; and that since the atmosphere was very clear in Hyderabad during the major portion of the imagine myself at a watering place in the year, and the sky could be scanned to great

advantage, valuable astronomical work was being carried on there in photographing and mapping the heavens, in co-operation with astronomers all over the world. I afterwards had the opportunity of visiting the institution and meeting the astronomer-a brilliant Madrasi mathematician—and verifying these facts. I'learned, indeed, that the Hyderabad Observatory is really carrying on the work of two stations in connection with the international scheme of preparing a photographic record of the heavens, having undertaken to do the work of another Observatory in addition to its own set task.

the road was well paved and well kept, and that all the culverts which it crossed stood out distinctly, since care had been taken to paint them white. The Houses, all spacious structures, stood far apart from one another. each in its own extensive compound surrounded by high walls, and had about them an air of affluence. What a pretty picture they made after the monsoon had burst, and the tender green of the trees toned down their dazzling white exteriors!

After I had motored for a few minutes, the road turned, disclosing a long row of electric lights reflected in a broad sheet of water. The bund outlined by these lights was nearly a mile and a half long, and had been thrown across the depression between Hyderabad and Secunderabad, which serves as a British cantonment, forming a lake eleven and a half miles in circumference, known as the Hussain Sagar. It was originally constructed by a Hindu Raja, centuries ago, to store up water for drinking and irrigation purposes, and had been enlarged and improved about 350 years ago by one of the Muslim Qutb Shahi kings of Golcunda. As I gazed across the lake at the line of lights, looking like a string of gleaming gems against the dark bosom of space, I could West, the illuminated dam looking, from a



His Exalted Highness the Nizam Bahadur of Hyderabad, Mir Osman Ali Khan

listance, very like a pier jutting out into the sea.

Upon closer examination of the suburb the next morning I found that huge boulders were strewn about everywhere, piled on top of one another in weird and fantastic fashion, as if Nature, in a playful mood, trying her hand at balancing them, had produced sights to startle man. I also noticed that, in more than one place, groups of substantially built huts stood, apparently uninhabited. The friend who was showing me round the capital told me that they constituted a permanent encampment to which poor people could move whenever the city was threatened by an epidemic. "Hyderabadis have found from experience," he informed me. "that it is better for them to migrate to the camp and to spend a few days there untilthe danger of infection is over, rather than to remain in the city coquetting death."

Those huts reminded my friend of an instance showing how the Government of his Exalted Highness the Nizam deals with epidemics. Some time ago the Director of the Medical Department (Lt. Colonel Baba Jivan Singh ) noted that a steadily increasing number of deaths were being reported every day from the municipal area. An enquiry, immediately instituted, revealed the fact that cholera had broken out. The matter was at once brought to the notice of the ruler, who lost no time in providing funds and arming the Medical Department with power to stamp out the scourge. Physicians and sanitary inspectors were concentrated upon the work and were generously supplied with large quantities of disinfectants, hundreds of carts and coolies, anything and everything they required. In a week the epidemic was brought under control, and in another week or ten days the city was declared entirely free. Neither effort nor money was stinted. The one idea was to save the people from the menace of death.

"If it had been British India," said my friend, who had had over 30 years' experience of high medical administration there, "the proposal would hardly have passed, during a fortnight, through the hands of the various officials to the Government, let alone action being authorised. Personal rule certainly has its advantages."

From this suburb I motored out to the famous fortress of Golcunda, originally built by the Hindu Rajas of the Deccan, and later

improved and strengthened by the Qutb Shahis. Tradition has it that a Raja, desirous of securing for his stronghold a site which would command the countryside, was conduct-

ed to that spot by a shepherd.

From the bosom of the plain rises a hill, the highest for miles around, which so baffled Aurangzeb that he readily abandoned his first invasion on receipt of the heads of the Hindu Ministers, Madana and Akana, which the Dowager-Empress ordered to be chopped off and sent to appease him. After he went away, the Qutb Shahis sought to improve their defences in the light of the lessons learned during the siege. When Aurangzeb. after snatching the crown from his father's brow, returned, the fortifications were so gallantly defended that he was kept at bay, and but for his skill at corrupting one of the defenders, who opened the gate for his men to enter, he may not have succeeded even then.

Up the only side of the hill affording access to the top, my companions and I climbed. At the end of a long, steep ascent, we came to the apartments which, from below, looked like dolls' houses, but which, no closer approach, proved to be spacious structures.

Our architects knew how to build in the tropics. The doors and windows were so constructed as to permit the slightest breeze to blow through the large, lofty halls which provided just the accommodation needed in a hot country. The flat roof served as a sitting room in the cool of the evening, and as a bedroom at night. Western engineers try to ape our builders, but, as a rule, they

fail to reproduce their spirit.

While walking through the front chamber I was told how the last of the Qutb Shahis-Abul Hasan, better known as "Tana Shah". or the luxury-loving king-met his fate. When Aurangzeb's envoys came, they found him calm and dignified. Having taken leave of his household, and urging them gracefully to resign themselves to inexorable fate, he anointed and perfumed and clad in gorgeous robes, sat chatting with his courtiers round him, as if nothing unusual had happened. He invited the Emperor's emissaries to join him at breakfast, which he always took at that hour. As the meal proceeded, he cracked jokes, recited couplets from his favourite poets, and made merry. Breakfast over, he rose and asked to be conducted to Aurangzeb's presence, never for a moment letting any

one see the pain which was well-nigh breaking his heart.

As I stood on the roof of the palace perched upon the plateau on top of the Golcunda rock, watching the Deccan sun drop behind a resplendently coloured cloud, I envied the kings and queens who had made their abode there in the days when knights were bold. What glorious dawns and dusks they must have beheld! What wondrous panoramas, stretching for miles across the plain, with delicate green waving across hill and dale in the early monsoon, and darker green in the summer, must have greeted their eyes! What a place to read, to think, to write!

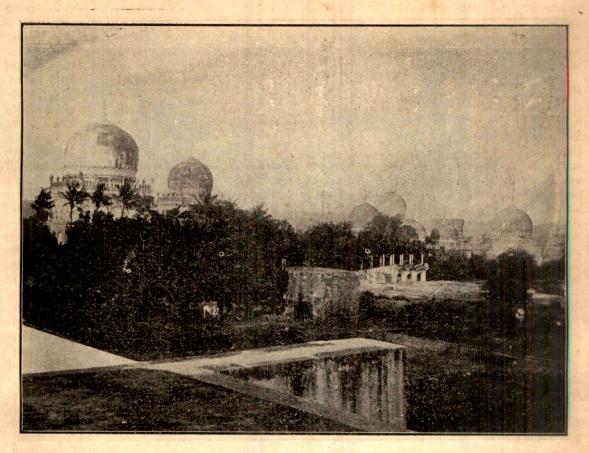
Now these kings and queens lie buried in the mausoleums scattered all over the vicinity. At our leisure we examined the domed structures, some of which they, in their anxiety to secure for their remains a resting place suited to their station in life, had themselves designed and built in their own life-times. Tana Shah did not have time to complete his cenotaph, which, in its half-finished state, overgrown with grass and bushes, to-day jeers at human vanity.

In the architecture of the mosques and tombs the Persian influence dominates, as, indeed, it does everywhere round about the capital. The stilted domes and shapely minarets all suggest the Iranian tradition. Here and there one comes across a real gem of art, but often the attempt at ornate decoration proclaims the decadence of the age in

which they were executed.

Time has played havor with the tiles with which the structures must have been originally decorated. Bits of them which I laboriously picked up from the ground showed that the men who made them had attained perfection in the art of glazing. With the tropical sun playing upon their glistening surface, the buildings which they decorated must have been, in the days of their pristine glory, a blaze of colour.

Everywhere I went in the region round about Golcunda I saw signs of careful conservation. The buildings bore marks of repairs recently carried out by reverent hands, The gardens are tended by people who had regard for the past. This tenderness for our heritage in bricks and mortar displayed by Indians with modern education is a new departure which augurs well for our soul. Hyderabad owes this development to the Hon,



The Tombs of Ancient Rulers of Hyderabad at Golcunda, about Seven Miles from Hyderabad

Mr. M. A. N. Hydari, the Finance Member of His Exalted Highness the Nizam's Executive Council.

Instead of going directly to the city, I turned into a road which took me to a lake with a water-spread of over 16 square m les, known as the Osman Sagar, after the present Nizam, His Exalted Highness Mir Osman Ali Khan. It was constructed primarily to insure the capital against the ravages of flood

In 1908 a great flood poured down the Musi, sweeping everything before it. It levied so heavy a toll on human life and caused such intense misery that the Nizam determined to protect his capital against the recurrence of such a catastrophe. Mr. (now Sir) M. Visvesvaraya, the eminent Mysore engineer, was engaged to work out a scheme of flood protection. With him was associated a young Hyderabadi (Mir Ahmad Ali, now Chief Engineer, Irrigation Branch, Public Works Department), who, some years earlier had returned from England after a brilliant

record at Cooper's Hill College. For a time a controversy raged furiously as to the maximum amount of water which could possibly flow down the river in case of a flood which broke all records. Mr. Visvesvaraya, driven to choose between saving a little public money or insuring human life against danger, wisely decided to take the latter course, and designed two large lakes on a scale sufficiently large to impound water which would render the capital secure against any possible future flood, no matter of what magnitude.

The Osman Sagar, the larger lake, has been formed by building a dam over two and a half miles long and 125 feet high, right across the bed of the Musi. Though prior to my visit Hyderabad had, for three successive years, suffered from a more or less severe drought, yet I was told authoritatively by Mr. Muhammad Karamat Ullah, another Cooper's Hill man and now Chief Engineer of the General Branch of the Public Works Department, who accompanied me, that the



Street Scene in the Centre of the City of Hyderabad, with Char Minar in the Background

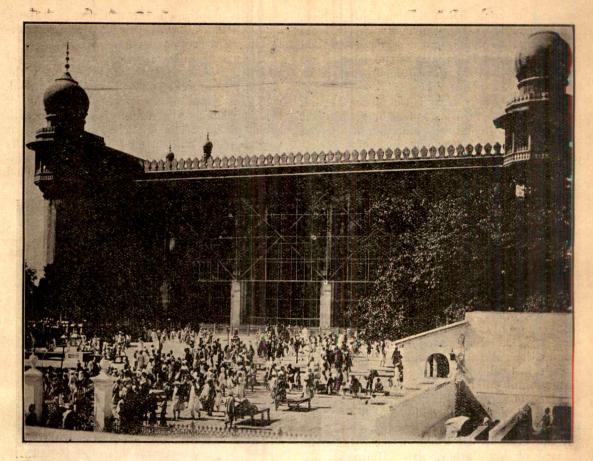
lake had several thousand million cubic feet of water in it.

We drove along the top of the dam until we reached the central portion of the project. There we alighted to examine the pumps which had been installed to lift water so that it could be conveyed to the filter plant and thence to the city and the neighbouring cantonments. Sir Visvesvaraya had so worked out his scheme of flood protection that it also provided a plentiful supply of portable water without adding much to the cost of construction.

Continuing to drive over the bund, and turning off it into a road built as a famine relief work—about three or four miles, altogether—I came to the second lake—the Himayat Sagar, named after His Exalted Highness' eldest son. The dam is in course of erection under the supervision of a Gujarati engineer, Mr. C. T. Dalal, who had spent all his active life carrying out large engineering schemes in Mysore. When it is completed it

will impound a somewhat smaller quantity of water than the sister lake stores up. It will however, render the Isi—a tributary of the Musi—innocuous in time of even an unheard-of flood.

Accompanied by Mr. Dalal I went in a trolley to the place where work was being done on the foundations. Heavy charges of explosives were being laid to blast the rock. In some places it has been found necessary to excavate to a depth of 90 feet before meeting hard rock upon which the foundations could safely be laid. The estimated cost of the project is, therefore, being exceeded, but the engineers are seeking to insure safety, and the Nizam's Government is cheerfully finding the money required for the purpose. If the State embarks upon a scheme of using the water impounded in the lake for irrigating the land round about it—as there is every reason to expect it will do-it will no doubt derive a good return upon the money thus invested.



The Mecca Masjid, Hyderabad

The road from Himavat Sagar joins the one leading from Golcunda straight to the city, which was founded by Muhammad Quli, the fifth Qutb Shahi king, who was forced by shortage of water to move out of the fortress some 700 years ago. It is said that, as a prince, his heart had become entangled in the long, black locks of a Telugu beauty-Bhagmati—while hunting in a thicket alongside the river Musi. Upon coming into power he founded his capital there, and named it Bhagnagar. After she had died and age cooled his passions, divines persuaded him to change the name to Haider-a-bad, after the first of the Khalifas, known as Haidar and especially revered by Muslims of the Shiah persuasion. to which he and his Court belonged.

The road over which we drove ran, for the most part, along the river Musi. Almost midway between the old and the new capitals we passed a small but perhaps the most elegant of the mosques of the Qutb Shahi period. The slender minarets of the Toli Masjid,

rising from a structure which sits lightly upon its raised plinth has an ethereal beauty about it, which I found lacking in the mosques designed upon a grander scale.

The bridge over which we passed into the city, known as the purana pul, is said to have emerged out of Muhammad Quli's remance with Bhagmati. On one occasion, the story runs, when he had gone to call upon the lady of his heart, a heavy flood came roaring down the river and cut him off, for days, from Golcunda. His distracted parents, realizing their inability to wean him from his inamorata, ordered that immediate steps be taken to build a bridge which would make the recurrence of such a contingency impossible.

The road leads straight to the Char Minar which has been the centre of gravity of Hyderabad life ever since the town was founded. Its four tall, slender minarets, 180 feet high, stand above graceful arches enclosing a square, arched hall with fountains playing in the centre—accoling and refreshing sight on a

summer evening. Round about this edifice, conceived and executed in Persian style, from foundation to dome, gather young and old men to discuss the affairs of the moment, so that in Hyderabad gossip has come to be known as "Char Minar ki qup."

Near the Char Minar is the Mecca Masjid, a massive structure, 225 feet long, 180 feet broad, and 75 feet high, standing in a paved quadrangle 360 feet square, its roof supported by 15 arches, flanked by two towers 100 feet high. Built entirely of stone it can

accommodate 10,000 worshippers.

Aurangzeb's impatience and austerity are respons ble for the squatty effect given by the comparatively low minarets. When he took possession of the city, he found the mosque incomplete, because the Qutb Shahis had been told by a soothsayer that the finishing of the building would synchronize with the disappearance of their dynasty. Anxious to pray, which, according to the custom, he could do only in a completed building, he ordered that domes should be put over the foundations laid for the minarets, just as they stood, instead of carrying out the original intention of building tall minarets.

One of the four roads opening out in front of the Char Minar leads to the Chowmahalla Palace, which is not now used as a residence by the Nizam, but which was the favourite palace of his father, His Highness Mir Mahbub Ali Khan. On the occasion of a banquet given there, at which I was present, I had the opportunity of seeing the place in all its glory. The basins of the fountains in the many courtyards, the trees and shrubbery and the palace itself, were outlined with myriad coconut-oil lamps, producing an enchanting effect. A band concealed in the foliage played Indian and Western music. The Nizam, a gracious host, moved about among his guests, talking with them in a friendly way, yet never for a moment losing that dignity which doth hedge about a king.

About three miles from the Chowmahalla palace, just outside the city, is the Falaknuma Castle, perched on top of one of the highest hills in the vicinity of Hyderabad. It is reached by a road which winds up the slope by easy stages. Passing through a large gateway and in front of a series of outbuildings, some of which might easily be mistaken for the principal structure, one comes upon a lofty, commodious building, furnished with superb taste. I doubt if it

could be duplicated for a crore of rupees. The Nizam reserves this castle for enter-

taining important guests.

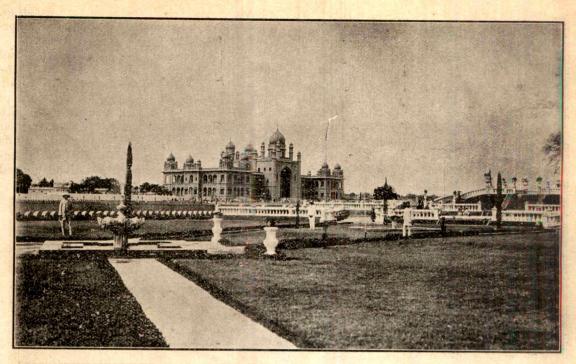
Returning to the Char Minar by the road which I took to Falaknuma, I examined the city at leisure. The bazaar is unusually broad, well paved, and neatly kept, without any of the offensive smells usually associated with such places. The policemen standing at various points were armed with stout staffs reminiscent of the English Boy Scouts' broomsticks, a red flag, and a whistle. They looked



H. H. the late Nizam Mir Mahbub Ali Khan Bahadur

smart in their dark uniforms and large, carefully tied turbans. No one who saw them directing the vehicular traffic with ease and efficiency could possibly refrain from deploring the tendency in British India to make our people so abjectly dependent as to employ non-Indians for even such duty as regulating the traffic.

The shops presented a gay, somewhat bizarre appearance, with the new everywhere encroaching upon the old. Here and there



The High Court Building and Riverside Gardens, Hyderabad

attempts at window dressing, and at displaying goods in glass cases, was being made, while even the shopkeepers who adhered to the traditional methods could not resist the attractions of electric light—in many cases using half-watt bulbs. Business is still conducted, to a large extent, upon the old lines, a separate bazaar being devoted to the sale of special articles. Modern tendencies are, however, creeping in, and cloth shops, for instance, are beginning to make their appearance alongside a chemist's or a hardware merchant's shop, and so on.

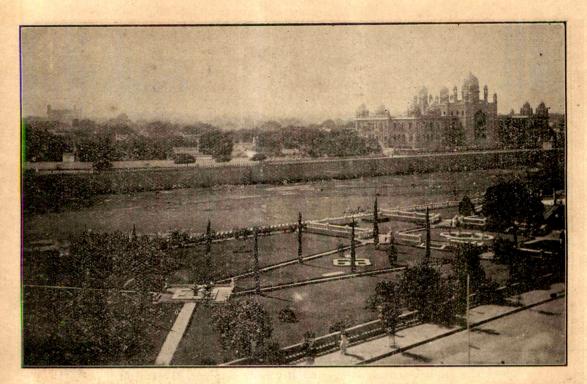
I hope that the rapid invasion of Western influences will not rob the Hyderabad bazaars of their distinctive Eastern characteristics. Nowhere in the wide world have I seen any people who were greater adepts at displaying their wares to good advantage and at small cost as my own people. Take the sellers of brass and copper wares, for example. What could be more effective than their method of piling the vessels, graduated in size, one on top of the other, in tall rows at the front of the shop, with flat dishes arranged against the side and back walls, and the sun reflected in a hundred mirrors as it shines upon their burnished surfaces? In my days of exle from my Motherland my mind often turned

back to our flower-sellers, their heads swathed in gay turbans, with huge buskets loaded with flowers of variegated hue neatly arranged in front of them. The florists of the Western world may well sit at their feet.

In many places I noticed signs of modernization which inspired great hope. In the heart of the town, for instance, I saw that the bazaar had been widened and colonnades were being built to adorn the double-storied shops. If the same treatment were given to the whole of the bazaar, up to the banks of the river, Hyderabad would become one of the most beautiful cities in the world. This process need not cost the State much, because the improved land would be worth far more than is asked for it to-day, and it would be possible to sell it at a considerably higher price than the Government would have to pay for it.

In some localities I saw mean-looking dwellings being demolished, narrow, crooked alleys widened and straightened, and substantial houses erected. Two or three areas which have already been improved show what ingenuity and zeal, with a small expenditure of money, can accomplish.

The promise which the future holds for Hyderabad was spread before my eyes when



The Riverside Park, Hyderabad, showing the new High Court Building in the background

I motored out of the Afzal Gunj Gate, over the bridge, to the other side of the river. On both sides of the bridge has been created a garden in the traditional Mughal style. Broad, green lawns decorated with rows of cypresses and fountains, provide a vista restful to the eyes. The fountain, which I found the most fascinating, was shaped like an umbrella, under which you sat while water poured down its sides in a thousand silver streamlets, enveloping you in a curtain of water. But a few years ago the site was occupied by wretched hovels, at once an ugly sight and a menace to public health.

The work of city improvement is being designed and executed by Mr. P. Bhavnani, a Sindhi engineer. He is fortunate in having for the Chairman of his Broad a Hyderabadi Nobleman (The Nawab Nizamat Jung Bahadur), who is a poet and philosopher.

Almost directly across the riverside park a large, handsome, high school has been constructed. It stands at a short distance from the High Court Building, which is undoubtedly one of the most magnificent buildings constructed during recent years in any part of India.

A hundred yards or so from the High

Court Building, hidden among greenery, is the Zenana Hospital, exclusively conducted by women doctors, who provide relief for women and children without violating the conventions of purdah. When I visited the institution they had to go to great trouble to screen the purdahnashin ladies so that I might go through it. Judging from the congestion which I saw everywhere, it must be exceedingly popular.

On the other side of the river a hospital is in process of erection. When completed it will rank high among similar institutions in India in respect of architectural beauty,

size, and equipment.

The Nizam, I conclude, must be intending to make this part of his capital the centre of civic activity: for while I was still in Hyderabad, orders were issued for the purchase of land for building a large, handsome library to balance off the hospital. I should like to see both banks of the Musi cleared and commodious structures, in Indo-Saracenic style, put up to house all the departments of the State. The present ruler could leave no more enduring monument behind him.

Taking the road in front of the bridge, we came to a high, grey stone gateway. "The



The Victoria Zenana Hospital, Hyderabad

Residency," explained my friend, in reply to my question. A large area is enclosed within those solid-looking walls over which floats the Union Jack, solemnly proclaiming to the world that that territory, by arrangement, is under British administration. Driving along an avenue shaded by majestic trees, the car drew up in front of a broad flight of steps leading up to a high-pillared verandah. I was conducted through huge folding doors opening directly into the lofty chamber used as a banqueting and durbar hall, with a large room at either end, one used as a drawing room, and the other as the Resident's office. The dining room stretched right across the building at the back of the durbar hall. On the first floor were the suites of rooms reserved for guests of high degree. They were all richly furnished, the chandeliers alone having cost a small fortune.

Within the Residency area are the bungalows of prominent members of the Resident's staff, the Residency Treasury, Courts,

and Offices. There is also a small cemetery in which are buried the remains of residents and other important British personages. One of the most interesting buildings in the Residency grounds is the bungalow built by one of the British Residents for a Begum, whom he married.

The bezaars in the immediate vicinity of the Residency are comprised in the area administered by the British, which is a little more than a square mile in extent. The jurisdiction is vested in the Resident, though the Nizam's sovereignty remains unimpaired.

The broad avenue stretching directly in front of the main Residency gate is lined with "gold mohur" trees, covered, at the time of my visit, with flaming flowers which, as they grew older, faded to a golden yellow, looking for all the world like the coin whose name they bore. As the season advanced, the flowers gave place to long seed pods, russet red in colour, looking like rusty swords fastened to the branches.



The Town Hall, Hyderabad, Nizam's Capital

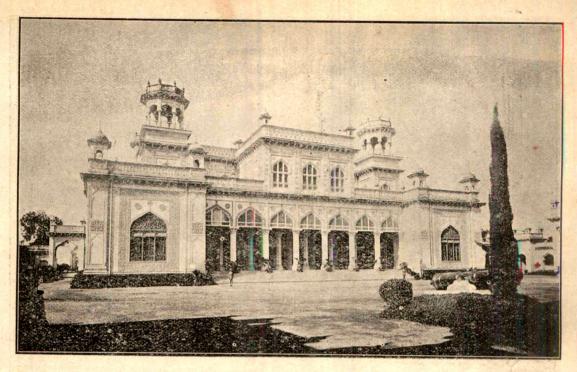
Throughout this avenue, past the "Imperial" Post Office and the Nizam's State Library and some of the minor offices of His Exalted Highness' Government, I went to the Fatch Maidan (plain of victory), which figured so prominently in the Mughal conquest of the Qutb Shahi Kingdom. The Mughal troops, triumphant, carried the war-drum (naubat) mounted on an elephant's back, to the crest of the "Black Rock" towering above the battlefield, and proclaimed their victory from the hill-top, which ever after has been known as the Naubat Pahar. The Maidan is now used as a polo ground. As I drove past it an elephant was drawing a heavy roller over the turf, which had just been laid. To what uses man can put this ponderous animal!

The "Black Rock" overlooks the Public Gardens, which have been tastefully laid out under the supervision of an officer, Mr. M. Jamal-ud-Din, in love with his job. There are miles and miles of metalled roads and many nooks and corners especially popular with students, and albeit with ayahs, who

congregate there with their young charges. A band concert is given one evening a week and people flock to the gardens from all parts

of the city to enjoy the music.

In the heart of the Gardens is a Pavilion built at the edge of an ornamental pond covered with lotus, wherein products of Hyderabad craftsmen, gathered originally for an industrial exhibition, are exhibited and can be inspected at one's pleasure. Here I found gold-embriodered saris and turbans made in Paitan—the birthplace of Shalivahana, tales about whose romantic rise to power were recounted to me in my childhood days. I also saw several specimens of the fine muslins made at Nanded-where Guru Govind Singh breathed his last while in pursuit of Aurangzeb, whose mortal remains lie buried 150 miles further north. Specimens of the figured cloth known as himru, carpets made in Warangal, silver filigree work from Kareemnagar, brassware and silver and gold inlay in an alloy of copper and zinc made at Bidar, and, therefore, known as Bidri ware, and



The Nizam's Khilwat or Audience Hall, Hyderabad



The Riverside Park, Hyderabad, showing the New City High School on one side

divers other products, bespeak the keen interest which the Nizam takes in fostering the indigenous industries of his Dominions, which, but for his personal interest, might by now have perished.

Everything in the Pavilion is methodically arranged, and the price is plainly marked upon it, so that anyone may order any article which may catch the fancy. The official in charge, Mr. Rochford, knows every nook and



The City High School, Hyderabad, Deccan

corner of the State, with which he and his family have been identified for half a century or more, and is resourceful, affable, and obliging, and ever ready with helpful

suggestions.

On the way out of the Gardens the motorcar stopped in front of the huge cage in which the lions are kept in the well-stocked Zoo. Two cubs had been born in captivity a short time before. They were about the size of house-cats, and as playful as kittens. To oblige me the keeper managed to get the lioness into a corner of the cage and shut a door in the iron partition, imprisoning her. He then went in and brought out the cubs, their mother growling all the time and trying to break through the bars separating her from her little ones. As I stroked them, they appeared to be gentle enough, but I could feel their sharp claws digging into the cloth in my trousers as they sat in my lap for a moment or so.

Within a minute's drive of the Gardens we passed a graceful building in which the Municipality holds its meetings. Its interior is decorated with portraits of the Nizams, from Asaf Jah the Great down to the present ruler. No one can look at these portraits without being impressed by the fact that some of the Nizams of old possessed powerful

physiques.

The structures housing the important Government offices are situated within five minutes' motor drive from the Public Gardens, in what used to be a palace, facing the Hussain Sagar. The most interesting institution in that group is the Mint, where tokens of gold, silver, and copper, bearing the Nizam's imprint \( \) but not his effigy, since he is a devout Sunni Muslim) are struck. Many have been the attempts which the British have made, and many have been the excuses urged, to persuade the Sovereigns of Hyderabad to surrender their prized privilege of minting coins. Once or twice the Nizams coquetted with the proposals: but fortunately wiser counsels prevailed and to-day His Exalted Highness not only retains that symbol of sovereignty unimpaired but also derives a large amount of annual revenue from the circulation of his own coins and notes.

The Mint Master (Mr. R. L. Gamlen), a British engineer of great driving force and original ideas, conducts many activities in connection with the Mint. He manufactures stamps for His Exalted Highness which carry letters and parcels from any point to any point in his Dominions, and those sent on official business to the farthest ends of India. He produces electricity to light the city and the cantonments of Secunderabad, Trimulghery and Bolarum, to drive fans, and to furnish power. Under his direction dies are engraved and repairs to machinery of all sorts are undertaken. He also has established a workshop where he builds pumps and implements suited to Indian conditions, and in doing so trains boys to become mechanics, so that in the course of a few years the Nizam's Dominions will be self-sufficing in respect of artificers, foremen, and the like.

The Sovereign who controls the destinies of over 13,000,000 persons, excluding his subjects in Berar, lives in "King Kothi," at some distance from the public offices and the residences of his principal officials. Within an extensive enclosure, surrounded by a high wall, a number of buildings have been constructed for his household and offices. Only such persons as have had the privilege of visiting the place can realize the simplicity in which the wealthiest Indian lives. When I was first conducted into his presence, I saw him clad in garments which could not have cost more than ten rupees. I could hardly believe my own eyes.

It is said that some foolish courtier conce begged His Exalted Highness to dress expensively. "Muhammad was greater than I am," retorted the Nizam, "yet he dressed much more poorly." How many of us Indians need to bear that remark in mind!

## WHAT IS FRANCE DOING?

ND this will be the last war." Yet wars reappear. Every age has seen men armed to the teeth indulging in organized and large scale manslaughter. Some have explained them away as due to deep-rooted human instincts, others as an expression of the spirit of human evolution. Some have found great good in wars, but many more-endless misery. Whether due to natural instincts or to environment, war takes place in the world from time to time with such terrible consistency and persistence as to make man look upon it as a vicious habit rather than a mere accident in social conduct. It is not my intention to discover the cause of war in general. Nor to answer the question, Nature or Nurture (as if they were mutually exclusive). I believe in the wisdom of the past and my answer is: "Much might be said on both sides." But this is not the place for saying that "much."

One cause of war is the amazing quickness with which mankind forgets its days of misery and hours of gruesome experience. It

was only the other day that Europe emerged from the bloodiest and most fearful quagmire in the road to human progress. I dare not suggest that the European nations did not follow the real road to progress, and so strayed into the quagmire, for I have a lively fear of those Western 'Sociologists' who vindicate human depravities by laying the blame on nature, evolution or progress.

Europe came out of the last war and there was for the time being a remarkable recovery in the currency of 'Christian cant'. But it was probably due to Europe's immediate dislike for speculations regarding the "Next War". One had to utilize the services of the press, the politicians and the pedants, the talking machines of progressive humanity, in one way or another. Before the war, war was always the fashion, but how could it be the same when war experiences were still raw upon the European skin? Hence 'Brotherhood of Man' bonds sold for a time at a high premium. Yet, even at that time the German people were dropped out of the 'peaceful

congregation' on account of their extremely condemnable blood-thirsty nature. The peaceloving nations of the world, decided, however, to give the sinners a chance to die a martyr's death by paying out their life-blood in Reparations. This was of course quite within the traditional idealism of the conquering nations. But unfortunately for the wouldbe martyrs, they had not enough blood to wash away all their sins. Result, consternation in the idealist camp. For a time the leading politicians of Britain, Belgium, France and Italy rushed about from conference to conference with the determination of news-boys selling penny papers in Piccadilly. But evidently there was a difference of economic philosophy among the nations.

From the beginning France was very keen on branding Germany a 'defaulter' in regard to Reparations. She was rather over anxious to secure guaranties of payment of what could not be paid. M. Poincare and Company had sufficient knowledge of human affairs to understand the absurdity of their claims. Yet the Paris press printed the phrase "They shall pay" with such ardour that one almost believed it was a new kind

of tooth-paste or hair-lotion.

One requires only a slight insight into human nature to appreciate the real nature of symbolism. When baby shrieks to be put to sleep, it is not so much sleep that it wants as the presence of mother and her caresses. To be put to sleep is the symbol of mother's attention. When a small boy howls for a knife, his true desire is a satisfaction of the instinct of self-display. It is not always due to deliberate hypocrisy that man symbolizes his true desires in apparently absurd demands. I am not attempting a valuation of France's moral conduct but I am rather trying to bring out the reality behind the display types of the French press.

Of course not being on the spot I can only use such data as are available through the Press of other lands. In a previous article, I have said that France is more afraid of payment of Reparations by Germany than of non-payment. This is due to France's inherent dislike of a capable and powerful Germany. The reiterated cry of France declaring Germany in default regarding carrying out the Reparation obligations, can not be sincere in view of the fact that as things stand now, fulfilment of those obligations presupposes an independent and econo-

mically strong (which is not far from being strong in other respects) Germany. Therefore France indulged in the cry, either to furnish herself with some legal justification for the invasion of German territory, the seizure of German property and the 'taking of pledges', or to somehow set the ball rolling which would effect more fundamental changes in the economic structure of Western Europe.

I shall try to explain what benefit France can expect from an invasion of a peaceful

neighbour.

First let us see what France is risking

in following her own ideas.

In the opinion of the Anglo-Saxon press France is violating the treaty of Versailles.

"The treaty gives France no power to take independent military action against Germany in opposition to one of the principal Allied powers (America) which have ratified the treaty."

She is more specially violating

"Both the spirit and the letter of Article 234 of the treaty, which definitely binds the Allies not to exact payments from Germany beyond her resources and capacity."

In the opinion of The Nation of London,

"The French action is as much a policy of violence against Europe as was the German militarists' policy of a German hegemony, and there is little to choose between the invasion of Belgium in 1914 and that of Ruhr in 1923."

We cannot know how far British public opinion is against the French invasion of Rhineland, but we can safely say that British politico-economic policy is bitterly against the action taken by France. The French policy, again, is not so much economic as political. France wants a 'weak Germany' and security against future German progress. To her, the economic consideration is a second issue.

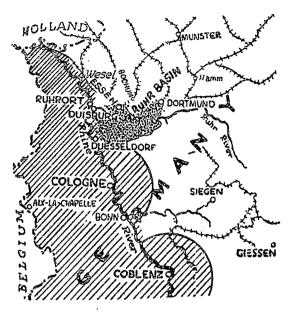
But "security in Europe is a political boon which all must share or none." If the other nations allow France to inflict terrorism on her largest neighbour, the philosophy of the same nations will not flinch from treating France similarly if and when they feel interested.

"The political question which is now being tested in Europe is whether a nation which, like Germany, has been deprived of all power of self-defence can depend for her security upon the moderation and justice of her neighbours. Up to date the neighbours of Germany in Europe have answered this question in the

negative. They have used the defencelessness of Germany as an opportunity of treating her in the way which, as they alleged with truth, Germany, if victorious, would have treated tlem."

So we find a temperament in the nations of Europe which, although very fond of using expressive language regarding the conduct of each other, never fails to perpetuate as an institution every vicious move in the world of large scale hooligarism. Can we expect security either for France or for any other nation so long as this criminal want of moral sense is fostered by allowing incidents like the invasion of Rhineland to go unchallenged? But the greatest barrier to human progress is 'Honour' among thieves. So much about political gain. How far does France stand to gain economically?

In the French budget of 1923 the receipts are 19.3 billion francs and the disbursements 23.1 billion francs. This does not include the interest on the debt to England and America, which would be about 4.5 billion francs. Thus we find a deficit of over 8 billion francs! It is not at all unlikely that there would be a finarcial smash in the French Government unless France manages to reduce expenses or increase receipts. We may naturally expect France to stop at nothing if that would enable her to get something out of Germany. If economic gain could go together with a weakening of Germany's strength, notling more could be desired. The occupation of the Ruhr Valley and Rhineland enables France to effectively control German national Some have called it "Gripping Germany's Industrial Heart," others have called this area her "Jugular Vein". Why? The Ruhr is the valley of the Ruhr rizer and the area round about it. The area of the Ruhr is about 1200 square miles. There are ten cities in this area, each with a population exceeding 200,000, four or five of which have more than 500,000 citizens each. The total population of the Ruhr exceeds 4,000,000. Over 20,000 ten-50n railway wagons are daily used to carry on the vast trade of the industrial heart of Germany. "In 1916 the monthly production of coke in the Ruhr equalled he annual production of all France." There is a coal reserve here amounting to 54,000,000,000 tons and a reserve of 4,000,000,000 tons of lignite. At Essen,



German Territory Occupied by France.

the Krupp's Works alone employ thousands. Dortmund has nearly 900 foundries, Hagen has great iron and textile mills, Hamm produces enormous quantities of iron and steel goods, Bielefeld has machinery factories and linen-mills, and Unna possesses vast salt works. There are 887 stock companies in the Ruhr with an invested capital of nearly Rs. 36,00,000,000. At the present time they are absorbed in thirteen great combinations led by men like Hugo Stinness, Krupp, Thyssen, Haniel, Kirdoff, etc. These factories have employed 1,000,000 men, 15,000 foremen, and 5000 engineers. The normal coal production in the Ruhr is 90,000,000 tons per annum. In 1918 it turned out 10,000,000 tons of steel and 40,000,000 of crude iron.

And France has occupied the Ruhr in order to squeeze the indemnity out of Germany, for it is the richest store-house of Germany's wealth. But can she? The Ruhr has coal. But what will France do with the coal? She can take her Reparation Share of 20 million tons, but no more. For then her own coal mines will have to stop production. Again, can she produce the coal at a cost low enough to guarantee sale? The German Coal Syndicate, with its high organizing ability and wonderful salesmanship, just managed it in these hard days. The syndicate has shirted with its offices to Hamburg. Now, can the

military genius of Marshal Foch or the muzzle velocity of 75 mil. guns, produce cheap coal? Germany herself was the largest consumer of Ruhr coal. The occupation of Bochum was effected, it is said, with the intention of cutting off the rest of Germany from its necessary coal. If this is true, does France imagine that by guarding underground coal with an expensive military force, she will be able to improve her economic position? iron and steel and other manufactures of the Ruhr were marketed by straining German organizing and selling genius to the limit. Will the terrorized industrialists carry on their work as usual for the benefit of France? Or has France got the capacity to carry on the work with equal efficiency with the Germans? Germans are already passive-resisting and meeting the active bayonet with the idle shovel. France will find it hard job to make the invasion pay its way, let alone making any profit. She has been deceived in her hope of support from the socialistic workman of Germany (who, the French thought, hated the German capitalists enough to slave for French capitalists), just as she was deceived in her dream of half-latin' Rhinelander's welcoming the French.

Mr. Poincare came to power in France with the party-band playing "They shall pay". He blustered quite a lot about obtaining the indemnity, with the help of force, if necessary. Hence perhaps this policy, which will cost her probably the upkeep of an army mounting guard over smokeless chimneys and motionless wagons, and surely the good opinion of the world.

I have tried to show that although France's idea of systematically weakening Germany by paralysing her strongest arm—industry—may give her security from that particular nation, (even that may not be permanent) but it will not give her security against all foreign aggression, because her own noble example may be followed by some other nation which had reasons to fear French imperialism. As it is, France is stimulating Germany's war-hunger and it may not be in the very remote future that Germany will give effective expression to her suppressed fury.

"By immemorial custom, when Germans

invade France, Frenchmen shoot as many Germans as possible, and, when France invades Germany, Germans shoot as many Frenchmen as possible; the thing has become a habit almost since the days when a beneficent scientist invented gunpowder. This time Marshal Foch has, with considerable foresight, taken all the German guns away before he invaded Germany; the Germans are, therefore, unable to conform to the ordinary rules of civilized warfare and shoot Frenchmen, but they are doing the only thing left to them, they are trying to make it as difficult as possible for Marshal Foch and his army to conquer them".

The French may be ardent believers in the admirable principle which says 'when you have disarned a man and knocked him down, the only thing left to do is to kick him'; but the Germans do not believe in being kicked nor ao they lack in resourcefulness and we may yet find the Germans degenerating into the convincing materialism of high explosives from the higher plane of spiritual force and passive resistance. Then it will be again 'common or garden' war and France will perhaps find occasion to shriek 'Atrocities' instead of "Defaults". What a relief it will be for the change-loving French press!

I have also tried to explain how the French hopes of economic gain are only synthetic hopes manufactured in order to prevent a sudden and therefore (for the creators) unhealthy change in public opinion. They cannot be based on sound economic knowledge, which, to give the devil his due, is not lacking in the Poincare camp. They know that 'seizure of forests' may mean only paying for the services of the seizers, and that there is a practical side of 'seizing tax receipts'. So very obsessed were the French political heads with the idea of proving the profitable nature of invading the Ruhr that in one case they forgot to subtract the cost of raising the taxes from the gross receipts in showing the net reveune.

But the theory of pleasing public opinion as an explanation of this apparently gigantic folly, appears a bit extravagant and wild. The Nation of London thinks that the French 'Generals will not acknowledge defeat until they have brought the whole of Germany (and of Europe) down in ruins about their heads', but the French are not such utter fools. They know the economic relations which bind the whole of Western Europe into oneness, and they realize more deeply than Britain the truth that the ruin of Germany

will mean untold suffering to France and the rest of Europe. They also know that they have not the power to coerce 60,000,000 people into forced labour and economic slavery. The outburst in the British press has its value, but it underestimates French genius for stopping-at-nothing-for-national-profit. Not that I am placing the undesirable load of selfless idealism on any one of the nations; I simply want to point out a totally different aspect of the French conduct.

France may look for political security or economic gain, either at the cost of or in collaboration with Germany.

The Allied propaganda during the war was so thorough and efficient that the postwar mind refuses to think of France as having anything but hostile relations with Germany. But as I have pointed out, modern nations do not believe in the past if the future

presents a golden front.

Imperialism has two aspects. One is the traditional military imperialism seeking expansion of territory and more and more space on the map. The other is the modern economic imperialism which tries to get hold of the chief keys to world-trade and commercial power. In pre-war Germany, when imperialism was a living force there, the military imperialists sought more and more 'place in the sun'. Their attention was fixed upon the East, on the vast Russian Empire and upon Africa. But the economic imperialism made its devotees look to the West. Germany wanted to control the continent industrially. This could not be done unless she could acquire the ore fields of French Lorraine and control the industries of Belgium. But that has turned out to be an unrealized dream.

What about France? If Germany wanted

to add the Lorraine ores to the Ruhr coal, it is natural that France's economic Imperialism should stimulate her to effect the addition of the Ruhr coal to the Lorraine ores. But this cannot be done without the help of Germany, for France wants not to merely possess the Ruhr but to use it industrially. Instead of having several rival economic systems in western Europe. if a Loucheur-Stinnes combination could organize one single continental economic system, working in harmony instead, of rivalry, with France at the head, France will become supreme in industrial Europe—her economic imperialism will be realized. This would appeal to Germany, because she would be no less benefited. It would stop the progressive ruin of German industries and might help Germany to escape English claims. The treaty of Versailles would then probably become a 'scrap of paper', and a new arrangement would have to be arrived at. Germany would have to pay a good bit to her conquerors, whatever the arrangement. But will all of them get a share? "Not if France can help it". A new arrangement leading to the combination of German industries with French banks would mean control of Germany by France, at the same time the prosperity of both countries. It is worth it to both. Negotiations between Stinnes and Loucheur have been going on for a long time. Is the French invasion of industrial Germany the first sign of the Franco-German Entente. Finance and German Technique! The idea is full of possibilities. No wonder the British press is damning French militarism:

ASHOKE CHATTERJEE.

## THE FUTURE OF EUROPE

DEFORE this article, written at the end of January, is published, some of the fears which are in everyone's mind, during the present crisis in European affairs, may have been realised and fresh hostilities may have taken place.

How very near that terrible possibility has been during the months of December and January, those statesmen and diplomats know best, who have been at the helm of public affairs. During weeks of intense anxiety, when British troops were within firing

distance of Turkish troops along the sea border of Asia Minor at the Chanak peninsula overlooking the Dardanelles, it was fully realised, that at any moment a single inflammatory act on either side might have set the whole of Eastern Europe ablaze; and in such an event Great Britain would have been inextricably involved. Even now, while I write these words, the danger of conflict is hardly less acute.

It has been significant of the changed times in which we live, compared with the fateful year 1914, to note that the Prime Minister, Mr. Lloyd George, in appealing to the different Dominions for their help in this new hour of peril, left out the name of India altogether. Neither to the princes, nor to the people of India, was any request for reinforcements made. It was also noticeable, how coldly and cautiously the Dominions themselves replied. The South African Union gave what was tantamount to a refusal. The Dominion of Canada answered Mr. Lloyd George's telegram in the following words: "It is the view of the Dominion Government, that public opinion in Canada would demand the authorisation of Parliament, as the necessary preliminary to the despatching of a contingent to participate in a conflict in the Near East." This answer, the Round Table Quarterly rightly called 'a cold and aloof response.'

But, while in the Near East the danger of an explosion is still, while I write, any moment possible, the greater danger now appears to be in the Ruhr District, along the banks of the Rhine, and in Bavaria. Germany is being ruthlessly forced, step by step, by a deliberate and deep-laid policy of destruction, either to renew a conflict, which would be for her a conflict of despair or else to-succumb. France has now openly shown to the world, that she is bent, not upon reparations, but upon spoliation. The wheel of requital has been destined to come round again full circle. Germany stripped France of her provinces in 1871. Now France must strip Germany of hers. Meanwhile, suffering humanity is dragged again and again into the dust.

The lesson, that retaliation in human affairs is not only wrong in itself, but useless in the end, is hard to learn. The Buddha taught it, two thousand five hundred years ago. Christ taught it once more, five hundred years later. Their personalities moved the

hearts of millions of mankind and humanised half the world. But passion or thirst for revenge, which is so deep down in the human heart, has again broken through all restraint; and to many of the sanest thinkers of our day the prospect seems imminent, that mankind will return to barbarism. All the dreams of endless progress, which the Victorian Age fondly imagined in its security, have been rudely shattered. Everywhere, the cry is raised that might and might alone is the king; that force and force alone is effective; that violence wins the day, and nothing else.

Yet, how inconceivably short-sighted all this is among intelligent human beings, whose minds are awake to realities! How incredible it is, after the experience of the last war! How strange, that it is not even yet possible to perceive that violence only begets violence, and hatred begets hate and that 'those who take the sword shall perish with the sword'? A touch of realism, giving the actual picture of what happened in the recent war may be salutary. To dwell on it longer would be unwholesome, and I do not wish to do so; but one actual look into the hell of modern war is surely a healthy discipline, when war itself appears again to be threatening in the West.

"A leprous earth," the writer describes the scenes, "scattered over with the putrid, swollen and blackening corpses of young men, hideously bloated.

The appalling stench of rotten carrion mingled with the fumes of lyddite and ammonal. Mudlike black porridge, trenches like shallow cracks in the porridge,—porridge, black and loathsome, that stinks in the sun and bubbles and festers. Swarms of filthy flies and huge blue-bottles and every kind of vermin clustering on pits of offal where men watch one another day by day, seeking slaughter. Wounded men, lying in shell-holes among decaying corpses, helplessly moaning all through the night under repeated shelling which never ceases. Rescue parties which only add to the toll of death and destruction. Men with bowels dropping out, with lungs shot away, with faces blinded and smashed or limbs blown into space. Men screaming and gibbering like maniacs let loose. Wounded men hanging in agony on barbed wire until a merciful spout of liquid fire shrivels them up like a moth in a candle....."

It is impossible to go on with a picture like this. The worst torments ever painted by the diseased mind of some mediæval monk,

gloating over human suffering, could not reach in imagination the horror of what war is in modern times. Yet this thing went on, not merely for a moment of nightmare agony, but during nights and days, year after year, for more than four years; and its effects, hardly less terrible, are with us to-day in starving Russia and in semi-starved Central Europe and in unemployment over more than half the world. We know for certain, also, from what the sanest scientists tell us, that the possibilities of wholesale human destruction are by no means yet exhausted, and that in the next war non-combatant populations will suffer equally with those who are combatant. There will be one holocaust of human misery.

Again, we have now understood, in a way that was impossible before, how a war is concocted. Lies, lies, lies upon lies, piled on one another so thickly that the truth cannot come out into the light of day for honest men to see it,—such is modern warfare. To deal with two points only in the war that has just been ended, it is becoming plain to every honest man, from the Russian documents now made public and from other equally unimpeachable sources, that the encircling of Germany before the war by the Allied Powers was no myth at all, but a deadly reality; that war was hoped for and planned for, not in Germany alone, but in France and Russia also; that France and Russia both took steps to precipitate the crisis, as well as Germany and Austria. It has been made clear, that Great Britain, who was well aware how matters were tending, could have stopped the mad rush over the precipice if she had chosen, but her actions came too late. There was no "will to peace" among the rulers of mankind; just as there is no 'will to peace' in the year 1923.

Once more, the mad rush over the precipice seems to have begun. Who can stop it? Who is even attempting to apply the brake? Great Britain has became hopelessly tied to France by her commitments in the Near East, where French help is required, and also by her share in the plunder of Germany, which she has already received in part and is not willing to disgorge. One unselfish action might still save the world, but the sinister policy of crushing Germany continues without any intermission. America appears in a light that is hardly less selfish and self-seeking. With her coffers almost bursting

with gold, and with her hand on the key of the world's treasure-house, she has been keeping her own isolation and has hardly yet made a single generous gesture, which might help to rescue mankind in its darkest hour. Even the Washington Conference, with its disarmament proposals, seems now likely to fail in its main purpose through want of ratification.

The present French attitude, under M. Poincaré, makes still more evident the facts, which the Russian documents have revealed. M. Poincaré, M. Clemenceau and others seem never to have wished for peace with Germany. They are elderly men, who have grown old in the monomania of revenge. Just as the passion of lust or the passion of money can obsess a man's very soul, in the same way, it would appear, the passion of revenge for what happened in 1871 has filled their mental vision. There has been a terrible realism in these men, which has been as ruthless in the weapons it has used as the realism of a Bismark or a Ludendorf. In the Russian ruling race, under the Czar, there were realists equally chauvinistic, cynical and mad. The Austrian Court with its aged Emperor produced others, who were filled with the same spirit. Apart, therefore, from documents altogether we are able to judge from the broad outline of facts, over a long period of years, what kind of men these were who Europe. "Can the Ethiopian governed change his skin?" the Old Testament prophet asks. "Or the leopard his spots?" The answer is 'No', and the same answer may be given about men like these. If behaviour during the war showed the true character of a Hindenburg or a Ludendorf or the Crown Prince of Germany, surely behaviour during the peace is revealing with equal clearness the true character of a Poincare and a We know for certain now, Clemenceau. that there must have been always the same plotting, the same intriguing, day and night, for the overthrow of Germany.

This brings us to the second fact, which reveals in all its nakedness the baseness and perfidy of modern war. When the Armistice was made on November 11th, 1918, Germany surrendered on the strength of a declaration made by America in the first instance, and then by all the Allied Powers, that the Fourteen Points of President Wilson should be kept. These affirmed, that there should be no indemnities, but only reparation for damage

There were many other clauses of a similar nature, especially one, which reserved the right of self-determination to indigenous populations at the end of the war. When we compare this solemn compact, on the basis of which Germany disarmed herself, with the present position today, we can gauge the falsehood which has been perpetrated. easy to clamour that Germany herself has broken the terms by refusing to make full reparation. But nothing could now be clearer than the fact, that every obstacle was put in the way to prevent Germany from making reparations when she was willing to do so. She has also been stripped bare of those very things, which made a due payment possible. There is no need to enter into details concerning these things, at this late hour of the The treachery of the Treaty of Versailles has become a commonplace with all impartial and right thinking men outside France, and also with an increasing number of independent thinkers in France itself.

Whether, therefore, we consider the origins of the war, or the results of the war, we have the same picture of lying and infamy.

I wish to turn now from these general considerations to the picture of an eye witness, which has come to me in a singularly illuminating letter from one, who has been engaged in works of healing and mercy on the continent of Europe. What he has told me in this letter has been derived from his own experience among the poor in many countries, and it comes without any political bias whatever from the depths of his heart. He is an American by birth and a Quaker by sympathy, though he has not become a member of the Society of Friends.

"I have just returned," he writes, "to Germany after a two months' residence in Oxford.

The change is naturally very striking indeed. In England, except for the question of unemploynment and hardship among the poorer classes, life seems to be very much back at the pre-war level. The unemployed organise big demonstrations, but after a week of semi-starvation they are dispersed with empty promises and just as empty stomachs."

The writer then refers to the Labour Party and expresses the hope that a higher ideal of politics may again find a home in England among its members. He pays a well deserved tribute to Mr. Ramsay Macdonald, and refers to his courage in exposing,

during the war itself, the evil compact which Lord Grey had made with autocratic Russia under the Czar. He notes the strong idealism of the labour leaders in union with their intellectual comrades, H. G. Wells, Bertrand Russell, Bernard Shaw, Sidney Webb, and others. In contrast with this, he mentions the life of aristocratic and capitalist England, as he sees it at Oxford,—its lack of touch with reality, its preoccupation with its own concerns, in its own confined circle. He then turns to the religious life of England, as he watches it day by day among church-going Christians.

"The spiritual life of the churches in England," he writes, "seems to be at a low ebb and to have little power over the people.

In this period, when the very civilization of Europe seems to be disintegrating, the Church has abandoned the coarse mantle of the prophet for the gorgeous robes of the priest. The very Christian Church which the founder hoped would be catholic enough to bridge national borders and to ignore racial differences, is a broken and dismembered body, with no sense of mission or destiny and with a vision of the kingdom scarcely wider than the national domains. Not in a single Church have I heard a protesting voice against the Treaty of Versailles nor has the Church of any Allied country officially taken the step of re-establishing spiritual relationships with the body of Christ The years of Peace in ex-enemy countries. have more clearly revealed the failure of the Church than the years of War. That little group of Christian pacifists, the Quakers, despised, persecuted and imprisoned during the war, have shown the meaning of spiritual fellowship and Christian love, by their most extensive and efficient relief work. Whether it be in Vienna or Berlin, on the Volga or in Asia Minor, the relief organizations of the Society of Friends have been the first on the field and the last to leave. The "Quaker Speisung" has become a bye-word and a bright memory to millions of children in Austria and Germany. While the Allied statesmen were dividing the spoils, squeezing the German lemon, and thereby bringing poverty and starvation to thousands of homes, these sisters of mercy came to the families of the impoverished, with food in their hands and with comfort and cheer in their hearts. Europe succeeds in recovering from the terrible disease which has inflicted it, it will owe its recovery a thousand times more to relief work of such organizations than to all the Reparation Conferences and the meetings of the Allied Prime Ministers."

After this, the writer turns directly to Germany and gives a vivid picture of what he has seen during his visits there, while engaged in relief work among the students. It must be remembered, that he is writing about what happened during the Christmas season last year. Very much greater evil has been done since then, and much more is likely to be done before this article is published.

"The internal political situation," he writes, "is much quieter than it was two months ago.

The economic situation is generally much worse. A year ago the dollar bought 170 marks or the pound 800. To-day the mark stands at 35,000 to the pound or about 7,400 to the dollar. To the labouring man, or to the industrialist or farmer, who can control prices, this depreciation of the mark means very little. But for people who have passed their productive years of life, or who have painfully accumulated their savings to enjoy a comfortable income in old age, this depreciation spells poverty and misery. For example, one of my friends, who before the war was one of the richest residents of Marburg, and who lived in his luxurious mansion in the style of an American millionaire is now reduced to black-bread and imitation-coffee, and a large part of the expenses of the household is met by a weekly sale of certain articles of household furniture. Germany seems to have been blessed by providence so far in having a very good grain and potato crop this year, and in having so far a very mild winter. The German Hausfran knows how to make the family content, even with unheated living or dining-rooms. Professor Otto tells me that during this last term there were twelve students in the Theological Department, who did not have enough money to buy a New Testament for their studies, and that the professors themselves took up a collection from their own scanty incomes, in order to supply the deficiency. Because of the depreciation of the Mark, many students during the last few months have been forced to give up their studies."

The most striking part of the letter is the writer's description of the Christmas festival in the midst of the troubled times through which Germany is passing.

"I want to tell you," he says, "that I

love the German people.

It has been my privilege to celebrate this Christmas in simple pious German homes. I know of no country that makes so much of

Christmas as Germany. Every home in the land has its Christmas Tree, which has generally been cut by one member of the family in the neighbouring pine-forests, and carried by him on his shoulder through the city-streets a few days before Christmas. The children's toys this year were largely home-made, or rescued from the attic store-room as relies of some previous Christmas. Even though the old doll only has a new dress, or the wagon only a fresh coat of paint, stil it is a Christmas present which delights the heart of the German child, as truly as the more costly new doll, or the latest steam-engine serves to bring something of the spirit of Christmas to the American or English cousin. If one really wants to give a Christmas present here, he will select some useful necessity. It would seem strange in America or England to give baskets of food or bars of chocolate as Christmas presents, but such seem to be the most natural and prized gifts here in Germany. I have felt that the German people have succeeded in preserving the simple and naive Christmas spirit of the Mid lle Ages. The Christmas tree remains the centre of all the festivities. In the light of the Christmastree candles, the children sing their sweet little carols and hymns. At the side of the Christmas tree, on a big table is the 'Krippen Spiel,' where in all simplicity and charm the Nativity scene is portrayed. Here one sees the quaint shed and manger, with Joseph, the mother and the child, the shepherds watching their flocks by night, and the three kings coming from the East to bring their gifts and to offer their worship to the newborn King. The figures for the 'Krippen Spiel' of course kept from year to year, some of the pieces often having been inherited for generations.

Somehow, I feel more optimistic about the future during this last visit into Germany than I have ever done before. I have felt the spirit of German Christianity more, and believe that I can worship Carist with a German Congregation, as truly as I ever could in England or America. I believe that Germany is the most deeply religious nation in Europe, or for that matter, in the world. The defeat in war has driven the German people to a firmer trust in God. Man's extremity has proved to be Gods opportunity. The real cultural and stable element of Germany is turning away from a trust in material forces to a new confidence in the power and availability of spiritual resources. Many German people confess it would have been a misfortune for Germany to have won the war, but the defeat and economic chaos have made them believe more firmly than ever in the purposes of God for them as a

nation. They have the gloriously elevating an legious consciousness of divine destiny, a belief in a transcendent and superhuman power, lent to them at this time of need. The Allies have won the War but lost the Peace. Germany after losing the War, seems to be winning the Peace

'Came the Whisper, came the Vision, came the Power with the need.

Till the soul, that is not Man's soul, was lent to him to lead."

It will be best to conclude this article with the vision of this German Christmas. After all the incredibly base and cruel pictures of hate, which were invented on either side during the war, in order to goad men on to further madness, it is well to end with the Christmas message of peace and good will.

Santiniketan.

C. F. ANDREWS.

## LETTERS OF AURANGZIB

By Prof. JADUNATH SARKAR.

["I would urge the superior value of education in fairly remote history as a training in method. I believe that mediæval history forms the best training for the young scholar. It is less hackneyed than ancient history...It is more practical than modern history, where, as we get nearer our own age, the sources become infinitely numerous, and, as they grow in quantity, steadily decline in qualitative value." (T. F. Tout.)

# 1. THE MOST ORIGINAL SOURCES FOR AURANGZIB'S HISTORY.

N the history of mediæval India, the reign of Anrangzib stands out conspicuous for three reasons: his was the longest reign of any Mughal emperor's, covering full 50 years and exceeding even the reign of Akbar; under him the Mughal empire reached its greatest extent and began also to break up; and lastly the original materials for a history of his reign are more copious and varied than those existing for any other period of Indian history, ancient or modern.

The factory records of the European traders,—English, Dutch and French, form a rast mass and are easily available in print or Ms. The purely Indian sources are not so well known. We shall here take no note of the European factory records, nor of the formal histories of the reign written in the Persian language, but turn to a still more authentic and valuable source. These are the Court bulleties and official letters, all written in Persian and preserved in manuscript, though scattered in the wildest disorder and over distant continents. The akhbars or news bulletins of the Court or camp of the Emperor, which were sent to feudatory princes and provincial viceroys by their retained agents in this Emperor's train, are practically a unique mass of records, as no material of this class has been preserved for any other reign, except a very few sheets for Bahadur Shah I (4 days), Muhammad Shah (20 days) and Shah Alam II (3 months).

## II How Secretaries Made Collections of Letters.

These Court bulletins are of first-rate value to the historian, no doubt. But the main wealth of historical information regarding Aurangzib lies in the contemporary letters which together with the above akhbars form the very raw materials or most authentic source for the history of his reign. The preservation of these letters we owe not to any action on the part of the Emperor, nor to the practice of any secretariat archive ( dar-ulinsha), but to a private source, namely, the literary vanity of the secretaries (munshis) who drafted them. Each of them kept with himself copies of the letters which he wrote for his master, afterwards collected them together in one volume, with a formal preface and colophon, and sent them forth into the world; I mean, he allowed others to read and take copies of them, as printing was unknown in India in those days. Sometimes this "publication" of the letter-book was the result of

the pious care of the late Secretary's son or devoted friend, as the best literary monument to the learning of the deceased. Once the volume got into publication, its contents were picked out and included in miscellaneous collections of letters and in text-books on the art of letter-writing (as examples). In this way some letters have been saved, though the "volumes" of which they originally formed parts have disappeared. Many isolated letters of historical importance which were never included in any collection (because not written by the same man, or because not numerous enough to form a volume) have escaped destruction by being incorporated in such general collections of select letters.

These letter-books were put together and "published" for literary and not historical purposes. The munshis had not the future historian of the Mughal empire before their mind's eye, but the polished society of their own days. Their aim was not to leave historical records for posterity, but to show their own mastery of style and to set models of composition before students of rhetoric and epistolary prose. Some of the clerks even preserved and collected together the official and private letters of their own composition for the instruction of their sons and grandsons in the hereditary profession. Practically every one of the munshis could also write Persian verses and epigrams in which the date of an event was yielded by the total numerical value of the Arabic letters contained in the significant phrase or sentence, as calculated by the rules of abjad.

Some of the later collections are professed text-books illustrating the art of the writer. They begin with an eulogy of the pen or of the art of letter-writing (insha) in verse and florid prose, followed by a discourse on the mythical origin and development of the alphabet, the various known styles of penmanship and their founders; then come the letters forming • the body of illustrations. Such letter-books, however, belonged to a decadent age, when the Court had ceased to make history.

# III. THE HINDU MUNSHIS AND THEIR WORK.

From the middle of the 17th century enwards most of the munshis were Hindus, and their proportion rapidly increased. The Hindus had made a monopoly of the lower ranks of the revenue department (divani)

from long before the time of Todar Mal (Akbar's revenue minister), probably from the very dawn of Muslim rule in India. Todai Mal's order to have all their papers written in Persian, (instead of one ses in Persian and a duplicate set in Hindi, as under Sher Shah), compelled all the Hinda officials of State to master the Persian language, and the effect of this change became manifest in the next century, when the Hindus filled the accounts dapartment ( hisab ) of the State and even ros + to be deputies and "office superintendents" (naibs and pesh-dasts) to the heads of many departments. Most of the nobles and even princes in the late 17th century engaged Hindu munshis to write their Persian letters. The docile abstemious hardworking and clever Hindu did the work well and cheaply. A Persia-born or Persia-trained Muslim clerk would have been cleverer and would have written a purer idiom, but he was too co tly a luxury in India, and the supply of such men from the Persian home-land was dried up at its source by the political disorders in that country at the close of the 17th century. Indian Muhammadans, as a rule, were insatisfactory for clerical work.

The earliest Hindu munshi of note known to me was Chandrabhan (poetical name "Brahmau"), a protege of Shah Jahon's wazir Sadullah Khan, who has left works in elegant prose and conventional verse besides some letters of little historical value. But from the middle of the 17th century onwards, Hindu clerks rapidly multiplied under most nobles, till at last in the 18th century a Hindu rose to be Secretary (Mir Munshi) to the Emperor Muhammad Shah,—I mean Anand Ram (poetically, Mukhlis.)

The clerks and other office subording tes of the Mughal empire, both Hindu and Muhammadan, formed a brotherhood and lived on terms of the greatest intimacy and mutual aid, giving feasts and dances to each other, as we learn from the memoirs of Bhimsen. In addition to the tie of service in the same department, they were also united in a protherhood by their love of Sufi ph losophy, which formed the common meetingground for the Persian-cultured official classes of India in the 17th and more especially in the 18th century. Their letter-books of en end with a collection of Sufistic verses of the munshi's own composition or his favourite author's.

## IV. How the Oeficial Letters were Written.

As regards the style of official correspondence, namely letters from the Emperor and despatches and petitions to him, it was highly ornate, prolix, redundant like a legal deed, and superlatively superlative as regards the use of epithets. They all felt bound to follow the vicious style used by Abul Fazl in his letters written on behalf of Akbar. In additon to having this bad model, the munshis were also fettered by official convention which fixed the epithets for the princes and high cficers beforehand,—sometimes running to six lines of foolscap folio in the case of a ruling sovereign, and three lines for a minister. Al official letters had to follow a set form, like the "I beg most respectfully to state" and "I have the honour to be your most obedient servant" of our own days,-at the beginning and the end, and also in introducing particular topics or communicating orders of a particular kind. Thus, taking a transcript of a fully drafted letter (other than the tair copy actually sent to the addressee) was a wearisome labour, to shorten which the "editor" or copyist has, in some MSS, dropped Ell the long-drawn-out and flowery non-sense at the beginning and started with mi-rasanad- $I_{c}$ , or 'submits that—.'

The official entitlature was a very formal thing in the 17th century. The different epithets to be used in addressing or referring to different people, from the Emperor down to ordinary captains and petty civil officers were all fixed beforehand and entered in the office manual (dastur-ul-aml). They were from time to time changed by superior order, die notice being given to the clerks. It would have been the height of impropriety to mention the "Shadow of God" or his sons\* by name, (and in a more decadent age even the grand wazir). They were each designated in life as the Khalifa and the Shadow of God, and after death by a known title, which required interpretation for later ages. Thus Eabur, Humayun, Akbar, Jahangir, Shah Jahan, Aurangzib and Bahadur Shah I. were respectively remembered only as\* Firdaus-

\* As for the Emperor's daughters and wives, they were ethereal beings and could be referred to only very vaguely as "the concealed one under the veil of chastity" "the Rabia of the age", "one of those behind the screen of pomp and majesty" &c.

makani, Jinnat-ashyani, Arsh-ashyani, Jinnat makani, Ala Hazrat Firdaus-ashyani, Khuldmakan and Khuld-manzil,-all these phrases meaning "Seated in heaven." Living princes were similarly designated by conventional but special titles, such as Shah-i-buland-iqbal for Dara Shukoh, Mihir-pur-i-khilafat for Shah Alam. Shah-i-Alijah for Muhammad Azam, &c. Jaharara, after her death, was to be mentioned only under the title of "The spiritual Mistress of the Age". Prince Muhammed Akbar, after his rebellion and flight to the enemies of the empire, was ordered to be referred to at Court and in all official papers as 'the Rebel' (Baghi), and sometimes as Akbar-i-abtar (Akbar meaning 'the greatest' and Abtar 'the worst')!

No official letter either to or from the Emperor or a prince was ever signed; all were sealed,—even a letter written by a humble official.

A farman, in addition to bearing the imperial seal on the top, bore the wazir's seal below, and, in the case of a land-grant treaty or special favour, had the Emperor's palm (Panjah) dipped in vermilion impressed on (A rubber representation of the palm used to be carried about in a bag suspended from the coat under the right armpit.) The princes, when serving as provincial governors, acted in the same way. When the fair copy of a letter or order was approved by the Emperor (or prince), he wrote after the last word of the last line (or a little below it) the letter sad\* (abbreviation for sahih or 'correct'), as a written token of his approval. Often the Emperor (or prince) added a few lines inhis own hand at the top of the letter as a proof of the genuineness of the letter or as a special mark of honour to the person addressed; these contained some commonplace statement or an injunction to obey the order promptly, but the material communication was embodied only in the letter drafted by

\* In some farmans that I have seen the sad is very thick, but is not usually completed, because only the ellipse forming the first part of the letter is given, but not the semi-circle forming its tail. The technical official expression for the Emperor's final approval was "the letter or order reached the sad." An old Bengali zamindar used to write on his letters to his agents and tenants not his name but only the word Shri-Sahih followed by an ornate flourish of the pen like the tail of a snake. This practice was a legacy of the Mughal empire.

the munshi and copied by a beautiful writer (khushnavis) of the Secretariat. Such imperial additions are separately given in the

Adab-i-Alamgiri.

In official letters the name (i.e., the conventional title) of the Emperor (or prince) was taken out of its context in the body of the letter and written at the top of the sheet as a mark of honour, exactly as Hindus do with the name of a god or goddess to whose puja they are issuing invitations. The exact position of the "elevated" word in the sentence was indicated by leaving a blank space in the body of the letter!

When an official letter reached the addressee, his secretary wrote the date of arrival and reading of it on the back with the words "arz dida shud." Farmans granting lands or favours were always issued as the result of suit paid to a minister or other favorrite at Court for influencing the Emperor, and the name of such 'intermediary' was entered on the back of the farman by means of the word rasalatum ('through the medium of'). In this connection, I must cite the parallel practice of ancient Hindu inscriptions of land-grants giving the name of the intermediary (dutak) at the conclusion.

The grand ceremony which the addressee had to hold to receive an imperial farman, advancing many miles to welcome it, and then placing it on his head and rubbing it against his eyes, need not be described here.\*

#### V. Classes of Letters and Their Names.

The official letters of the Mughal empire fell into several classes, each with its dis-

tinctive name. They were-

(i) Farman, shuka, ahkan (plural noun wrongly used for the singular; or was it a case of pluralis majestatis?), and, in the case of only one later collection of Aurangzib's letters, ramz-wa-ishara. These names meant any letter written by the Emperor directly or in his own person, to any other person, whether prince of the blood, subject, or foreign sovereign. (Ruga is a vulgar modern name, which was never officially used.)

(ii) Nishan or a letter from a prince of

\* Some vassal kings of the Mughal empire (especially in the Deccan) built a mansion called Farman-bari, six or eight miles outside their capital, where they went to receive all farmans the coming of which was always intimated to them beforehand.

the blood imperial to any one except the

Emperor.

(iii) Arzdasht (contraction arzi), a letter from all subjects to the Emperor or a prince and also from a prince to the Emperor. A despatch of victory was technically called Fath-nama.

(iv) Hasb-al-hukm, (i. e., "By Order"), a letter written by a minister in his own person but under the Emperor's directions and

conveying his orders.

- (v) Ahkam and ramz (plural, rumuz). These terms should be confined to the notes of points and poetical and scriptural quotations dictated by the Emperor to his Secretary as materials for the official letters to be drafted in full in the conventional form afterwards. For Aurangzib's closing years these notes have been preserved but not the full letters.
- Sanad, a letter of appointment. But the term farman was used in appointing vicerovs
- (vii) Parwana, an administrative Order or ruling to a subordinate official, usually the result of a suit at Court.
- (viii) Dastak, a short official pass or permit, mostly for the transit of goods or the admission of a person to the camp or court.
- (ix) Ruga, a private letter, or one between friend and friend.

[Mahzar is not included here, as it was merely a 'law report,' giving the result of a local investigation into a land dispute or criminal charge, with the names of the persons present (as jurors and witnesses to fact) and a summary of the evidence. Numerous examples of it from Maharashtra are given by Rajwade.

A typical letter-book of the munshi of a prince or noble contained letters arranged in

the following order:

From his master to the Empercr\* (with his replies in some cases)

princes

,, ,, ministers and other ,, ,, ,, high officials and his own official subordinates.

his friends, relatives ,, ,, and estate agents and wakil at Court.

\* Some of the letters were written in cypler (called nurmuz in Persian and Anka-patlari in Hindi). Examples of them (decoded) are given in the Adab-i-Alamgiri and the Heft Anjuman.

From the munshi to the above four classes (a) on his master's behalf, i. e., letters of the type (but not style) of Hasb-ul-hukms, and (b) on his (munshi's) own behalf.

[Of course there could be no hasb-ul-hukm addressed by a munshi to an Emperor or

prince.]

From the *munshi* to his own relatives.

These are mostly worthless.]

From the munshi to other munshis and poets,—in florid prose or verse, with a minimum of thought or fact and a maximum of words,—meant simply to show off his mastery

of style and rhetoric (munshiana)!

In the decadent 18th century, many lettercollections contain towards the end "model letters" and "blank forms" of letters approprate to particular occasions, such as congratulating an Emperor or Nawab on his accession, birthday, victory, birth of a son, or the Id festivity,—or to be addressed to a person on his appointment to an office or promotion, victory, the birth or marriage of his son, Id congratulations, condolence in bereavement (interspersed with familiar quotations in verse, and with the name and relation of the bridegroom or the deceased person to be inserted in the blank spaces at the time of use). Also, blank forms of letters of appointment to various posts with charges es to their duties, are given. Nigarnama-i-Munshi and Insha-i-Harkarn are examples of this kind. There is often a list of entitlature and of correct forms of address for different ranks and offices, at the end.

VI. EXTANT LETTERS OF AURANGZIB DESCRIBED

But what about the letters from an Emperor? These could be preserved collectively only in the letter-books of his secretaries.

Aurangzib's earliest munshi was Abul Fath (surnamed Qabil Khan), who served his master from the age of 14 to 40, and after spoiling his eye-sight by hard work at writing ever since his boyhood, retired in June 1659 and died in May 1662. He has left behind him a volume of 616 letters covering the eventful period 1650 to 1658. Al. these are full drafts. His priceless work, entitled Adab-i-Alamgiri was afterwards supplemented by the incorporation of 146 letters written for Prince Akbar by another scribe (Sadiq) in 1679 and 1680.

For the closing years of Aurangzib's reign (1702-1707) we have three letterbooks of his last munshi, Inayetullah Khan. But these, unlike the Adab, contain only "notes dictated for letters to be drafted," i. c., condensed letters. They are named Kalimat-i-Taiyyibat (hints for 676 letters), Ahkam-i-Alamgiri (610 pages of 15 lines each, about 2 letters per page), Kalimati-Aurangzib (379 pages of 14 lines each, about 600 letters in the volume). There is some overlapping between the first and the last of these three, but the first is the earlier and more authoritative. But during the period of 43 years (1659-1701) intervening between Qabil Khan and Inayetullah, no imperial secretary's collected letters have been preserved. Stray letters from Aurangzib written during this interval have been found in fairly large numbers and very many more letters written to him or to his officers are extant for this "dark age" of his reign.

The imperial farmans granting land or stipends to persons or rights to traders were, from the nature of the case, isolated documents and were never collected together. Examples of them are constantly cropping up in India,—among the descendants of the original donees, privates MS collectors, curiodealers, and in museums. They are marked by a monotonous uniformity of style and contents and give us very little history. Forged grants of this period often come to notice.

The letters from Aurangzib after his accession are not so rich in historical information as the despatches written to him by his sons and officers. As he was personally present in many important expeditions, there was no occasion for any official despatch to be written describing them, and hence we lack this primary source of information about them and cannot get, with regard to many events of his reign (where he was personally present), the copious and true details which an official gives of his own exploits in his report to the Emperor. Aurangzib's letters (or 'hints') during the last six years of his reign are, however, of supreme value as showing the man without disguise—his character, tastes, policy and familiar failings.

## INDIAN PERIODICALS

### "The Hindu" Annual Supplement.

This well-known annual publication made its appearance punctually. Its contents are varied, interesting and instructive, as will appear from the list given below:—

The Events of the Year; To My Friends in India, by Mr. George Lansbury, M. P.; India Old and New, by Mr. Eric Hammond; British Political Parties, by Miss Helena Normanton; The Work before Us, by Mr. K. Natarajan; The Civil Service in Transition, by Mr. J. C. Molony, I. C. S.; The Working of the Central Legislature, by Mr. •T. V. Seshagiri Ayyar, M. I. A.; Dyarchy at Work, by Mr. C. R. Reddi, M. L. C.; The Provinces under the Reform Act, by Mr. T. A. Ramalingam Chettiar, M. L. C.; Judical Reform in India, by Mr. Alfred Sabonadiere, I. C. s. (Retd.); Indian Students Abroad, by Sir Thomas Arnold; Parties in the Legislature, by Mr. M. K. Reddi. M. L. A.; Indian Overseas, By Dewan Bahadur P. Kesava Pillai, M. L. C.; Post Graduate Studies, By Dr. John Mathai, B. Litt., D. Sc.; University Reform, by Prof. K. V. Rangaswami Ayyangar, M. A.; The University and the City, by Mr. R Dann, I. c. s.; The Non-Brahmin Outbreak, by Prof K. Sundararama Ayyar, M. A.; A Rational Creed, by Mr. Fredrick Grubb; Indian Whispering Galleries, by Prof. C. V. Raman; Religion and Life, by Rev. H. A. Popley; Indianize India, by Mr. K. S. Ramaswami Sastri, B. A., B. L.; Indian Agriculture, by "Linnæus".

## "Swarajya" Annual Supplement.

The annual supplement of Swarajya, 1922, is a special Congress number. It is copiously illustrated. Besides articles on political and other topics, it contains a poem, a play and some short stories. It furnishes stimulating and interesting reading, as the "contents" quoted below will show:—

The New Policy—C. Rajagopalachari; Swaraj—Its Character—K. M. Panikkar; Swaraj and Swarajya—B. Pattabhi Sitaramayya; Wanted—A. Congress of Peasants and Workers—D. Chaman Lall; Ghazi Mustapha Kemal Pasha—Hilda M. Housin; The Meaning of Swaraj—A. T. Gidwani; The Death-Dance (A Poem)—

Harindranath Chattopadhyaya; Big Game (a Short Story)—A. E. Coppard; An Appeal from France-Jacques de Waldam; Ireland and India -P. O. Sullivan; The Irish Renaissance-James H. Cousins: The General Election: (a Review) -An English Publicist; Laila (a Short Story) -Sunalini Rajam; The Disability of James Nicholson (a Play)—Eric Dickinson; Suffering Leads to Victory—Ruby E. Watson; American Attitude towards Gandhi and India—Blanche Watson; The Nation's Youth—T. L. Vaswani; A Study in Dyarchy—C. R. Reddy; An Ancient Ideal of Citizenship-Rev. H. A. Popley: Trade and Industry in 1922-Chandulal M. Kothari; Indians in British Colonies—D. M. Manilal; To India—Ruby E. Watson; Rise of Nationalism in Burma—Bernard Houghton; The Khaddar Movement-The Secretary, the Khaddar Information Bureau, Bombay; National Education-V. V. S. Iyer; Mulshi Peta Satyagrah Movement-G. N. Kanitkar; The Akali Movement-C. V; Denationalization-C. F. Andrews; Tribute (A Short Story)—A. E. Coppard; Thirukkazhukkunram—P. V. Jagadisa Ayyar; Our Patriot Gandhi and the Only Peace (Two Poems)—Ruby E. Watson; The Origin of the Kshatriyas-E. Sankaran Unni.

### Postal and R. M. S. Associations.

Labour informs its readers that

"The total number of members on the rolls of all the Postal and R. M. S. Associations in India and Burma taken together would be something like 30,000 on a rough estimate. The result is not altogether disappointing considering that most of the associations have come into existence only in course of the past three years or so. But the result is not quite satisfactory either, considering that the total number of employees in the Post Office and R. M. S. is considerably over a lac. The associations have so far been able to enlist only about 25 per cent of the staff and 75 per cent are still standing out. It is no use blinking over this unpleasant fact. The suicidal indifference of the majority of the employees has been seriously hampering the growth and progress of the associations and it is time that we must endeavour manfully to meet the situation. How is it that so many of our brothers in the service are yet so callous? they should enroll as members at once, otherwise we should consider that all that we have written has been a cry in the wilderness. What we expect, however, of our readers is not only that they should themselves be enthused with the association spirit but also that they should enthuse others. We look upon each reader as a torch-bearer in this sacred cause and depend on him for the dissemination among his fellow workers of the principles inculcated through the columns of this journal."

As no improvement can take place, without combination and publicity, all postal and R. M. S. employees should certainly join the associations of these services.

#### "Buddha Left No Successor."

The Mahabodhi and the United Buddhist Yorld (the name should be shortened) states that

"The Lord Buddha left no Successor. This He has plainly said to His Disciples when He notered His last discourse. The Dharma that the Tathagata taught that shall be your Teacher, the Blessed One said. The Arhats never had looked to a successor. The Buddha, the Dhamma and the Sangha form the Trinity of the Buddhist Taith. The Buddhist has strictly followed since Eis pariniryana in not appointing a Successor to the Buddha. There can be no Successor to ε Buddha except a Buddha, and no Buddha lives a retired solitary life in the Himalayas. He lives among men, and teaches the Doctrine to gods and men. He does not work through the mediumship of women, who follow now this teacher, now another. In the Gopaka Moggallāna sutta, Majjhima nikaya, the Braliman Moggallana asked Ananda whether the disciples think of electing a Successor to the Euddha who had just then entered parinirvana, and the answer was the Dharma is our Teacher, here shall be no Successar appointed to take he place of the Tathagata."

## Vegetable Oil as Motor Fuel.

We read in The Mysore Economic Journal:

"The extremely high cost of transportation of motor spirit into the interior of the Belgian Congo, largely due to tsetse flies, which make it impracticable to use animals for transporting goods and necessitate the use of native porters, led the Belgian Colonial Ministry to organize a trial of road tractors using palm oil as fuel. The results of these trials, according to the official United States "Commerce Reports," have opened

up vast prospects for the development of Central Africa, and may be summarized as follows:--Palm oil, when used as sole fuel in semi-Diesel two or four cycle engines, gave full satisfaction. The engines ran normally, and the power developed is equal to, if not greater than that obtained with kerosene. Nothing was noted that suggested possible difficulties in using palm oil in these engines. Starting up, without motor spirit injection, is good, and there is no carbonization. One large firm, which hold diamond and rubber concessions, possesses three tractors that run on palm oil and have ordered two more, very satisfactory service being rendered by those which have been in operation. These tests would indicate, then that vegetable oils, which are so abundant and cheap in the tropics, can replace other fuels for semi-Diesel engines."

### Tea-Seed Oil.

The same journal culls the information from an U.S.A. Department of Agriculture bulletin that

"The best grades of tea-seed oil are used to some extent for food purposes in China and have been found as an adulterant of cabbage oil. The Chinese use poorer grades for burning and for soap-making. That used in the tests here reported was a commercial product of a pale yellow colour and bland flavour."

"For purpose of general comparison the results of the experiments on the digestibility of oils and fats worked out as follows.—Codliver Oil 97.7 per cent, Java-almond Oil 97.0 per cent, Tea seed Oil 91.2 per cent, Water-melon-seed Oil 94.8 per cent and Deer-fat 81.7 per cent."

Large quantities of tea are produced in India. Are tea-seeds put to any use here? Will any reader who knows kindly supply the information?

#### The Law of Sedition.

Writing on the law of sedition in Bharat-Sebak, the monthly journal published for the All-India Conference of Indian Christians, Mr. R. O. Raha observes:—

"The Reforms have aimed at introducing the occidental party system of Government here. If this scheme is to work at all, it is evident that the same facilities for bringing the Executive into contempt and disaffection ought to be afforded to those out of power as exist in England. Unless this is done, the Reforms must die stillborn. This therefore makes the offending clause

in sec. 124A I. P. C. imperative. A quasiresponsible system of Government having been conceded, it is not cricket, the Englishman's favourite game, to shut up your opponents in jail when they apply to the constituency and the voter and cry to secure their support against those in power with a view to having the majority with them next time. This has not even the merit of being intelligent, for how can it be an offence to bring the existing political system into contempt and disaffection, when the Reforms scheme has been admitted even by its authors to be a half-way house and in its nature is transitory? Can it honestly be held to be an offence to detach the affection of people from what is manifestly evanescent?

"In conclusion one of two courses is possible. Maintain the law of sedition as it stands and end all pretence of responsible Government, or else if responsible Government is to be developed, away with the offending clause. It has already wrought enough mischief. It is, as this brief criticism of it indicates, after all but another of the repressive sections of the Code, so dear to the heart of the Executive. Its continuance along with schemes of responsible Government must only reduce the latter to impotence and diminish still more the fast-waning trust in and respect for, the Government in the land."

# The Official and the Non-official "Angle of Vision."

Mr. St. Nihal Singh asks in *The Indian Review* whether the "angle of vision" of Anglo-Indian (old style) officials and non-officials in India has changed. As regards the officials his answer is not very favourable.

"When I was in India during 1910-11 the number of Indians under whom British "Civilians" were serving could be counted upon the fingers of two hands. Now their number has greatly increased. It is not at all uncommon, in these days, to see an Indian Executive Councillor or Minister, or even an Indian "Indian Civilian", with a whole hierarchy of Britons taking orders from him. The same sort of thing has happened in the industrial and commercial world; the number of Europeans and Americans employed by Indians has greatly increased,

"Some of the Indian political 'chiefs' tell as that they find the British officials serving under them very "loyal," and one or two have even said that their relations with their British "colleagues" are "quite pleasant." Others have let me infer from incidents which they have related to me, or, in a few instances, have candidly told me, that their "subordinates" are subordinates in name

only, and that so long as the "Imperial" Services remain outside the control of the legislatures, as they now are, nothing else can be expected. The Hon'ble Mr. Madhusudan Das, of Behar, had the courage to make a statement to that effect in open 'Parliament.'

"From the British themselves I have had all sorts of statements. Some have said that they find their Indian political 'chiefs' very 'considerate,' and that they get on with them 'quite all right." Others have declared, on the contrary, that the Indian Executive Councillors and especially the Indian Ministers, follow a policy of 'pin pricking' the Europeans who have the misfortune to be serving under them."

As for the European non-officials,

I have found that there are a good many Britons in India who feel that the times have changed, and that they must change with the times-who are convinced that the opportunity for "ruling" in the old sense of the term is gone, never to return, and that the only opportunity which remains for them is to help India to be self-sufficing; but there is hardly one among them who is not swayed, in many cases subconsciously but none-the-less powerfully, by an overweening sense of self-importance—by an exaggerated egotism—and a relatively low opinion of Indian ability and character. I have further found that a large number of Britons, whatever they may profess to the contrary, have hardly moved with the times, and their angle of vision is still the point of view of persons who are determined to rule as long as they possibly can, and who are equally determined to resist any movement which will result in making them "serve." I am amazed at the largeness of the number of persons belonging to the second category.

Comparing the British traders whom I have met during recent months with those I met during my visit over a decade ago, I find a tremendous difference. Their manner has altered and not only their manner, but also their mental outlook—and the change has been infinitely for

the better.

The British merchant feels now that the only way in which he can carry on in India is to make friends with her people. Aloofness is, therfore, yielding to a policy of conciliation, and, in some cases, a feeling of genuine friendship is springing up, through co-operation of one kind or another.

In conclusion, he asks why is there less "die-hardism" among the non-official Britons in India than among the British officials?

The reply, I think, is obvious. Whereas the official has not the least stake in India, and can to-morrow pick up his proportionate pension, fixed, to my mind, on a remarkably generous scale

and shake the dust of India from his feet, the non-official Briton, who has sunk a great deal of capital in our country, cannot run away overnight. Furthermore, whereas the British official knows that Indianisation, no matter how much he may try to resist it, is inevitable, and that in future the opportunities for making careers in the Indian Public Services open to the British youth will become more and more scarce, the future is with the industrialists and commercialists-both Indian and British. Hence the comparatively small change in the angle of vision of the British official as compared with that of the British trader and hence, also, my hope that as time passes, and fewer callow youths come from Britain to acquire, at our expense, official experience-and imbued with the spirit to dominate over us-the Indo-British relations will improve.

By the by, may we suggest to Mr. Singh that he should make a present to Mr. G. A. Natesan of a half-tone block of his most recent portrait that he may not be misrepresented by some medieval photograph?

# Against Gambling on the Race Course.

Indian nationalist editors are undoubtedly speculators of a sort, and they lead a precarious life, too, thanks to the Indian Penal Code and its numerous little brothers and cousins. But they are not all gamblers, though many encourage gambling by publishing racing news and "tips" and thus become responsible for the ruin of many a family. The editor of Every Mans Review be wails and condemns this gambling mania.

"The other day, as I was driving past the Guindy Race-course, I saw thousands of motor cars and other conveyances, and seas of human head. It seemed half Madras was there, and the other half also, perhaps. I then recollected it was Saturday afternoon and it was not only Madras that was persent there—the upper ten and the lower ten thousands as well—but all Madras Presidency was in all likelihood represented there, solicitously brought thither at rates of reduced fare by kindly railway administrations. Yes, all that eager, excited congregation of humanity was there as one man to watch horse-flesh being galloped at break-neck pace and not merely for that but to bet and gamble and lose lakhs of rupees in the eternal hope to win. I have no quarrel with horse-racing or the Englishman's addiction to it but it grieved me very much to contemplate how many Indians, especially young men, to-day at Madras, have been seized by this new spirit of gambling, which, thanks to their Excellencies, imported by them from Bombay or elsewhere, has spread like wild-fire in meek Madras. It is a matter for significant comment that the English legislators who codified the Law of Contracts for India had a soft corner in their hearts for horse-flesh and the gambling on it and exempted it specially from the operation of the illegality of betting and gambling as a whole. I do feel a deep concern when I see that the new spirit of gambling has like a fever seized the young people's whole being and threatened-even after the weekly attacks of high temperature—to become chronic, taking deep root in the soul. They are all being utterly demoralised. The leaders have been silent, the newspapers have been mum. Is there no voice in the country to be raised to protest against the spread of this grave evil? The impedding deep in human character and the individual and national outlook on life, of the central moral principle of no gains without pains and of the universal law of cause and effect in human destiny, is of paramount importance and there can be little doubt that these gambling fevers are calculated to shatter the constitution of that moral basis. The evil is great. The danger is imminent. What are we going to do?

"Are we merely going to sit still doing nothing but looking on coolly and with the usual 'philosophic' resignation?"

## Complaints against Railway Officials.

Regarding the usual complaints against railway officials, the G. I. P. Union Monthly writes:

"These are the main charges of which the Railway servants are accused by the general public, incivility, receipts of irregular gratification and committal of thefts. We have once observed that there is bound to be exaggeration in this onesided picture and even those who are guilty are not to be subjected to severe condemnation. Their economic condition is so deplorable that nothing better could ordinarily be expected from average men. These extenuating circumstances, however can never justify an unpardonable moral delinquency. An earnest effort should therefore be made to look into their causes and remove them with unfailing courage. We must cultivate sympathy for the Indian public. We must remember that we are children of the same Mother, we are bound up together for ever by earthly ties, our interests are identical and by creating hatred in others we degrade ourselves and ruin our own cause. We must constantly keep before our mind's eye the stern reality that the economic condition of the vast majority in this country is simply lamentable and by trying

to deprive the poor by unfair means of their hard -earned wealth we commit an offence which the just and benign Providence can never condone. Above all we must engrave on our hearts the priceless dictum of the late Swami Vivekananda, the Patriot Saint of modern India that:

"Tyranny and Slavery are the obverse and reverse of the same coin."

#### Adult Education.

"A student of Social Work" contributes to The Young Men of India a valuable and informative article on the place of the voluntary agencies and the local education authorities in the education of the adult in England. As only a very small beginning in adult education has been made in a few places in India, this article should prove helpful to our voluntary workers. In the opinion of the writer,

"One of the greatest contributions of the present century in the field of education is the enunciation of the principle that education does not only cover the period of childhood and adolescence, but the whole life of man. And the Adult Education Committee, appointed by the Ministry of Reconstruction in England, laid down in their report of 1919 that it is the duty of the State to provide all facilities for the education of the adult. But they caution against any interference by the State in regard to the courses of studies and the internal management of the classes, which will only result in the establishment of a paternal democracy, ill-suited to individual growth through one's own freedom. Classes for adults can prosper only with the co-operation of voluntary associations in the work. The State, the University and the L.E.As. (Local Education Authorities) can supply the machinery, the finance, and the equipments, but they cannot force grown-up men to study. To make the adult institutions living and pulsating with a life of their own, it is essential that responsibility for conducting them should lie with the voluntary associations. By their close contact with the workman in their neighbourhoods they alone know their educational demands and the workman will respond unreservedly only to them. To prepare the field for organizing lectures and classes, to arrange inter-branch rallies, to conduct weekend and holiday schools, the voluntary associations are eminently fitted. Clubs and recreational flourish under their auspices. Especially in conducting educational work for young adults, they form a necessary agency."

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### The Distrust of Englishmen.

To the quarterly *Hindustan Review*, which is well got-up and is a credit to Indian Periodical publications as regards its contents, Mr. Alfred Nundy contributes an article, 'to be continued', on the distrust of Englishmen. He holds,

"That Indians distrust the English is a fact which it would be idle to disguise. No individual more loyal to British rule can be found than Sir P. S. Sivaswami Iyar, who writing in The Nineteenth Century and After has emphasized 'a complete loss of faith in the minds of large sections of the people in the sincerity of the declarations and promise of the Government and their sense of justice. The Rt. Hon'ble Srinivasa Sastri, at the farewell banquet given to him by the Viceroy, previous to his departure for his Colonial trip as India's representative, has stated: 'We have never seen in the country such a wreck of hope and faith in the Government of the day. I say this in all solemnity. We have never seen such a total wreck of faith by the people as to-day.' And he implored the English to strive to the utmost to regain public confidence. But within three months a further shock was given to this confidence from a most unexpected quarter. In speaking in the House of Commons on the present and future prospects of the Indian Civil Service the Prime Minister made some notable utterances. With reference to the Constitutional Reforms introduced in India, he described them as 'in the nature of an experiment, to be treated as an experiment, a great and important experiment but still an experiment. As regards the Indian Civil Service he said he could see no period when they could be dispensed with and that they constituted the 'steel frame' of the whole structure without which it would collapse. And he held out a veiled threat that in case the non-co-operators were returned to the next Councils and tried to act in a manner detrimental to British rule their conduct would be taken 'into account' so far as the Reforms were concerned."

#### "Indian India."

In the same quarterly "An Indian India" presents to the public a gloomy picture of the Indian States. Says he:—

It has become of late quite a fashion with the sentimental journalists in British India to sing their eulogies of praise of Indian India and decry the system of Government under which they work and live. Their patriotism consists merely in writing glowing accounts of the doings of Indian Princes, white-washing their misdeeds

and their oppressive methods of administration to which we the Indian Indians are subject and dcomed. In fact little do these admirers of Indian India know the hardships and sufferings of one-fourth of their fellow-humanity groaning under the yoke of a system which is neither British nor Indian but merely a despotic arrangement combining in itself the worst features of both-a machinery of administration invented for oppression and crushing the very manhood out of the people under its rule. Beating of drums sound pleasing from a distance but jars or the ears when heard from nigh. It is an Urdu saying of not a very high water-mark but it exactly explains the secret of appreciation of these writers on Indian India.

Sentiment often blinds one to facts. There is no cause to feel proud, no satisfaction to be derived from the fact that one-third of India is marked yellow or that one-fourth of Indian pepulation have managed to escape foreign demination knowing as we, the subject of Indian India, do that our lines are cast in strangely shallow waters, that we labour and live under a system which most ruthlessly crushes out the spirit of independence and denies to its subjects the very brith-rights of man. Freedom of press and liberty of speech are nothing but as Dodo in Indian India. There are many states in which nc newspapers or periodicals are allowed to be published, there are others in which good many papers are prescribed lest these should educate or enlighten public opinion and make the people aspire to the amenities obtaining in British India. Not only that, mere writing of articles by state subjects to papers in British India is considered a sin in Indian India, and in the case of a state employer this practice is considered a sin of a darker dye and often results in an official whisper dinned into his ears as warning for the future. Is it not enough to kill the hearts of people of Indian India! Under these circumstances the amount of satisfaction to be derived from the fact of onethird of India being under the indigenous rule may be gauged from the feelings of those "Marwaris" who have managed to escape this rule and settled British India, and who having already burnt their fingers never think for a moment of coming back to their homes in Indian India. In our living memory the refusal of Berar to be placed under the suzerainty of Nizam is a conclusive proof of the blessings of Indian Rule!

It is true that the rulers of some Indian States are tyrants, voluptuaries, or nincompoops; but it is also true that in some others the rulers are very capable and very earnestly desirous of promoting the welfare of their subjects. We are not in a position to determine the proportions of these classes.

In "India Under Ripon" the late W Scawen Blunt observed that, speaking generally, the inhabitants of the Indian States were materially better off than the British subjects in India, but that their mental awakening and progress was less. This latter observation is no longer true as regards several States.

### Prospects of Palm Oil.

Industrial India draws attentions to the prospects of introducing the cultivation of the African Oil Palms, in the following words, and gives a few hints to intending cultivators:

"Considerable interest has been aroused within recent months as regards palm oil. The scientific planting of the palm is said to give the same advantages over the wild palm in its African home, as our planted rubber has over the wild rubber in Brazil. Now that the outlook for rubber is by no means cheery, it would be a paying proposition for the enterprising Indian agriculturist to open up a few hundred acres with the African oil palm. The amount of hand labour required is very much less than with rubber, and with the improved modern methods of machine cultivation the industry is bound to prosper. Serious risks have undoubtedly to be faced in attempting to establish a new crop; hence it is always advisable for the cultivator to obtain all available information before he invests his capital."

## Technical Education in Great Britain.

Dr. D. N. Mallik furnishes much useful information in his note on the state of technical education in Great Britain and Germany in *The Calcutta Review*. According to him,

"Provision for technical education is made—in Great Britain—in four classes of institutions—the Universities, Technical Institutes, Technical Schools and Polytechnics. In most of the older Universities, for a long time, the only technical subjects included in their curriculum were Electrical and Mechanical Engineering. Thus at Cambridge, the institution of a mechanical science tripos and establishment of the Chair of Electrical Engineering marked almost an epoch in the history of the university about thirty years ago. An agricultural tripos and a diploma of forestry have since been added

but no further advance has, as yet, been made. But in all the newer Universities, technical subjects find a prominent place. Thus, the University of Birmingham, which probably includes the largest number of technical subjects. provides instruction in Mechanical, Civil, Electrical Engineering, Metallurgy, Mining, Chemistry of Fermentation, as well as in Commerce and Journalism. In fact, the ideal sought to be realized at Birmingham is a school of general culture which would practically assist the prosperity and welfare of the district (the Midlands) by the exceptional attention which it would give to the teaching of science in connection with its application to local industries and manufactures. Similarly, the University of Leeds includes courses in Mechanical, Civil, Electrical, Mining and Gas Engineering, besides Fuel and Metallurgy, Agriculture, Dyeing and Applied Chemistry, including Dyeing and Chemistry of Leather.

The largest technical institution in Great Britain is, however, the Institute of Technology in Manchester which includes a very extensive range of technical subjects. Indeed, the school is a very big place, six stories high, in which the Technological Faculty of the University of Manchester prepares students for the Degree of

Bachelor of Technology.

It is to be hoped that, in due course, we shall have in Calcutta a technical college of the type of Manchester School of Technology. The line of progress should be to add different departments to the existing college at Shibpur, rather than to establish isolated institutions dealing with different technical subjects. For, instruction in any technical subject involves instruction in subsidiary subjects and, therefore, the establishment of isolated institutions involves undue multiplication of courses of the same kind which, with limited resources, it would be best to avoid."

"Besides the Universities and larger technical institutions, there are technical schools, which are to be found in almost every municipality, often in connection with secondary schools or Schools of Art."

"Polytechnics are more advanced institutions than the Technical Schools. They prepare for London B.Sc. and similar examinations but the subjects taken up are similar to those in the Technical Schools. In all these Institutes (except in some of the Universities and the University Colleges) there are evening classes for those engaged in work during the day, in almost all the subjects. The fees charged in the evening classes are much less than in the day classes, further reduction being allowed in the case of those actually engaged in the trades for which a particular course is specially designed.

"But no scheme of technical education will be completed which does not make suitable provision for a course of training in the actual works. All authorities are agreed on this point. As has been well remarked by a former professor of the University of Leeds, 'The college laboratory can do what cannot be done in the works and the works can do what cannot be done in a laboratory, both are indispensable, but each should do that which it is able to do thoroughly and not spoil both by attempting to combine them in one and the same place.'"

"Generally speaking, the importance of practical training after a college course, in all technical subjects, cannot be overestimated."

"Finally, a reference should be made to a special type of schools, maintained by the London County Council, namely the Schools of Arts and Crafts."

### The February "Welfare".

In the February number of Welfare,

Rabindrananh Tagore gives us "The Message of Universalism." It is 'Know Thyself.' The true universal finds its manifestation in the individuality which is true. The poet does not believe in the destruction of individuality for the sake of building up something 'amorphous' and 'vague.' He says: 'By making a decoction of a rose, jasmine and lotus, you do not get to a better realisation of beauty which is interfloral.'

Mr. St. Nihal Šingh gives us a very interesting history of some 'Modern Irrigation Works

in Mysore.— (Illustrated.)

Mr. L. K. Elmhirst, M.A. (Cantab), B.Sc. (Cornell), gives us a short but very useful programme of 'Rural Reconstruction.'

The Light-Weight Champion of Cambridge University, Mr. P. E. Pieris, contributes a lively

sketch of University Boxing Life.

Mr. K. N. Chatterjee, B. Sc. (Lond.), A. R. C. s. (Lond.), writes about 'A Neglected Chemical Industry' and gives us useful information regarding some Indian medicinal plants which are not utilized in India commercially to the best advantage, but which have a profitable future.— (Illustrated.)

'The Knight-Errant' (Novel) by Miss Sita

Chatterjee continues.

A descriptive article on 'Bee-keeping in America' by Mr. Norman Shaw attempts to impress upon the reader the commercial importance of Apiculture.—(Illustrated.)

Mr. Sachindra Kumar Sarkar in an article on 'India's Trade in Foodstuffs' points out the necessity of discouraging the export of certain kinds of food-stuffs and that of home production of other imported articles of food value.

Mr. A. K. Sidddanta deals with 'The Place of Boy Scouting in Nation-Building.' Training in boyhood makes the man, is his idea.

'Put the Right Man in the Right Place' is an

article on efficient organization.

'Bee-keeping as a Profession' gives practical information on the subject.—(Illustrated)

Besides these, there are the editorial sections, "Our Point of View," "Do You Know?" (a news section), a short story, and an article on "Journalism as a Means of Doing Good" by Mr. Ramananda Chatterjee which may be of some use to young men and women who want to become journalists.

#### Indian Music in Schools.

Babu Jaideva Singh, B. A., advocates the teaching of Indian music in schools in *Education*. He dwells on the excellence of music in the following words:—

There are three important kinds of fine art, viz. Drawing or Painting, Poetry and Music. Of all these music is the finest. Tagore has a very telling argument for this. The substance of his argument is that in other kinds of art we cannot appreciate the beauty of any production antil we have come to the end of it. Take, for We cannot realize the example, a picture. beauty of the whole picture if the picture is incomplete, if for example there is only the hand or the leg painted and the other portions have not been brought out fully on the canyas of the artist. But in music, we realize the whole in the part. We have the vision of the beauty of the whole raga in a single tune of it. An ordinary sargam—only a stray part of the raga, conjures up before our mind's eye the vision of the power and beauty of the whole. That is why music is the finest of the fine arts. Drawing or painting and poetry are already taught in our schools thus giving a scope to the pupil for the cultivation of his finer sentiments. But is there any earthly reason why the finest of them all, viz. music, should be so unblushingly cast away in the lumber room of negligence? Much of the finer sentiment and the artistic sense of the pupil is deadened without a proper instruction in music. Truly has the poet said :-

## ''साहित्य-सङ्गीत-कला-विहीन: ''साह्मात् पग्नः एक्ट-विषाण-हीन:''

"Without a training in literature, music or art, a man is but a beast minus the tail and the horn." And Shakespeare's eulogy of music in the Merchant of Venice is too well known to need repetition here.

فع معملتم و مي المبتد العليم عي

## Spiritual Political Swaraj.

In the Vedic Magazine Babu Bhagwan Das concludes a learned and thoughtful article on spiritual political Swaraj thus —

It is Ancient Teaching—which nothing in Modern Science can or does gainsay—that Right Knowledge, Right Desire, Right Action, lead to Swaraj, Self-dependence, Moksha, Freedom, spiritual as well as political, from bondage to others

in alien-government.

India is Desiring Freedom, and is struggling and Acting for Freedom. But what the nature of true Swaraj and true Freedom is, she does not Know, or even straying, often wasting offort, often mistakes, running risk of becoming worse bound. Let India first achieve Right Knowledge of the nature of the Goal, her End and Aim, and also of the appropriate Roads, Measures, Policies, which will lead thereto. Then only will her Desiring and her Acting become Right also. And then Spiritual-Political Swaraj will be won with certainty.

#### Women in Mines.

In The Social Service Quarterly, Mr. A. V. Thakkar rightly demands the total prohibition of the employment of women in underground work.

The Indian Mining Federation have put the question to themselves whether such a wholesale withdrawal of female labour is ever possible, at least in Bengal and Bihar and Orissa with which they are concerned, and their reply is naturally an emphatic negative. Action which was possible in Great Britain and Ireland with their larger mining interests eighty years ago is not considered ever possible in this country of cheap labour. One may well ask, why cannot the carrying of coal on women's heads be done away with by laying down a few hundred yards more of rails and engaging a few male fillers? Unfortunately public opinion in India is grossly ignorant of the conditions of labour employed in the mining industry. A person with ordinary curiosity may care to go out of his daily routine and have a look at the inside of a spinning and weaving mill or a jute mill, but no one out of mere curiosity undergoes the risk, which he in his imagination believes to exist, in going down a coal mine, much less to stay therein a few hours and observe the conditions of labourers working 500 to 1,000 feet underground. Out of sight, out of mind. If women in factories are to be excluded from night work, why should their labour be not excluded both in day-time and night for there is eternal night in the mines and sunshine is unknown there?

## Infant Welfare in Bombay.

The rate of infant mortality in Bombay is shocking. Hence what Mr. C. B. Poovaiah writes about it in *The Social Service Quarterly* is nothing but the bare truth.

The urgency of better provision of maternity and infant welfare in this city will strike any casual observer who cares to glance at the statistics of births and deaths for 1921 as given by the Health Officer of the Bombay Municipality. These show 666 deaths, during the first year of life, out of every 1,000 infants born. Naturally, the question arises what are the causes that lead to this appalling rate of infant slaughter? Some of these may be enumerated. Over-crowding, which is only too perceptible in every part of the city, the comparative poverty of the bulk of the population, ignorance and orthodoxy that shrink at anything modern are some of the chief causes; and all these different factors will have to be taken into consideration by those who are anxious to put forth efforts to meet this growing menace.

### Woman and Indian Public Life.

Stri Dharma records :--

UP FIRST! U. P.!

At the special request of the Benares Branch of the Women's Indian Association, Mr. Iqbal Narain Gurtu, M. L. C., brought a Woman Suffrage Resolution before the United Provinces Legislative Council in Lucknow early this month. At a day's notice Mrs. Cousins, Joint Secretary of the W. I. A., proceeded from Madras to Lucknow to place her valuable experience and knowledge at the service of her U. P. sisters. The result of the efforts of all concerned was a complete victory, the Resolution being adopted unanimously! This is a unique achievement in the most thickly populated province in India, comprising 47 million people. The high tone of the debate and the democratic attitude to women are the natural result of the freedom for women seen in the pilgrimage centres of that religious province.

#### BOMBAY MUNICIPAL ELECTIONS

For the first time in India women have appeared as candidates for election to a Muni-

cipal Council and happily and strikingly all have come out successful. Mrs. Hodgkinson, Mrs. Sarojini Naidu, Miss Lotewalla and Mrs. A. Goknale went forward for the Bombay Corporation, and much interest was shown in their polls.

#### OUR LATEST INDIAN WOMAN BARRISTER

Heartiest congratulations to Miss Mithan Tata, M. Sc., Bombay, who has just passed her Final Examination as Barrister in Lincoln's Inn, London.

THE FIRST WOMAN MAGISTRATE FOR INDIA: MRS. M. E. COUSINS, J. P.

A new and important step has been taken in Indian public life by the nomination of Mrs. M. E. Cousins, B. Mus., for the appointment of Honorary Special Magistrate on the Saidapet The Collector of Chingleput is to be Bench thanked for thus opening a fresh avenue of service to women in India by his spontaneous nomination of Mrs. Cousins, and the Government of Madras kept up its- high reputation for impartiality between the sexes by sanctioning the nomination without a question. This, so far as is known, is the first time that a woman has been made a Magistrate in India, possibly in Asia. Mrs. Cousins is honourably known in most of the Provinces of India through her work for women, especially in connection with Woman Suffrage, a cause for which she underwent imprisonment twice in Ireland. She has been a non-official visitor of two Indian jails, and takes a keen interest in penal reform.

#### WOMEN AND INDUSTRY

The special instance of women laborers in mines has thrown light on much darkness existent regarding the conditions of wage-earning by women in India. In Madras City women are given only three pies for making 10 fans out of palmyra leaves, and they do this work in the spare time of looking after their cooking and their families; but though they slave at it yet they make only an anna a day, seven annas a week! Such home industries need to be put under proper inspection and under Trade Union rules. Because of its secrecy, women's labour is probably more "sweated labour" in India than elsewhere. It is a duty awaiting all Labour and Humanitarian Societies, to make detailed investigation into this subject.

## FOREIGN PERIODICALS

#### "Voluntary Repatriation."

The Cape Indian for January protests thus against the South African "Voluntary Repatriation Scheme" and exposes its character:—

On December 11 last the Cape Times published a message from their correspondent at Johannesburg, the introduction reading as follows:—

"In connection with the voluntary repatriation of Indians inaugurated two-and-a-half years ago, it appears from inquiries that the work of inducing Indians to their native land is progressing to an extent which, in the circumstances,

may be regarded as satisfactory."

We in our capacity as a mouthpiece of the community in South Africa would not be doing our duty if we did not totally disagree with the above statement, for what may be "regarded as satisfactory" by the Bailey—Blackwell—Phillips' South African League, in all conscience, can only be regarded by the Indian community as "a betrayal of trust." There is not the slightest doubt that this movement is being engineered on the same or similar lines as those used to "induce" Indians from their native lands with promises that were only partially kept, and after having done all the spade work in making Natal "the garden colony of South Africa," are being made the victims of racial legislation, and added to that this misnamed "voluntary repatriation" movement.

The community must be warned against the inducements held out by the Government's representative, as well as their satelites, who unhappily consist of conscienceless members of the race. We are in the position to produce sworn affidavits of men and their families, born in South Africa, who have been misled by inducements held out by these representatives, and are to-day in a starving condition and stranded in what to them is a foreign land, showing that even the removal of the embargo on gold and jewellery, free passage and the granting of an amount of £20 on "the other side," cannot he regarded as satisfactory on the part of the repatriated S. A. Indian.

The time has arrived when all the British-Indian organisations throughout the Union should stir themselves in a strongly organised effort to warn our compatriots and brothers not to be misled by this seeming act of sacrifice and helpfulness on the part of the Government.

#### "T. P." and Keshub Chandra Sen.

The Inquirer of London writes:—

Mr. T. P. O'CONNOR, M. P., includes among his memories an impression of Keshub Chunder Sen, as a preacher at Unity Church, Islington. Recalling the great Indian's visit to this country he describes his growth into that sympathetic Theism which gained for him much admiration, "especially among the Unitarians." He says:—

"I have rarely seen a more impressive figure in the pulpit. He was very tall, beautifully proportioned, with beautiful dark eyes and features of perfect regularity; above all with an expression of benignity; no man I ever saw looked better the part of the Apostle. He spoke English beautifully: the voice was clear, soft, almost caressing. His visit was a triumphant success; winding up in a reception at which ministers of the different denominations attended."

Keshub, as we know, was disappointed with Christianity at first hand, as represented in this country. It was "too muscular and too hard," and Christian life was "more materialistic and outward than spiritual and inward. It is sad to think how distance often lends enchantment to the views men take of religion, as of other things. A few months ago we met an Indian educationist who, in close contact with Theists in his own land, had felt their deficiencies to be similar to those of the Christians who here disillusioned the great Brahmo preacher.

## Defence of Prayer in Illness.

A "Physician" says in The Inquirer :-

Our first problem is to show that it is reasonable to believe that private prayer may aid the recovery of a man suffering say from some acute bacterial infection. And surely this is easy. All bacteriologists agree that the progress of such diseases depends, not only on the number and virulence of the invading organisms, but upon the resistive powers of the body. And doctors, who differ about most things, agree that the resistive powers of the body are affected to an important extent by the mind, and even more by the emotions. This is indeed a matter of common observation. An Eastern story tells of a man who metthe Plague going to Cairo. "Whither

goest thou?" he said. "To Cairo to kill a thousand people," was the reply. Encountering the Plague again, the man exclaimed, "But you have killed ten thousand." "Nay," said the Plague, "I killed but one thousand. The rest died of fright." In our own land the same fact—the influence of the mind on the body—is expressed more pithily in the proverb that "Care killed the cat." This proverb is not only pithy but forcible, for has not a cat nine lives?

If then our patient is depressed by painful emotions, if his mind is a prey to fear, if he tosses about in constant worry lest he lose his work or lest his wife be left a widow and his children fatherless, his recovery cannot but be delayed and his very life may be jeopardized. Worry exhausts the body and interferes with sleep; it robs the sufferer of appetite and digestion; it even, according to some authorities, induces a form of auto-intoxication. Where can relief be found for such a state of things? There is surely nothing irrational in believing that. prayer may calm the troubled spirit. Let us suppose that the sick man really believes that he is in the hands of One who loves him and wishes him well, and who hearkens to all who call upon him in faith—is it irrational to believe that if the sick man will but turn his mind away from his distress and commit himself to God, his burden will be lightened, his anxieties will be calmed, and his mind will be so tranquillized that sleep may once more restore his wearied frame? Religious men of all ages testify that this is indeed a common experience. "This poor man cried, and the Lord heard him and saved him out of all his troubles."

But if we may rationally believe that prayer has power to calm the mind and diminish the dissipation of bodily energy, what is this but an admission that prayer, by influencing the body, must also influence the growth of the microbes that attack the body. I do not think that any rationalist will be bold enough to deny that prayer may indeed in this way affect the growth of microbes. The reply to this argument will rather be that what has been described as the effect of prayer is merely the result of self-suggestion. Well, so be it. If the rationalist is ready to admit that self-suggestion can influence the growth of microbes, then he must admit also that it is most desirable that all who are liable to be attacked by microbes should be trained to practise this form of defence.

#### The Youth Movement in Germany.

In The Century Magazine Mr. Charles Merz describes in an attractive manner the Youth Movement in Germany. He

traces its origin to an earlier organization known as "Birds of Passage."

"It was about fifteen years before the war, in 1900, that there appeared in Germany an organization [called the Wanderrogel—'Birds of Passage.' Like the Scouts, it found its opportunity in the obvious need of a new generation or physical and mental excercise. The Wanderr pel lacked the military features of the Boy-Scout movement; it had no uniforms or drills or corporals. Nor did it place anything like the same emphasis on the ultimate achievement of 'god citizenship.' It was interested chiefly in fresh air and holidays—these two, plus a certain touch of mysticism."

"In the pamphlets of the men whose teaching led the Wandervogel in those days, you will discover a great deal about finding God in some

flower on a river-bank."

It was the war that transformed the renbling Wandervogel into the Jugene; movement as it stands to-day."

The German name for the Youth Movement is Jugenbund. Jugenbunds arose in this wav:

"A good many adult Germans were wind out in the war; a good many of those whose contribution was to stay at home, direct policy, and bring disaster on the country, have lest standing. Youth, by the default of age, wan prestige for itself. Jugenbunds sprang up naturally in the wake of war. Sometimes youth itself took the lead in starting them; sometimes the initiative came from some older group of men and women—teachers, ministers, or social workers. In either case the underlying, halfadmitted logic was the same: 'They made a mess of it. Let's see what y ath can do.'

"That much the Youth Societies usually have in common; but for the rest they are no more alike than maple leaves in autumn. There are some societies, for instance, that simply the carry on the old holiday mysticism of the Wandervogel. They are a little like the Gandhi revolutionists, far away in India, protesting against too much machinery in twentieth-century civilization. There are others whose objective is primarily religious. For example, there is a Katholische Jugendbewegung, strongly organized, with two hundred thousand youthful readers of its weekly paper, which aims at the education of German youth to a Catholic view of life."

"And alongside of societies like these there is a great host of Jugenbunds whose chief interest, despite the tender age of their constituents, is in German politics. Thus the reactionary paragerman 'Right' is represented by the Deutsch-sozialer Jugenbund which, looking somewhere for a scapegoat, has singled out the German Jev;

by the Christlicher Pfodfinder, the Junge Eiche, the Jungsturm, the Jungdeutschlandbund, and a long string of others, beginning and ending in the Deutsch-nationaler Jugenbund, which flies the old in perial flag, cheers belligerently for the Kaiser, and is accused by the Socialists of having a connection with the secret Ehrhardt Society, which plots for the restoration of the monarchy.

"Meantime the 'Conter' and the 'Left' are right up in the running. They have their own Jischbunds to match against the royalists. The Centrist Democrats have one, bearing their own name. Then there is a Republikanischer Jugenbund, not identified with any party, but pledged to the support of a republic. There are Jugenbunds for the Communists and Syndicalists, and one for the moderate Socialists, this one being the strongest of them all because of its experience. It is the only one that dates its organization back to days before the war. Incidentally, it is a fact of some interest that Fritz Ebert, now president of the German Republic, was once the leder of this association.

"Organized for action years before they have the right to vote, capable at best of a support belligerently vocal, a good many young Germans of fourteen, sixteen, and eighteen are already enrolled as partizans in German politics."

The writer then tells us where the real importance of the Jugend movement lies.

"This champing at the bit of politics is spectacular, but I doubt that the real importance of the Jugend movement lies here. There are ce-tain cultural and æsthetic phases of it that se∋m to matter more. Go into a book-store in ary part of Germany, and you will find a shelf of Tigend books, often written by its own young arthors: a green-covered pamphlet by Fritz K att, for instance, called 'The Changing Time,' and proposing a new relation between the young scrolar and his studies; a book of essays by E izabeth Busse-Wilson, discussing the place of the young girl in this youth movement; 'Pampliet 38,' a thick volume wrapped in bright bLe covers, exhorting German youth to what it calls the reconstruction of the State.

"There is a growing literature in Germany that centers on the Jugend movement. It may be a more important consequence than the political interest which these societies arouse that they start some of their members reading books or writing them. Jugend acts as an accelerator for the young German mind, quickening its interest in the flood of new ideas that are sweeping into Germany, as into every other modern country. There is a close alliance between Jugend and many of Germany's younger in velists and poets. Sometimes these Youth Societies are wholly literary in their interests. Sometimes literature is a by-product. Often the

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only "club-house" a Jugenhund can boast is some book-store in a village street.

"Mrch the same thing may be said of *Ingend* and the arts. There are Youth Societies, groups of young painters and sculptors, who claim to have 'turned German art upside down.'

"Then, again, if you are counting up its interests, you have to add the enthusiasm with which this Youth Movement attacks various problems in education.

"Too high an appraisal ought not be set on any enterprise so callow and experimental as this Jugend Movement; and yet, what is this quickening of youth's interest in a dozen different latitudes of life if not 'the morning hours' of some sort of renaissance?

"If you stand with them, and watch their eager, naive, sometimes clumsy efforts to reach out for a new order, you are likely to tell yourself that whatever else this *Jugend* is, at least it is creative. To that its varied interest in schools and literature and politics all testify.

"There must be more schools, assistance for those who are without means enough to obtain a secondary education." The rule for guidance is the multiplicity of life's callings; and the acceptance of a child in a particular school shall depend upon his qualifications and inclinations, and not upon the economic and social position, or the religion, of his parents."

"Youth gains in prestige, youth stirs restlessly, and pushes with its fingertips against the future. It may be a happy thing for Germany. It may help rebuild what war destroyed. For Germany has her own 'devastated regions' no less real because the devastation is the smash of a political and social code that had outlived its day."

# "The Real Revolt Against Civilization."

Mr. Nathaniel Peffer is an American who has resided for years in China. He has contributed to The Century Magazine an important article with the above heading. He thinks that

"New currents are galvanizing the masses of non-white peoples all over the world. In the Far East, in India, in Africa, in Turkey, and in the whole Near East the native races are responding to these stirrings. They are indeed becoming self-assertive, restive, even threatening. You get the key to the meaning of most of this however, when you observe that these are also subject peoples or at least imperialistically exploited people. I mean to say that in so far as there is any hostility to the white nations, it is against them not as a white people, but as

conquerors guilty of political and economic abuses. It is a nationalistic movement for independence but little different from the historic anti-German, anti-Austrian, and anti-Russian hostility of the Poles or the anti-Austrian hostility of the formerly dependent Slav nationalities. It is political, not racial; defensive, not aggressive, and I see no evil portents therein unless, of course, we mean to continue playing the bully and allowing no choice but fight to the death or enslavement.

"The political explanation alone is not sufficient. There is another factor, seen in its most dramatic form in the Gandhi movement in India, but also existing elsewhere. spreading disenchantment with white superiority, the superiority of Western civilization. A reaction has set in against the blind worship, the avid imitation, and the gulping of everything Western. just because it is Western that had characterized the younger generation of the colored races. The reaction had begun at least a decade ago, longer ago in India, but was caught up, given form, and articulated by the World War. The war revealed the West naked of pretenses. It marked a turning point in the attitude of the non-white pecples toward the white, and therefore in the relations between them. There is now not only skepticism but affirmative criticism of the Western system; a cry for the arrest of its advance, though simultaneously with increasing Westernization, for reasons to be discussed later.

"Even this feeling is not anti-white or racial at all. It is against the concept of life we have brought into the world and insist on spreading. It is a challenge to our civilization and not a threat, and a challenge not to a test of strength, but to a comparison of merits."

He asks, "What is civilization?" "What is it that has distinguished Western pulture from that of other peoples?" His answer is:

"Science, of course; scientific discoveries and their application to production through inventions and machinery. Science first and principally; secondarily, because abstract and of smaller influence in men's lives, Christianity. When these two are stated, the contribution of the Western world is stated, Western civilization is stated. All else—art, literature, codifications of conduct, philosophical systems, all the refinements of life, in short—older cultures had, too, and still have; it might even be argued successfully that theirs is superior."

Science has facilitated communication. But,

"Consider the Sunday motorist. Consider the American tourist. Or ask whether ease of travel and the wiping out of distance have made for a greater mutual understanding among peoples. If anything hostilities have been exacerbated. A

good case might be made for the proposition that the facilitation of communication has been the greatest single factor making for war. Especially is this true when international trade is considered."

The industrial system, due to science, has beneficently elevated the material standards.

"Sanitation, public cleanliness, the compating of disease by prevention and remedy, hospitals, control of epidemics, prevention of famine and flood, have been made possible by industrialism. They could not exist without industrialism.

"I do not minimize what has been gained by plumbing and cleanliness and the conquest of disease; they constitute an unmixed good. The only question that may be raised against this good is whether a people may not pay too much for comfort and cleanliness and health. As fatures as the confusion of illiteracy and ignorance is the platitude that 'cleanliness is next to goodlines.' That is nonsense. The two have no relation whatever unless it be that they both make for extreme self-satisfaction. Athens, was filther, without sewers and drains and bath-rooms; its population more nearly approximated His mage than Detroit's.

"I myself sometimes find the grime and stench of China unendurable, and luxuriate now in N. w. York bath-rooms. From that is proved acthing at all except that I was reared an Occidental of this generation and have formed certain habits. Nothing is proved with respect either to China or America except that my habits are not provided for in China. It would be the crassest egotism to call China inferior for that reason. I should and that I should rather live in Peking, thrice as filthy, because it is interesting and touched with beauty and romance, than in New York, clean, because it is ugly and dull and blatant."

As regards the production of wealth and the saving of labour, the writer observes:—

"Certainly the factory has created a standard of living undreamed of by even the possessing classes two centuries ago. What were exotic luxuries are now necessities even for the poor. Labor has been made physically easy, and working hours are short. For the resulting leisure there is a multitude of employment. The slums have their moving-picture theaters and radioplone. A hovel has its running water and electric light. The ditch-digger can learn in the morning what Poincare said at the reparations conference in Brussels a few hours before, what the Prince of Wales were at the Ascot race meeting, and what Mary Pickford thinks of psycho-analysis and the Einstein theory. There are wealth and case and

comfort and health and a wide variety of interests. Is not the machine a gift of God? Truly, is this not a better, higher, fuller life?

"Materially, yes. In quantity of things possible of acquisition, undoubtedly; but one may legitimately question whether it is in yield of happiness. Happiness is too intangible, too much a matter of definitions, for dogmatic statements or even rigid convictions; but it is proper to question whether the Oriental at his harsh labor and in his primitive home and without organized amusements or modern improvements does not derive as full a satisfaction as the American shopkeeper and factory worker. If he works hard and long his work is not deadening. He is a craftsman, not a tender of machines. He makes something in which he can express himself. He does not spend his life turning one screw a thousand times a day, always the same screw, the relation of which to the finished product he does not know or care to know. His pace is not forced by a thing of steel driven by a power he cannot He has a personal relation to this work, his fellow-workers, and the product. He chats as he works, takes a cup of tea, stops regard the passing excitement in the street, or greet a friend or to reprimand his children, his workshop being also his home. If he has not so much leisure measured in hours, he has more of leisureliness. He has not the harried, glowering look seen on faces in American cities. He smiles easily. He is not ridden by the childish ideal of efficiency. If he can play at his work, as Americans cannot, also he does not work at his play as Americans do. He does not need a multitude of sensations to stimulate him or give him enjoyment. He takes his ease at a little tea-shop, listening to a professional tale-teller, or in the temple ccurtyard gossiping with his cronies."

The writer is not blind to the dark side of life in industrially backward countries.

Tranquillity, too, has its price. It is possible to be too sentimental about the romantic and the picturesque. They carry with them poverty, superstition, subjection of women, a ruthless struggle for existence, enslavement of all the energies to meet elemental needs, expenditure of effort in mere physical drudgery, and tragic human wastage by flood and famine and plague. Life in the industrially undeveloped lands is no Elysium either. In favor of the industrial system there must be arrayed its potentialities; it is yet in its earliest stages. There is, however, still a greater price exacted by industrialism.

This greater price is indicated in the paragraphs quoted below.

"Modern science has affected life in two ways, in greater production of wealth by machinery

and in greater destruction by war. In which it has been more efficient is at least questionable. Not only have there been created more instruments of war and each made more deadly but the area of war has been extended, and the advantages to be gained by war increased. Imperialism is the direct outgrowth of industrialism. There was conquest of nation by nation in the Middle Ages also. Then, however, conquest could be held only by actual physical possession, sturdier stock, and larger numbers. Now conquest can be attained at long range by navies and financial penetration, and possession can be held by control of key ports, industrial centers, rail-heads, and supplies of raw materials. Improvement in communications has made the whole world the stake of those who can marshal the heaviest array of force, and the machine has made force more destructive.

"The very newspaper records of the last twenty years, of the last twenty months even, are warrant for the question whether the one sure clear result of the white man's discoveries in science will not be his extermination. The saturation point -assuredly has been reached already. More, and the flood will engulf us. One more world war,-if it comes, it will be on a larger scale and more terrible in its destruction than the last,—and the white race will be left a fragment to huddle around its memories. Their are potentialities in industrialism for greater good, as I have said; out of it may come a better, more scientific, and more rational ordering of human affairs, and a liberation of energies from all lower forms of labor for finer pursuits. There are also its potentialities in armament and imperialistic rivalry. It is not unfair to say that the first proceeds by arithmetic progression, the second by geometric progression. Is it unfair to say . that, as world forces are driving now, the chances are that the end will be suicide?"

Before quoting what Mr. Peffer writes of Christianity which is the other element of Western civilization, it is necessary to quote what he says of missionaries.

"I hope I may not be understood in what I say here as reflecting on missionaries of on the motive of their work: Their theology, their methods, and their arrogation to themselves of ultimate truth may be open to question, but they serve a cause and give themselves freely and bravely in the most arduous circumstances without thought of personal gain. Of how many human beings in the world can that be said? Also, I am not making any invidious comparisons between religions or necessarily condemning the effort to spread Christianity. I might even say that it is quite likely the adoption of Christianity would benefit the Oriental peoples.

It would freshen their impulses and revivify their spiritual life, which doubtless they need. Their own religions exist now only in formalism, and are dead in the spirit. If I say this, however, I must also say that I believe in Buddhism or Confucianism for Europe and America, and for exactly the same reason."

Now for the writer's observations on Christianity.

"Taking the white man in his religious aspect and considering Judaism and Christianity together, as historically and theologically they must be, it may be said of the white man that he first went out to murder, pillage, and conquer in the name of God. He alone has organized that into a formal technic. (The Moslems took their

inspiration and practice ready-made.)"

"When Christianity had made enough converts to commend itself to the attention of contemporary Roman statesmen, Old Testament strategy was taken over with Old Testament theology and legendry. And the Jews were paid out, and handsomely. And in latter years it has been to spread the only true religion and the only civilized civilization that the white man has gone faring forth into distant and undeveloped and rich, but heathen, lands. First the missionary, then the trader, then the diplomat, and when the missionary has been killed for going whither he was unbidden, the war-ship and the marine have gone in to defend the faith. And now when white Christendom has had its sway for these many centuries, and the close of a cycle seems to impend, what appears on the horizon? Japan. Christendom many be paid out yet also."

# Thwarting Indians in Trades or Commerce.

The American monthly International Banking and Commerce has an article in its January number headed "Germans Appropriating India's Trade," by "E. F. B." whose full name and nationality we do not know. Says he:—

"Europeans attribute the present attitude of the Indians to the super-educational facilities offered to students. The Bengalese, the Madrassis and the Mohammedans who have availed themselves of the universities and colleges, do not wish to undertake any kind of occupation other than the civil services. They are not a nation of shopkeepers. They wish to become doctors and lawyers. They overcrowd the professional vocations with the result that into the trades and commerce drift less capable men. The British are gradually accommodating them-

selves to the situation. To withdraw the facilities for educational advancement and thur exclude the native born from the profession is impossible, but it is possible to import Britisher into this country, on a salary better than is obtain able at home, and thus prevent the native born from holding positions of responsibility in the trade or commerce. Veritably, India now has more British clerks than ever."

The italics are ours. Comments are needless.

# "Germans Appropriating India's Trade."

As regards the above topic, "E. F. B." writes in the same journal:—

"Japanese exports which monopolized the Indian import trade during the war are now being replaced by the German manufectured goods. Traders are amenable to German commodities owing to their cheapness and the facilities granted in the way of settlement. Moreover, in a country like India, where the average Indian earns much less than one dollar a month, it is always the most economical article that attracts.

"A study of statistics of India's foreign trade shows how definitely Germany has established herself in the market. In the dye industry the value of imports into India for August amounted to Rs. 822,194, compared with Rs. 160,834 from the United Kingdom. The hide trade, which was notoriously a possession of the Germans before the war, has reverted to them, the reason being that Indian hides do not find favour with British manufacturers.

"Lest month Germany took large consignments of raw jute from India. While the United Kingdom took Rs. 2,775,726 worth, the German's accepted Rs. 2,843,089 worth. The following table shows the value of certain German imports into India during a recent five months' period:

	Rs.
	2,011,010
•••	5,285,099
4	815,101
	3,686,995
	542,933"
	•••

# The Fitness of British Labour to Rule.

Mr. M. T. Hodgen, discussing in Transforms the fitness of British labour to the rule, sums up the pros and cons in the following passage:—

As a result of work in boyhood, interrupted schooling and that peculiar training in brevity and conciseness which service in the labor movement gives an Englishman, Labor members are under a disadvantage in the Commons when faced with the mental agility and power of repartee which long Parliamentary experience and leisured education have fostered in middle class members. Yet when the whole picture is secured, points of weakness are no more numerous than elements of strength, and political Cassandras ere not wholly right in attempting to prove Labor unfit to rule because Labor has not sat under University schoolmasters. The representative of Labor in the British Parliament is not an educated man in the formal sense, but he has not come to his legislative responsibility wholly unprepared. On the contrary, his training in administrative and social control through trade union office-holding approximates that gained by young men during the four years of a college ccurse, and to that he adds an unequalled familicrity with the technique of reaching the rank and file of trade unionists. The obvious remedy for lack of Parliamentary experience, is more Purliamentary experience, a conclusion arrived at by all who recommended the election of mantal rather than brain workers. The remedy for neglected education is more education, a goal which Labor has set itself and will undoubtedly make. In the meantime, while Parliament may not be as brilliant a place, and debaters may languish for quickwitted opponents, it is possitle that the business of Government may still proceed refreshed and stimulated by new and vigorous purpose.

## Transplanting Heads.

- The Living Age reports that

Professor Walter Fink, a biologist of the Vienna University, has succeeded in transplanting heads from one insect to another and making them grow on their new body without fatal effects to the transplantees. The success of this operation enables biologists to investigate such abstruse subjects, for instance, as the part that the head plays in sex. Among the insects that have been so far favored with these pioneer experiments, are our familiar black water-bugs, which live, thrive, and eat with as much apparent gusto after exchanging heads—or is it bodies?—as before.

Observation seems to show that both sexual affinities and physical coloration are influenced by the head. If the head of a black water-bug is grafted on the body of a yellow-banded water-bug, it thrives on the new body. But

the yellow bands gradually darken and disappear. Similar experiments have been tried upon other insects with like results. The experiments have taken place at the Vienna Biological Institute and are reported in *Der Tay* of that city.

### Relative Racial Capacity.

- In the course of an article on relative racial capacity, contributed to the *International Review of Missions*, Dr. D. J. Fleming, rh. D., observes:—

"If we were wishing to select a hundred people who are to be quite superior to another hundred, one of the most foolish ways would be to choose them by race. Selecting one hundred persons at random from one race supposedly superior, would by no means give you a group uniformly superior to another hundred chosen at random from a supposedly inferior race. Missionary moderatorships and chairmanships and secretaryships do not need to go to whites as whites. There must not be the assumption that of course the missionary is a natural leader just because he belongs to the white race, or that almost any white university graduate can in a mission college teach almost any subject to almost any member of darker race. The selection of leadership by means of race alone would be a very inefficient method of procedure. If we want to select youths for training in India, we will not reject every mass movement convert as such, and accept every individual who has sprung from a higher caste as such. . It will be vastly more efficient to apply some of the methods of selecting superior individuals regardless of race or caste. Progress-in the use of psychological tests for such purposes is one of the marked features of modern mental science."

#### World News about Women.

The following items of news are taken from The Woman Citizen:

Women Diplomuts

The Citizen quotes from The Vote, which quotes from La Francaise, the information that there are now five women diplomats. Besides Miss Lucille Atcherson, of Columbus, Ohio, the other four are: Mlle. Stancioff, First Secretary of the Bulgarian Legation at Washington; Lady Surma Dillar Shemim, Charge d'Affaires at the Syrian Embassy in London; Mme. Clotilde Luise, Attache at the Uruguayan Legation at Brussels; Mlle. Henriette Hoegh, First Secretary to the Norwegian Legation at Mexico.

#### N. D. Strikes a Blow at Illiteracy

The Women's Clubs of North Dakota are working to climinate illiteracy in that state, where in 1920 there were 9,937 illiterates. A State Illiteracy Commission has been formed, and Mrs. Alfred Zuger, representative of the organization, reports splendid progress. The clubs are working in cooperation with Miss Jean Nielson, state superintendent of public instruction, who is actively interested in this movement.

#### A Girl Coach—for Boys

Miss Grace Durling has the distinction of being the coach for the high school boys', basketball team of Union, New Jersey—certainly an exceptional position for a woman. Her training as a member of the crack Temple College girls' team of Philadelphia led Miss Durling to volunteer for the job.

Mexico Also Thinks of Children

On January 1 the second Congress on Child Welfare opened at Mexico City, with 250 lelegates, representing all the states of the Republic.

### "Your Child's Property Rights."

Under the above heading Ernest L. Thurston gives many sensible hints to parents in Child Welfare Magazine.

Have you any old toys about the house, Mrs. Collins? I'd like to pick up a few for those poor children in the old Barber house."

"Why, yes, Mrs. Browne. There are some discarded ones in the attic. And, here—you can have Tom's old kiddy-car. We have just bought him a tricycle."

Then Tom becomes a raging storm. There is weeping, wailing, temper and hurt. The kiddy-car may be worn free of varnish. It may creak on its axles. Its front wheel may wobble. Its steering gear may be somewhat askew. But; BUT, it is Tom's pet toy. Ramshackle as it is, he loves it more than any other possession. To take it from him—especially without consultation, or consent—is to inflict personal hurt, to cultivate a sense of injury, and to raise doubt of mother's fairness.

Most children have their pet belongings. Frequently, they are so disreputable in appearance as to distress parents who have grown too far away from their own childhood. It may be

a doll, minus right leg and left eye, and largely shorn of its once glorious head of fair hair. It may be a flannel elephant, weak as to trunk, and dyspept c in appearance, from the gradual loss of cotton or sawdust stuffing. But each is as dear to its owner as is Dad's disreputable old housejacket to him. (And, be it whisper d, mother does not approve of that overmuch!)

A child's sense of his property rights is strong. Through ignoring this instinct, or riding rough-shod over it, a parent may lay the foundation for an enduring barrier between himself and his child. By recognizing and building on it, he may develop splendid qualities of character.

Undoubtedly, if any of a child's possessions are to be disposed of by his parents, a charunderstanding should first be had with he little owner. If possible, his genuine consent should be won, through careful and kincly explanation and reasoning.

### A Newspaper that avoids All Mention of Crime.

The Christian Science Monitor is that newspaper. Current Opinion says about it

It is more than a decade since Elbert Hubbard, of Roycroft fame, paid tribute to he Christian Science Monitor as a newspaper that had attained a large circulation without printing scandal or retailing the details of murders, suicides, calamities and sudden death. The Monitor since then, has had its vicissitudes, but is still guided by the same principle. News to this paper means good news. It not only avoids all mention of crime, of misery, of vice, but carries into its pages and into its editorials a truly Christian spirit—a desire "to injure no man but to bless all mankind."

Oswald Garrison Villard, who has lately published an article on the Monitor in he New York Nation, gives some interesting illustrations of the way in which this spirit works out. He recalls that when he Titanic's sinking furnished the press with he greatest "story" that ever came from land or sea prior to the Great War, the Monitor never mentioned the name of a single one of the 1,500 men and women who died. "You find in that daily," he says, "no stry of a train wreck, no mention of an automobile accident, no record of the sinking of an ordinary steamer."

### The Point of View.

The Calcutta papers have recently reported an incident in a mofussil town bearing a family likeness to others which happen in all parts of India from time to time. It appears that a party of Indians was indulging in religious music known as sankirtan to the accompaniment of drums and cymbals, and the singing was continued far into the night. This disturbed the nocturnal repose of an English resident of the locality, who, unable no put up with the noise, raided the house in characteristic British fashion, and forcibly put a stop to the singing of hymns. In the same town, there is a European club, which s lit at night by electricity, and the writer rad to spend a few nights in its neighbourgood. The deep, throbbing, sonorous vibrazions cf the dynamo in the power-house proved an awful nuisance, and kept his perves on the rack so much that he found it difficult to sleep. Often did he wonder, as he mrned in his bed in the vain effort to snatch a little rest, how the fine gentlemen, and specially the delicate ladies in the club, could out up with the tremendous racket and go on with their games and amusements till the small hours of the morning. But it did not occur to any Indian to complain of the disturbance or to try to put a stop to it. In the one case, the disturbance was caused by a religious gathering; in the other, by people cent on mere pleasure. True, Indian music does not appeal to European ears, just as European music does not appeal to Indianears. A learned English professor once defined Indian music within the writer's knowledge as the mewing of a thousand cats put together in a bag. Even so, it cannot De denied that it was psalm-singing of some sort or other, whereas the snortings of the dynamo could by no stretch of the magination be described as such. If, therefore, the disturbance deserved excused in any case it was to the san-Zirtan party that this latitude should have been extended.

But man, all the world over, is blind

to his own shortcomings, and is always excessively conscious of the mote in other people's eyes. It is not a characteristic of the European mind only; the Indian mind betrays it as fully as the European. To the average Bengali Hindu mind, sankirtan songs dealing with various incidents in the life of Radha and Krishna or Chaitanya and Nityananda, are surrounded with a halo of poetry and tenderness religious ecstacy which appeal strongly to the emotions, and far from disturbing anyone's slumber they lull the neighbours into a gentle repose and sweet dreams. To the European, on the other hand, they are simply meaningless noise. The Musalman cannot tolerate any kind of music before his mosques; but during Muharram he can beat the war-drum in the streets, lanes, &c., day and night, before all sorts of edifices, residential, religious, educational, The Hindu finds nothing wrong in sacrificing goats and buffaloes, but objects to the sacrifice of cows by Musalmans.

The fact is that our hereditary traits. the environments in the midst of which we live and grow, and our cultural associations create in us a frame of mind and an outlook on life and society which crystallise into definite points of view, which are not wholly rational even in the most vigorous and thoughtful minds, and in the case of the majority are indistinguishable from preconceived notions and prejudices. It is the aim of a liberal education to give universality to our outlook, in other words, to widen our sympathies, so that we may appreciate what is good and noble in a civilization far removed from our own. But a mentality, at once sympathetic and analytic, capable of taking in the most diverse and contradictory phenomena and fusing them into a harmonious whole and at the same time of analysing them with the aid of the dry light of reason in order to find out their common affinities in spite of the difference in age, clime and civilization, is the rarest

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of divine gifts, and no amount of education, merely as such, can develop such a mental attitude, as our educated Indian youths so often show by their social bias and intellectual tendencies.

The poet, by his powerful imagination and instinctive grasp of the essential reality underlying the moving panorama of life, and, to some extent, the gifted novelist can and do sometimes rise superior to ordinary human prejudices and reach the level of detachment and universality whence he can appraise things at their real worth unaffected by considerations of latitude and longitude. It would indeed be sad to contemplate the obtuseness of human nature and its indifference to the joys and sorrows of people belonging to different civilizations and even to different cultural and social strata of the same civilization, were it not for the fact that a touch of nature makes the whole world kin, and that as soon as man comprehends his fellowman, wherever born and nurtured, his sympathies are aroused, and he is no longer unaffected by the other's joys and sorrows. The appreciation of good literature, of distant ages and in other languages, would not be possible but for this comprehension and sympathy, and we all live in the hope that in the fulness of time, when humanity shall have advanced far beyond its present stage of development,

> "Man and man, the world o'er Shall brothers be for a' that."

## Lynching in America.

The Literary Digest, in its issue of the 13th January, recorded:—

"Fifty-seven persons were lynched in this country in 1922. The fact that this figure is slightly less than those reported for 1921 and 1920 appeals to most commentators as less important than the report that there were fifty-eight instances in which officers of the law prevented lynching, and ten instances in which convictions carrying penitentiary sentences were secured against lynchers. 'Congress may be cold to a proposition for Federal action to lessen lynching,' observes the Manchester Union, commenting on what the San Antonio Express calls 'the most dammable record in all the statistics of human affairs—the annual record of lynchings in the United States,' but 'there is manifest value

in every example of lawful force prevailing over the forces of lawlessness.' The Boston Post, after naming the ten States that, headed by Texas, are on 'The 1922 Roll of Shame,' concludes that 'an Americanism which provides jails for those who assert their rights to lynch seems to be coming into its own.'

"The Tuskegee Normal and Industrial Institute, in its annual report, notes that this is 7 less than the number, 64, for the year

1921.' The report continues:

"Thirty of the persons lynched were taken from the lands of the law; 13 from jails, and 17 from officers of the law outside of jails.

"There were 58 instances in which officers of the law prevented lynchings. Fourteen of these instances were in Northern States and 44 were in Southern States. In 54 of the cases the prisoners were removed or the guard-were augmented or other precautions taken. In the 4 other instances, armed force was used to repel the would-be lynchers. Convictions carrying penitentiary sentences were secured against alleged lynchers in ten instances."

The same paper, however, in its very next issue had the sad task of reporting that.

"The mob spirit showed itself three separate times in the first week of the new year by the lynching of negroes. In the first two instances a single person was killed, but in the third, a race riot at Rosewood, Florida, two white men, four negroes, and a negro woman were killed, and several whites and blacks wounded, and the entire negro section of the town burned. The young negro convict who was accused of having attacked a white woman, and for whom the white mob was searching, escaped. 'These shocking outbreaks of atavism' reveal to the Socialist New York ('all 'how astonishingly little cultural progress has been made in some parts of the world and they also explain the industrial backwardness and political reaction of the South.' 'Certainly this latest calamity in Florida is a serious reflection upon the State and its people, agrees the Utica Press, for, as the New York World remarks, 'the utter breakdown of the law is admitted.'"

#### The World Race For Petroleum.

According to a cartoon in L'Humanite (Paris), "The Flags Follow the Oil." According to another cartoon, published in The New York American, the key to the future will be in the possession of the nation holding the largest oil-producing areas. This

paper thinks that Americans must conserve their own oil supply by encouraging importation of foreign oil into America! The Literary Digest sums up the situation thus, in part:—

"What gold was in earlier ages to stir in man the spirit of adventure and discovery in strange lands, and of inquiry into the secrets of nature, that oil is in these days. alchemist of the Middle Ages who sought to produce gold from a chemical compound is now metamorphosed into the chemist, who splits the molecules in order to get more gasoline out of crude petroleum. Conquistadores, 'their blood aflame with lust of gold,' who ravaged the possessions of the South American Indians, are replaced to-day by representatives of various oil companies, who move in promising territories of the South American Continent, under protection of their country and by permission of the country visited. Instead of a gold rush like that of 1349 to the California gold-fields, or the great rush of 1896 to the Yukon gold-fields, we have the penetration of oil-seekers in all parts of the world, all moving within the law. How wide-spread are their wanderings may be judged from a glance at the petroleum regions of the globe, which shows that practically the only unspotted sections are Greenland, Iceland and Spitzbergen.

"Publicists at home and abroad tell us repeatedly that oil is the 'paramount factor in the political economics of the day,' and they add that, in plain words, this means that besides the material ingredients of petroleum there are involved in it the moral elements of peace or war and of friendship or antagonism between races, nations and creeds. 'Oil may soothe the troubled waters of the eternal seas,' says one writer, 'but it only adds unrest to the troubled waters of international diplomacy.'"

### NEAR EAST OIL FRICTION.

"A Houston (Texas) petroleum organ, The Oil Weekly premises that its average reader 'has little concern over the political and diplomatic bargainings of England, France, Turkey and Greece, and other countries, and that he cares less about the final allotment of disputed territories.' Yet it points out that "it may be of some interest to know that rich oil-lands are at stake as a result of the Turkish victories in Asia Minor, and that the humanitarian question of keeping the Mchammedan Turk out of Christian Europe is by no means the largest issue of the squabble in the eyes of the industrial nations,"

#### Young Giants in Science.

Dr. Nils Bohr of Copenhagen is the youngest man to receive a Nobel award. He has won the prize for the greatest discovery in physics. He is at present 37, and he was only 28 when he put forward his bold conception of the atom as a sort of solar system in which the sun is represented by a nucleus of positive electricity and the planets by particles of negative electricity revolving around it with amazing speed. Moseley, an Englishman, found in the year 1913, when he was only 26, a way to analyse the elements by the reflection of x-rays from their atoms, and discovered that there are ninety-two possible elements between hydrogen, the lightest, and uranium, the heaviest; all but four of these are now known. Moseley was killed two years later at Gallipoli. Dr. Edwin E. Slosson gives in Daily Science News Bulletin other instances of great scientific discoveries by young men. Says he:-

"In the history of science we often observe that epoch-making ideas have sprung from the brains of young men. Svante Arrhenius, the Swede, was only twenty-four when he devised the electrolytic theory of solution, the idea that salts are decomposed in water to positive and negative parts. Kekule, the German, was twenty-eight when he hit upon the theory of types, which led him, at the age of thirty-six, to the symbol of the benzene ring. Berthelot, the Frenchman, was only twenty-four when he began his career in what he called 'creative chemistry' by the synthesis of benzene compounds. William Crookes, the Englishman, was twenty-nine when he discovered thallium by the spectroscope, a new metal by a new method. Emil Fischer, the German, was twenty-three when he discovered the hydazine reaction that led to the analysis and synthesis of the sugars. Perkin, the Englishman, was eighteen when he discovered the first aniline dye, mauve. Pasteur, the Frenchman, was twenty when he became intrigued with the puzzle of the right and left-handed crystals of tartaric acid which six years later he solved by making the inactive racemic acid by combining the two forms.

"Twenty years later the explanation of this phenomenon burst simultaneously in the brains of two young men, the Frenchman, Le Bel, and the Dutchman, Van't Hoff. The former was twenty-seven and the latter was twenty-two. Van't Hoff was still a student when he published his eleven-page pamphlet on 'The Structure of the Atoms in Space' and was laughed at by his elders for his 'crazy notion'.

"Albert Einstein conceived the idea of his

theory of relativity when he was eighteen and published it at twenty-six. He is, as we should expect, an advocate of shortening up the school period and making it more practical, so that the student can get at his life-work earlier. This at least seems the best plan for brilliant minds like these, and educators are coming to the conclusion that special facilities should be afforded, so that they may advance as fast as they can without waiting on their slower schoolmates. To give one young man of this sort the peculiar training he needs will benefit the world more than the education of a whole collegeful of the ordinary caliber."

### Government in Indian States.

The Living Age of America quotes from the Servant of India 'the following acts of a well-known Indian prince in Western India,' related 'upon unimpeachable authority':—

'A sirdar of his State happened to marry, with the full consent of her parents, a gir. who belonged to a slightly higher caste than himself. The Prince, who considered himself the special guardian of the girl's caste, arbitrarily declared the marriage void, forced the girl to marry a creature of his own, and drove the sirdar out of the State, confiscating all his property. The sirdar had submitted a petition to the Political Agent, but, at the time the incident was related to us, had not succeeded in obtaining justice. The same Prince coveted a beautiful house built in his capital by a subject who had made money in Bombay. As the owner was not willing to part with it, one fine day he was suddenly arrested on some pretext and imprisoned in a cell without trial for several months; and was released only after pressure was brought to bear on the Prince from high political quarters. The prisoner's health was so shattered that he died shortly afterwards. His widow wanted to give away the coveted property in charity, but the Prince stepped in to prevent it and passed a rule that no properties should be dedicated to charitable purposes in his State without his sanction. Yet another achievement of this enlightened Prince—he has had British university education -was when his State was in the grip of a famine. He called a meeting of the citizens for organizing relief and promised to contribute a sum equal to the amount subscribed by them and became their treasurer. About 25,000 rupees were collected and passed on to the treasurer but they never again saw the light of day. And the citizens dared not complain, though the famine naturally was most severe in the territory of that Prince. A system of government under which such misrule is possible is certainly rotten to the core.'

Undoubtedly so. But was it, or is it even now, impossible for the Servant of India to name this Prince, so that he might defend or damn himself?

Democracy, like other human institutions, has its defects. But, in the opinion of no less an authority than Viscount Bryce, of the the author standard work on modern democracies, no other form of government can claim to be better than democracy, on the whole. Hence, we are for democracy, and, therefore, against the form of government which generally prevails in the Indian States. One by one, constitutional and even despotic monarchies are giving place to democracies of an unmix d character. It may, therefore, be presumed that the few remaining constitutional monarchies will, at no distant date, become republies of some kind or other. The rulers of the Indian States should take note of the British-ruled India is march of events. going to win Swaraj in the near future. And, then, it is safe to prophesy, the inhabitants of the autonomous provinces will do their utmost to help the Indian States' subjects to obtain a controlling voice in the affairs of the States. Rulers who are wise will anticipate that day. A Nationalist newspaper writes :—

The administration in some Native States is about one hundred years behind the administration in British India. The hostility of native champions of self-government for the Princes may be explained partly by the class antagonisms promoted by western doctrines of equality, partly by enthusiasm for democratic institutions, and partly by the fact that governmental abuses in the Native States strengthen the argument of European critics, that the Indians are not competent to govern themselves.

It is true that the administration in some Indian States is a century behind the administration in British India—which itself is wefully inefficient and not at all up-to-date. But there is no reason why the antiquated and, even appressive, character of the administration in some or even most Indian States should blind us to the fact that in some others the administration is in some directions more progressive and beneficent than the British Government is in the provinces ruled by it.

The Simla correspondent of the

Manchester Guardian writes as follows to that paper:—

One has not to be long in India to learn what the average educated Indian thinks of the Native States and their rulers. 'The fact is, they are all rotten. When we come into power we will sweep them off the face of the earth.' That is the pronouncement of an unsophisticated young Non-Cooperator. A moderate politician of some local repute says: 'When we get Swaraj the first thing we will do is to tax them and make them pay their fair share of the cost of defending India.'

"unsophisticated young Non-The less Co-operators" and "moderate politicians of local repute" or of wider celebrity ir dulge in day-dreaming aloud in the presence of globe-trotters or foreign news-paper correspondents the better, even though these gentry may pose as friends of India. We do not think that the Indian States, and their rulers are all rotten," nor have we the desire to "sweep them off the face of the earth." The better class of them have preserved some of the good features and beneficent traditions of ancient Indian administration and culture, in addition to imb bing progressivism to some extent. How to federate them with the future self-ruling portions of India lying outside them, would, no doubt, be an important problem. But that cannot be solved now by hasty utterances of any school of politicians.

### Murderers and Microbes.

As dead men tell no tales, it is not possible to find out whether those who are killed are pleased if they are killed by men, and sorry, if they are killed by microbes, or rize versa. So far as we, who are still in the land of the living, can judge, it is all one to those who are sent to the next world, whether they are killed by murderers or by microbes. But it seems that in the cpinion of the bureaucracy, it is very terrible to get killed by murderers, but it is a trifle if microbes are the executioners. For we find that in 1921, there were in Bengal, in the opinion of the police, 655 true cases of murder and homicide, and more than fourteen: lakhs of deaths in each of the two years 1920, and 1921 from diseases like malarious fever, &c. Still Government would de anything and spend any amount that

it can to strengthen the police in order that these 655 violent deaths may not occur, but the same Government would grudge every rupee to the medical and sanitation departments which, if adequately manned and equipped, might prevent at least 7 lakhs out of the 14 lakhs of deaths which take place annually.

#### Doctors, Druggists, and Dacoits.

We beg pardon, in the first place, for uttering the names of doctors, druggists, and dacoits in the same—breath, as they do not occupy the same moral plane, dacoits being a curse and doctors and druggists being of use to humanity and, in the second place, we

proceed to say our say,

And that is, that, when microbes kill men, they kill after putting the men and their families to some unnecessary preliminary expenses and trouble. These unnecessary preliminary expenses are the doctors' dues and the druggists' demands;—unnecessary, for it is the common, fatalistic belief that if a man is to die after all, why make him or his relatives pay doctor's fees and druggists' bills? On the other hand, when murderers kill men, they do not put the persons slain or their family to any preliminary expense,—unless, of course, the murderers are also dacoits who commit depredations after or before committing the murders.

So that it is on the whole cheaper to get killed by men than by microbes. But the bureaucracy probably thinks otherwise. For the bureaucrat would pay large sums to the police to prevent the depredations of the dacoits, but he would not pay as much to the health department to effect such improvements as would make it unnecessary for men to fall ill and pay doctor's dues and meet the druggist's demands. In the year 1921, there were in Bengal in round numbers about 25,000 of thefts. robberies cases and dacoities all told. It is not possible to say definitely of how much property the thieves, robbers and docoits relieved those whose houses they visited. Nor is it possible to say definitely how much the 14 lakhs of persons who die annually in Bengal have to pay before dying in the shape of doctor's fees and druggists' bills. Nor again, is it possible to determine with any approximation to accuracy what these 14 lakhs

would have earned had they been alive instead of being dead. But it stands to reason that, taking even Lord Curzon's estimate of Rs. 30 per annum as the average annual income of an Indian, the earnings of these 14 lakhs of people would have represented several crores of rupees. So that, it may be presumed that the loss caused to the people of Bengal by thefts, robberies and dacoities is very much smaller than the loss caused by their having to pay doctor's fees and druggists' bills and by most of the dead men not being able to add to the national wealth because of their untimely death. There is one more point to note; namely, that thefts, &c., do not represent absolute loss, being a kind of transfer of property, though it is unwilling transfer, whereas when people die and cease to earn, the wealth which they could have produced but have not, represents absolute loss.

Therefore, while not urging that all Policemen, Magistrates and Judges should be cashiered, we do urge that Government would be a more paying 'business' if all those departments which can help the people to grow healtheir and stronger were more adequately provided for.

## "Raja Mahendra Pratap."

Mr. C. Rajagopalachar, editor of Young India, writes in that paper, "Shri Mahendra Pratap sends from Tokyo an indignant repudiation of the charge that his letter to the Indian people contained an instigation to violence." A long extract from his letter to Mr. Rajagopalachar has been printed in Young India, the gist of which is that the writer has always been a devotee of Prem ( Love ), as his establishment at Brindaban of technical institute called Prem Mahavidvalaya (the college of love) and his editing for some time a paper called *Prem* (Love) would show. But he adds that, as Krishna and Muhammad teach, war may be undertaken for self-defence, and "to defend the rightful rights," and so on and so forth.

There is nothing new in this. Our opinion is that the use of physical force occupies a lower plane than the use of spiritual, moral and intellectual force. And we believe that gradually the world will gravitate more and more towards the use of the latter and discard the former. It is quite easy to lay down

the principle that fighting for the right and in self-defence is allowable; but generally each party in a war claims that the right is on its side and that it fought in self-defence. Militarists have even laid down the rule of strategy that the best defence is to take the offensive first.

Shri Mahendra Pratap's doctrine that "Jehad or 'Dharma Yuddha' is the best means of preventing or averting more serious or prolonged cases of violence" bears a family resemblance to the claim of the Allied powers that the last big war was waged to end war once for all. War can end war as effectively as fire can put out fire. We think it is best for those who advocate war of any kind not to say that it is to be or has been undertaken in the interests of everlasting peace.

### A Correction.

In our January number we copied the wrong statement from a daily paper that the Congress at Gaya adopted a resolution to boycott British goods, the real fact being that a proposal to that effect was thrown out.

### Mr. M. K. Gandhi's Health.

It is very good news that Mrs. Gandhi has found Mahatma Gandhi cheerful and in the enjoyment of good health.

### Khaddar and Economics.

Says The Catholic Herald of India :-

"It has happened before. Economics had said that the Khaddar movement was hopeless and doomed to failure, though we always wondered why it should be economically wrong for peasants, who gossip and sleep and idle away threefourths of the year, to spin their own cloth. Now the Manchester Guardian confesses that economics was wrong: "The movement has had far-reaching effects which show no signs of dying out. Khaddar has proved itself to be a cheap and useful kind of cloth suitable for the country, and it is the fashion. Probably economy has had more to do with its popularity than anything else. The whole family can be dressed in the one kind of cloth at about one-fifth of what it used to cost them in clothes. Khaddar is not only cheap but it wears well, and stands the washing of the Indian dhobi." Thus a Manchester commercial paper. So much for economists. .

### Woman Franchise in Calcutta.

The Bengal Legislative Council has achieved the proud distinction of giving women the municipal vote in Calcutta (not in all Bengal municipalities) by the casting vote of the President of the Council, who is an Englishman.

The Bengal M. L. C's should now get ready to oppose the giving of the franchise to women in council elections in such overwhelming numbers that not even the casting vote of the President may be of any avail to

the champions of woman suffrage.

To be of any practical advantage, woman franchise should go with the education of woman and the abolition of the parda. Here the casting vote of any President cannot be of any use; the people themselves must do whatever is necessary.

### Child Welfare in Madras City.

The Servant of India writes :--

"The Corporation of Madras is justly proud of its maternity and child welfare department, on which it is now spending Rs. 40,000 a year and will soon spend a much larger amount. Before 1917, when the scheme was first started on a modest scale, the rate of infantile mortality was 300 per 1000, but it has been steadily decreasing with the expansion of the department. According to a report in the Madras Mail, it had fallen to 173 by the end of 1920. The Corporation is fortunate in possessing a very competent, energetic and enthusiastic Indian lady doctor as the head of this department. Its large staff of trained midwives, whose services are given free, and its several welfare centres, where good milk is distributed gratis, are exceedingly popular with the poorer section of the population. The other day when a baby show was held, as many as 500 babies of all castes and communities were on exhibition. To ensure a more hygienic supply of milk the corporation is starting a dairy of its own at a convenient distance from the city. Other cities will do well to emulate the example of Madras."

# Bombing and Angora Aeroplane Fund.

Last month we quoted some remarks of the Nation and the Athenaeum on bombing in Waziristan, in the course of which that paper sarcastically give expression to its belief

that "no doubt care is taken that women and children are never killed."

On the same subject of bombing we take the following from Young India;

MORAL AND CIVIC LESSONS THROUGH BOMBS

The word "moral" is used in many senses. It has come to have a very definite meaning in military, especially in air operations and more especially in bombing operations against open villages absolutely innocent of all offensive or defensive capacity in this branch of warfare. The following Associated Press telegram brings out this peculiar use of the word very aptly.

DELHI, January 11.

"Air operations were carried into the homelands of the recalcitrant Abdullah Mahsuds on the 8th and the 9th instant. Makin, which is the headquarters of the notorious Musa Khan, who was concerned in the murder of Lieutenant Dickson, was successfully bombarded. The firing of the six inch howitzers was accurate and the moral effect of the operations has been considerable. Hostile sections are now showing signs of a desire to know the terms of our settlement."

Not only morality in general but the sense of civic responsibility as members of an independent nation is sought to be propagated by means of aerial bombing, as the following extract from a widely published letter of Sir Percivale Phillips to the Daily Mail would show:

"Tax collecting by bomb has become almost a matter of routine for the Royal Air Force in

Mesopotamia.

"It would surprise the British tax-payer to know the extent to which bombing has prevailed in the country districts of the new State of Iraq during the past year in order to bolster up King Feisul's authority.

"The conception of a united people cheerfully contributing to the national treasury is far wide of the mark. Taxation is the last thing the Arabs, as a whole, will submit to. Consequently British aeroplanes have been utilized to extract overdue revenue and in general to impress the Mesopotamians with their responsibility as an independent nation. Of course innocent people have been killed. That cannot be helped. The subjection of an unruly village or district involves the punishment of old women as well as recalcitrant head men. Our tax collectors of the air drop their "eggs" as accurately as possible but they cannot single out individuals.

"I am told that this local bombing has been going on constantly for months past. Recently the Air Force has engaged in more extensive operations on the firing of southern Kurdistan where other tribes have responded to Turkish propaganda and show hostility to British troops. Apart from this border warfare, however, there

has been intensive bombing aimed solely at the enforcement of revenue laws."

Such paragraphs, and indignant comments on the bombing of villages in Waziristan by the British airmen, have appeared in many Indian newspapers. But we have not come across any similar comments on the Fund that is being raised by the Musalmans in India to buy and present Mustapha Kemal Pasha with an aeroplane. When towns or villages or other settlements are bombed from on high, whether by the British or by the Turks, there is no means of picking out combatants from the non-combatants (including women and children). So the aeroplane to be presented to the Angora Government must kill innocent persons, too, including women and children. Knowing this to be a fact, we cannot even indirectly support the project by our silence. That is our reason for speaking ont.

### Aeroplane Fund and North Bengal Flood Relief Fund.

We do not know how much has been subcribed for the aeroplane to be presented to Angora; but it is a fact that, whether for military purposes or for helping those who have become destitute owing to the war with Europeans, large sums, aggregating many lakhs, have been sent to the Turks by Indian Musalmans. As the Moslem brotherhood includes people of various nationalities, it is natural for Indian Musalmans to feel for their co-religionists abroad. But we have never come across any explanation, emanating from a Muhammadan source, of the fact that whenever East Bengal and North Bengal, of which the vast majority of the inhabitants are Musalmans, are afflicted by any natural calamity, the duty of relieving these distressed people falls on and is performed ealmost entirely by non-Musalmans-Hindus for the most part. If Bengali and non-Bengali Musalmans of India feel for the Turkish Musalmans, why do they not feel for Bengali Musalmans in distress? - For relieving the Bengali Musalmans money comes mostly from non-Musalmans, and the workers, too, are all or almost all non-Musalmans. Why is this so? Musalmans cannot be incapable of appreciating any other need except that of fighting, for their religion teaches them to pray to Allah the Merciful. Their

want of response to the call of distress from a predominantly Musalman population in India cannot be due to poverty, either. For those who can give to Turkey, can surely give to North Bengal also. We know some help was given by them to North Bengal, but it was very small, comparatively speaking, particularly when it is borne in mind that Musalmans form the majority of the people of Bengal, and many of them are wealthy.

# Communal Representation and Communal Responsibility.

· Whether Musalmans be a minority or a majority in any province, in either case they demand special representation for their community in Legislative Councils, District and Local Boards, Village Unions, and University Senates, etc., on the ground that otherwise their interests would not be safe in the hands of the non-Musalman members. Many a time and oft have we argued against communal representation, but to little effect. So we do not wish to repeat the process now, as thereby we cannot hope to convince any Musalman separatist. But for our part we find that the most vital, essential and important interest, namely, the preservation of life, has been quite safe in the hands of the Hindus of Bengal, time after timewhenever, in fact, the Musalmans of East and North Bengal have been in distress on account of famine, flood, cyclone, or earthquake, when, speaking generally, it is the Hindus who have helped and the Moslems have not.

Those Muhammadan gentlemen who clamour for reserving their share of seats in councils and local bodies and universities and of Government posts, ought also to shoulder their share of the burden of relieving at least their own afflicted brethren and sisters—should it be too much to ask them to relieve non-Musalmans also.

Our remarks are not meant for those Muhammadans who are not in favour of communal representation of any sort.

# Oath of Allegiance in Municipal Work.

It seems that in future Calcutta's Municipal Commissioners (or councillors, as they are to be called) will have to take the oath

of allegiance. As Municipal work is of a parochial character, and as "state secrets," foreign relations, military movements, and things of that sort are never dealt with by the corporators, we do not see any reasonable grounds for imposing this oath. There may be persons of republican principles willing and able to serve the municipality. Why should they be excluded from the Municipal Council? Is there any necessary connection between a man's political principles and opinions and his ability to look after the drainage, water-supply, eleaning, lighting, street-

paving, &c., of a town. It has been also laid down that if a municipal councillor does anything inconsistent with his oath of allegiance, Government will have the power to deprive him of his office. It appears from the speech of an M. L. C. that the presentation of an address to any leader of the Non-cooperation movement is such an act of inconsistency. Even without such a speech the object of this bit of legislation could have been guessed, but the speech makes any such guess unnecessary. That the foreign bureaucracy do not like to have Non-co-operators in any representative body is quite plain and natural; but it is very depressing to think of the suicidal, blind and unwise party spirit of those of our countrymen who play into the hands of the foreign bureaucracy. Thousands of years ago, the Mahabharata taught that when the Pandavas and the Kauravas fought one another, the former counted themselves as five in number and the latter 100; but in the face of a common danger. they combined to consider themselves as 105 Kauravas.

# Advance in the Indian Women's Movement.

In the Indian Periodicals section in our present issue the complete success of the woman suffrage movement in the United Provinces has been-dwelt upon. In connection with that remarkable achievement New India writes:—

"It must be pointed out that the Mysore State Legislative Council had already been the first to give an unanimous vote in favour of woman suffrage, but it could only recommend the step

to the State authorities and they have not acted on it, whereas by the terms of the Reform Act, the recommendation of the British India Legislative Councils is binding on the Government of India to carry into effect."

New India also draws attention to the equally significant and remarkable result of the first appearance of women in India

in contested elections.

"It is only a few months since the right was given to women in Bombay City to stand for election or be nominated for the Bombay Corporation. In the election for that body which has just taken place, four ladies were so brave as to contest various wards, namely, Mrs. Sarojini Naidu, Mrs. Avantibai Gokhale (Non-Co-Operator), Miss Lotewalla (Co-Operator) and Mrs. Hodgkinson (Independent). It is most gratifying to be able to record that all the four ladies were returned, keen interest having been shown for the elections and for canvassing votes for them. In this, India has set the pace for the Western countries and the hearty welcome of these ladies to such important positions has been hailed with acclamation by all."

Further steps in advance are also noted.

"A further step has been taken by the sanctioning of the Government of the nomination of the first woman Honorary Magistrate in India. That honour has been conferred on Mrs. Margaret E. Cousins, B. Mus., who has been appointed to the Bench for Saidapet, an important suburb of Madras. This precedent will probably be followed in all parts of India, and will make it easier to gain the right for women to practise as lawyers in India. The Indian Press has given much publicity and praise to the success of Miss Mithan Tata as the first Indian Lady Barrister who has passed through Lincoln's lnn, London, and a prominent member of the Women's Indian Association."

# Ninth Congress of the International Woman Suffrage Alliance.

The International Woman Suffrage Alliance calls upon its twenty-eight National Auxiliaries, and upon the twenty new societies, either provisionally affiliated or applying for affiliation, to send to its Ninth Congress, to be held in Rome, May 12 to 19, 1923, their full quota of duly accredited delegates, and upon the Governments of all nations to send official delegates. The Alliance will equally welcome fraternal delegates from women's international associations as from national associations which support the object of the Alliance, together with personal supporters of the movement.

At the Geneva Congress in 1920, twenty-two new suffrage victories were announced. At Rome, the Alliance will celebrate the establishment of equal suffrage for women throughout the United States of America and in Ireland; and in Bombay, Madras, Travancore, Jhalawar, Cochin and Burma—the first Eastern countries to give votes to women.

It will also rejoice with the women of Denmark on their new right to equal pay and work in Government service; with the women of Australia that they can now return women to certain State Parliaments; with the women of Japan on having received the right to attend political meetings; with the women of Germany. Belgium, Austria, Spain, Portugal, Argentine and (probably) India on the recent admission of women to the legal profession; with the women of the United States of America, which has given the lead to other countries in giving to married women the right to their own nationality; with the women of Norway, Sweden, Denmark. Roumania, France, Great Britain, Uruguay Australia and Siam, the Governments of which have appointed women representatives to the Assembly, the Commissions or Conferences of the League of Nations; and with the women of many countries on further steps taken towards our ultimate goal, the establishment of a real equality of liberties, status and opportunities, between men and women.

Women Members of Parliament will tell of their work in the Legislatures of many Nations: women from Eastern Nations will set forth the great progress made in their countries. The Congress will make practical plans for giving help internationally to the women of the unenfranchised countries in their efforts to secure the political vote. Special sessions will deal with the question of Equal Pay and Right to Work; Moral Questions; Nationality of Married Women; the Economic Position of the Wife and the Illegitimate Child; the relation of enfranchised women to the political parties, and what enfranchised women can do to forward the programme of the Alliance; and decisions will be taken to outline the future policy of the Alliance.

The vote is its first objective; but much remains to be done before, unhampered by shackling prejudice and sentimental taboo, women are really free to share equally with men in all spheres the responsibilities of building ap a better world.

# Revival of Hand-Spinning and Hand-Weaving in England

Those who are working in India to give an impetus to hand-spinning and

hand-weaving will feel encouraged to read the following paragraph from a letter of the London correspondent of *The Indian* Social Reformer:

"It must come as something of a surp ise .o. many Incian visitors to this country of machinery to find what a large amount of han lwork is done by women in the making of clothing for themselves and their children. Durin; the latter years of the war, it was seldom one saw women sitting with idle hands anywhere. They were always busy, in buses, trams, trains and meetings; hands could be seen busily plying knitting needles and making scarves, socks hats. or gloves, for the menfolk, or garmen's for themselves or their children. This hab t has continued, and though meetings and public vehicles are no longer universally used it this manner, a tremendous amount of handvork is made and worn. Hand-weaving has always had its votaries in this country, and shops in some of the busiest centres sell only hand-woven material for dresses or house furnishings. Just lately the desire for hand-weaving has received a new impetus, and a society of hand-w-avers, started some years ago in Canterbur, but having branches elsewhere in England, is making many new converts. Many gentie vomen with the need to support themselves have studied it, and after mastering the technicalities of the craft, have either set to work to help to support themselves by such labour or opened studies to teach it to others. It is hoped that this reviral of the hand-loom will react upon the countryside and that once again the spinning-whe I will be heard singing in country cottages. Some of the places that specialize in hand-woven abres are also specializing in hand-spun wool for the same. Should this movement cortinue to grow, it will provide profitable work for the poor cottager and help to solve the problem of rnemployment outside of the big cit.es."

As the number of the unemplored is very much greater in Irdia turn in England, hand-spinning and hand-waving should be of far greater help in solving the unemployment problem here than in England.

#### Tolstoi on His Mother.

Tolstoi is lovable when, as an old nan, he writes thus in his diary about his mother:—

"I go over all the people I have loved; not one is suitable to whom I can come close. If I could be little and snaggle up to my mother as I imagine her to myself! Yes, yes, nother, whom I called to when I could not speak: yes, -12, my highest imagination of pure love - not 23 d, divine love but earthly, warm, motherly. It is to that that my battered, weary soul is drawn. You, mother, you caress me."

### Freedom and Democracy.

According to the advocates of the Calcutta University as it is, one should care for freedom first, freedom second, freedom nth, freedom for ever; but as for democracy—it should never be thought of, because there is a fundamental incompatibility between freedom and democracy. This is an entirely reasonable view; for in the Calcutta University lexicon as it is, freedom means the freedom of one particular individual.

In ordinary dictionaries one finds that the word demos has the same meaning as the Sanskrit word jana; and, therefore, one would expect that those connected with the jana-sabha ("Democratic Association") of Bengal, would reserve their patronage for demogracy. But no; advocates are always advocates, and hence, when briefed to do so, they must speak against democracy.

# Sadler Commission Report.

As it is very well understood that the recommendations of the Calcutta University Commission presided over by Sir Michael Sadler cannot be given effect to because of impecunious condition of the Bengal Government, there is increasing insistence on the part of the advocates of the present conctitution and condition of the Calcutta University that either the University should be -emodelled according those recommendations er there must not be any change at all. We have not the least desire to unjustly disparage the Commission's Report, though we or ticised it when it was published. At the same time we cannot pretend to believe that there cannot be any changes for the better for Calcutta University except those proposed by Sir Michael and his colleagues.

We know it as a fact that the proposal to separate the intermediate classes from the colleges and constitute them into independent Intermediate Colleges, was not welcomed by the governing bodies of the private colleges. For, it was naturally apprehended that these colleges could not go on

without the income derived from the intermediate classes, unless Government came to their rescue with large grants; and it was also feared that either there would be no such grants, or, if there were, the private colleges, in accepting them, would lose the little freedom that they had. If we mistaken, we are ready to print in our next number the names of those private colleges which supported the proposal to establish Intermediate Colleges on the publication of the Sadler Commission Report, on being supplied with printed documentary proof of such support given at that time. It is also known to those who have read "Postgraduate Teaching-Proceedings" that all the recommendations of the Sadler commission were not supported by the postgraduate teachers unanimously or nem con.

But at present the University clique profess to be desperately in love with the Sadler Commission Report. The reasons are cbvious. (1) "The power of the autocrat must not be broken." (2) "There is not now any chance of Intermediate Colleges being established in Bengal; so, that danger being over, let us now sing the praises of that Report in chorus."

# Chancellor's Power of Nominating Fellows.

There is frenzied advocacy of the Calcutta University Chancellor's power of nominating Fellows. But the fact is, as stated in a pro-Mukherji paper, for years the nominations have really proceeded from Ashutosh Mukherji. The arguments of these in favour of the present state of things. therefore, fall to the ground. For, supposing, that nomination by the Bengal Government would practically mean nomination by the Education Minister and that he would nominate men of his party, cannot the same objection be correctly brought forward against the present state of things?  ${
m It}$ cannot be pretended that Sir A. Mukherji is a non-party man, and nominates men of various different kinds of parties and opinions. On the contrary, it has been openly stated by Babu Rama Prasad Chanda, a henchman and defender of Sir A. Mukherji, that he has so managed things that the majority of votes in all University bodies are "within his clutch". So it comes

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to this, that whereas at present the Senate and other University bodies are filled with a majority of Sir Ashutosh Mukherji's men, in future, if the University Bills pass, a small minority, nominated by (let us take it for granted) the Education Minister for the time being, will be able to enter the Senate, the majority of Fellows being elected by different constituencies—which is not the case at present. Any impartial man would prefer the latter alternative.

As for ourselves, we are in favour of a university entirely free from any kind of State control by nomination of Fellows and other means. But as such a thing cannot be had in the present stage of subjection of the country, one has to be content with what

can be got.

At the same time, we heartily support all non-official efforts made for the elementary, secondary and higher education of the people—provided these endeavours proceed from a sincere and genuine desire for education and are not mere subsidiary adjuncts of a political move.

### Indianisation of the Army.

The commander-in-chief of the Indian army (or must we say "the army in India"?) has announced that 8 units, out of a total of 141 units, of the sepoy army are to be Indianised by way of experiment; that is to say, they are to be wholly officered by Indian commissioned officers. It will, we are told, take ten years to complete this experiment. So that, supposing the experiment succeeds, it will, according to he rule of three, take 176 years and 3 months to Indianise all the 141 units. This is so exhilarating a prospect that the entire population of India should at once fall down on their knees and thank the commander•in-chief.

To the shame of Indians it must be confessed that so far as the British won India by fighting, the fighting was done mostly by Indian soldiers. It is also matter of common knowledge that in no province did the British uniformly obtain victory after victory. Theirs was a chequered career, though ultimately they triumphed by a combination of force and fraud. In some of the battles fought with the English, the Indians were victorious, and showed

good generalship. It is curious, therefore, to be told now that it must be ascertained by experiment whether Indians can officer any units of which the privates are Indians.

Afghaus, Persiaus, Tibetaus, Chinese, Japanese, Nepalese, &c., can officer their armies with their own men. But it is doubted whether Indiaus can do so. Yet it is a matter of history that the Sikhs under Hari Singh Nalua harried Afghanistan and, earlier still, Man Singh was Governor of Kabul.

One of the real underlying motives of even this small 'experiment'—which is not a "concession"—may be understood from the following sentences of a letter which has appeared in *The Servant*:—

"Like many other things the great war is responsible for this to a great extent. Some Indian Army Officers were given temporary commissioned ranks, many of whom were made permanent Officers. The presence of these permanent Indian British Officers is a thing which is causing great resentment. These Indian British Officers are all junior officers. In course of time and with due promotion they will gradually be Colonels, Generals, &c. It is unthinkable that British Officers should serve under these Indian British Officers. This is a state of affairs which British Officers resent most."

"We all know how with the granting of the Reforms a hue and cry has been raised by the Heaven-born service about their rights and privileges being all taken away; how they have resented serving under Indian Officers, even Ministers; and how the Government of India and the Secretary of State have been granting extra privileges one after another to pac fy them and liow at last a Royal Commission has been appointed. Is it any wonder then that a howl would be raised against such a preposterous contingency as that of British Officers having to serve under Indian officers? This is the un derlying motive power which has goaded the Government of India to grant a step forward. i. e., of 'wholly Indianising eight units of the Indian army. By this "all the Indian Officers holding the King's Commission will be gradually transferred to the Indianising units,' so as to leave the British Officers holding the King's Commission safe from the catastrophe of having to serve under an Indian British Officer"

# A Scheme for the Manufacture of Automobiles in India.

There is no end of things which can be made in India and yet which we

import from foreign countries. To make them in India, capital, technical skill and organization would be required. Capital may be raised in India, or, when very large sums are required, partly in India and partly abroad. Organizers may also be had in India, or, we may have the help of imported talent for a fixed period. For technical skill and expert knowledge, we at ll stand in need of education and training in foreign lands for the most part.

Among the industries which have a great future in India is that of automobiles. These are coming into use as private carriages, as buses for passenger traffic, and as lorries for the transportation of raw materials, manufactured goods, &c. But the vehicles used in India are all imported from abroad. Sometimes the parts are separately purchased from abroad and assembled' in India. What is necessary, however, is that all the parts, including the engines, should be manufatured in India and also 'assembled' here.

Mr. Amitava Ghose of Paris and Calcutta Les in hand a project for establishing in Irdia an engineering firm for the manutacture of automobiles. He has got the promise of full support of one of the Chief Engineers of a leading automobile firm of France, who has agreed to give the highest technical training to Indians in such a way as to enable them to manufacture all the parts of the machinery in India. Through the influence of this gentleman a group of some of the best and most famous European engineers have become interested in this scheme. Last year the Chief Engineer, spoken of above, agreed to admit twenty Indian young men into his factory. Already eight of them are undergoing training.

For such a big business capital and banking facilities are required. For these also arrangements are in progress. Several capitalists of two solvent independent countries of Europe have promised to advance half the amount and the other half would have to be raised in India. Thus there would be started in India an independent industrial bank managed by a board of directors, Indian and European. This bank would, in the first place, make it its primary business to finance the automobile factory, and it would also accommodate other Indian industrial concerns. It would also be of use

in facilitating Indian international commerce by affording banking facilities.

The progress which the scheme has so far made is due to a great extent to the collaboration of M. Prieur, the late Advocate General of Paris. The National Bank of France, which has the same status as the Bank of Eugland, has been approached, with the idea of getting its full support for the proposed bank by way of guarantee. It has agreed to support the proposed bank by guaranteeing interest at the rate of six per cent. The National Bank of France has agreed further to underwrite the shares of the limited company that would have to be floated for automobile manufacture to the extent which might be found necessary.

For further details Mr. Amitava Ghose may be communicated with at 36, Shambazar Street, Calcutta.

### Resolutions of All-India Cow Conference

At the annual meeting of the All-India Cow Conference Association held under the presidency of the Hon. Mr. Justice Greaves.

Resolutions were passed urging all Provincial Governments to regulate the slaughter of cattle in public slaughter-houses, and to provide adequate pasture grounds by legislation or otherwise, suggesting Government to enact laws regarding breeding and urging the stoppage of dry meat trades and the *Phooka* process.

The following resolution was also passed:
"That in view of the fact that the new
Calcutta Municipal Bill is passing through the
Bengal Legislative Council, this association is
strongly of opinion that:

(a) provision should be made in the Act for the control, prevention and restriction of the slaughter of milch cattle, either in milk or temporarily dry, prime cattle and calves:

(b) Provisions should be made for more effective detection and prevention of phooka practice in Calcutta and the suburbs by giving wider powers to the C. S. P. C. A. officers and by authorising officers of other public bodies like this Association to assist in the detection of phooka to bring culprits to justice.

These resolutions deserve to be supported by all communities. The president assured the meeting that this Association was an entirely economic association. And hence we find the welcome fact that among its office-bearers there are persons professing Hinduism, Christianity and Islam.

The preservation, multiplication, and improvement of the breeds of cattle in India is an economic and hygienic necessity. The number of cattle has been decreasing, as the following figures taken from page (viii) of Vol. I of the Agricultural Statistics of British India for the respective years show:—

	Total No. of cattle in
	British India.
1917-1918	149,112,000
1918-1919	148,901,000
1919-1920	146,166,000
1920-1921	- 145,103,000

In the course of four years, there has been a diminution of 40 lakhs of cattle.

### The Official Secrets Bill.

The Official Secrets Bill has been passed by the \*Legislative Assembly and it may be taken for granted that the Council of State will not throw it out.

Government ostensibly wanted it to be a consolidating measure, but in reality it provides the executive government with new weapons of repression. Along with many other classes of people, perhaps more than any other class of people, journalists may have to run special risks in carrying on their work. As The Amrita Bazar Patrika puts it:—

"One wonders that the Assembly in its anxiety to hurry with this piece of legislation has forgotten its duty to the Press in India. It is provided that mere possession of an unsolicited address or information of a suspected foreign agent will be enough to raise the presumption against the owner of such address and he would be punishable with fourteen years' imprisonment. Such a provision is, indeed, a serious menace to the liberty of the Press, because an editor getting an innocent communication from a foreign correspondent against whom the Government might entertain suspicion, but of which the editor is not aware, will be presumed to obtain information in the interests of the enemy and thus make himself liable under this Act.

#### Indian Mercantile Marine Committee

State-aid for the development of an Indian mercantile marine has been long overdue. Even in countries like England and the U.S. A., which are foremost in shipping, the State makes special efforts to encourage slip-

ping. Without her own shipping India cannot, to any appreciable extent, develop her industries and commerce; and without such development, economic improvement in the condition of the people of India is impossible. It is, therefore, urgently necessary that the Indian Shipping Committee appointed by the Government of India should go on doing its work without stoppage and bring out its report as early as may be practicable. We are, therefore, against the Committee's reported intention to adjourn after settling preliminaries.

### Bankura Agricultural Conference.

The First Annual Conference of the Bankura Agriculture and Welfare Association was held last month. Mr. G. S. Dutt, I. C. S., District Magistrate and President of the Association. took the chair and the meeting was attended by representatives of most of the village Associations, the President Panchayets and leading officials of the district. Mr. Dutt in the course of delivered an address, which he reviewed the work done in the past and made an appeal for more workers, He would declare war, he said, against ignorance. poverty and disease. He asked those present to enlist as volunteers and outlined a scheme by which each village Association should have at least one night school, one girls' school, five tanks and 5,000 new trees during the coming year. Mr. Dutt was followed by other speakers. Bahadur Prof. Jogesh Chandra suggested the value of afforestation and the introduction of new crops.

### Protection of Minor Girls.

At the meeting of the Legislative Assembly held on the 26th February last,

Sir Malcolm Hailey moved the final reading of the Bill to amend sections 362 and 366 of the Indian Penal Code in order to give effect to certain articles for the suppression of the White Slave Traffic.

A long discussion ensued on an amendment proposed by Mr. Joshi which provided for the raising of the age of a minor girl from 16 to 18 years, thereby making it punishable to procure a girl under the age of 18 instead of 16. Mr. Joshi said that the clause in the Bill was based on that Article of the Convention of the League of Nations which was intended to prevent traffic in minor girls even though they might consent. Mr. Joshi added that of the nine local Govern-

ments which had been consulted on the subjects, is x were in favour of raising the age limit to 18.

Mr. Rangachariar opposed the amendment on the ground that it violated both the Hindu and the Mahomedan law, which fixed the age limit at 16 in respect of adoption and divorce.

As Mr. Joshi's amendment had nothing to do with adoption and divorce, this object on seems irrelevant.

Mr. Aangachariar further strongly objected in the interests, as he said, of a certain class of girls in Southern India. These girls have insufficient caste qualifications for marriage with any man in caste, but they are regularly taken by zemindars and others into a relationship which is marriage in effect though not in name. They have rights of inheritance and so on. This bill would make it impossible for these "girls to find such partners till they were eighteen and the effect, said Mr. Rangachariar, would be bad.

As the Bill is intended to prevent traffic in minor girls, this objection of Mr. Rangacharar's is invalid if there is no traffic in the class of girls he spoke of; but if it be traffic of any sort, it would be a good thing if the Bill could stop it. If the relationship referred to by Mr. Rangachariar really "is marriage in effect though not in name," we would suggest that Mr. Rangachariar should help Dr. Gour in passing his Civil Marriage Bill, which, if passed, would make it easy for such relationships to be marriages in effect as well as in name.

The Home Member said that he viewed the question from the commonsense point of view. He warned the Assembly that they were creating a new Ast thereby bringing people not only within the provisions of the penal laws, but making them punishable with imprisonment extending to ten years. He wanted India to be cautious in social legislation as Englishmen had been in England.

After a lengthy discussion Mr. Joshi's amendment was put to the vote and carried by 43 votes against =0. After other amendments had been moved and lost and discussion on all clauses had been concluded, the President called upon the Home Member to move that the Bill as amended by the Eouse be passed; but Sir Malcolm Hailey intimated that he did not propose to move the passage of the Bill at the present stage.

#### "India's Progress to Self-Government.

Mr. Montagu, speaking at a dinner given by the Indian Majlis at Cambridge on February 23, said, he loved their country as much as any man who was a citizen of India. There must be no insuperable obstacle to the complete partnership of India and Great Britain. He always hoped that despite set-backs the good faith of England would be recognised by the peoples of India. He was quite aware of the imperfections of the joint Act for which he and Lord Chelmsford were responsible, but acceptance of the principle of that Act by the British Government would loose forces that would ultimately place the government of India in their hands. English government was not the art of public speaking or debate: it was the art of winning and keeping the confidence of the people who were governed.

There was a great capacity for riches in India, and he did not believe that potential riches should lie dormant in any country. They should be exploited for the benefit of those who lived in that country. He hoped that the same hideous gulf between poverty and riches that existed in Western countries would not be repeated in India. Both the political and industrial consequences, which were inseparable, were fraught with immense possibilitios and he was wholly with them in their aspirations to make India one of the foremost countries in the world. He looked forward to the time when every shadow of that horrible word "ascendancy" would disappear, and enthroned in its place would be partnership and friendship.—Reuter.

We, too, desire that there should not be any insuperable obstacle to the complete partnership of India and Great Britain, and that every shadow of the horrible word "ascendancy" should disappear. But even those Englishmen who sincerely entertain this desire want to proceed at a pace for which the march of events, due to the time-spirit and world-forces, cannot wait. Neither worldforces, nor the time-spirit, nor the march of events, can be expected to accommodate themselves to the convenience of Britain. Partnership and friendship mean complete equality. As India is a much larger country than Britain and far more populous, complete equality must give India a far larger number of votes than Britain in a possible future Indo-British Federal Parliament. Would Englishmen like such a state of things? There is also no reason why for all time the Royal House should belong to or reside in Britain. The only solution which would produce real partnership points to a future federal republic. But in that case, why should the bigger unit send its representatives across the seas to the smaller unit? These considerations and questions may not be considered practical politics. But even as a matter of practial

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politics, may be ask why the Secretary of State, sitting in London, should have a controlling voice in the internal affairs of Ind:a? And, again, why the British Parliament should have such controlling voice in our internal affairs?

The people of India would certainly recognize the good faith of England, when England redeems her many broken promises and ceases to be hypocritical and self-

righteous.

Mr. Montagu thinks that the acceptance of the principle of the "Reforms" by the British Government would loose forces that would ultimately place the government of India in the hands of Indians. It is not clear from this sentence whether Mr. Montagu thinks that the British Government has already accepted that principle. or whether he is speaking of some future time when it would accept the principle. In the former case, does he think that Mr. Lloyd George's "steel-frame" speech as Premier, not repudiated by the Britsh Government or Parliament, consistent w.th the principle of the "Reforms"? In the latter case, as nobody knows when the British Government would accept the principle in practice indulgence in any pious hope or prophecy is of little use.

And as regards the letting loose of forces which would ultimately place the government of India in our hands, why, those forces have been let loose by the time-spirit and by world-forces and events, quite independently of the recognition of any principle by the British Government. government When nltimately  $_{
m the}$ India pass into the would hands of the people of India, the British Government would not, no doubt, be slow to claim the credit for it and to proclaim its own generosity from the house-tops; but opinions would still continue to differ as to the causes which had brought about selfrule in India.

Mr. Montagu's definition of English government is "the art of winning and keeping the confidence of the people who were governed." It is not clear whether he means that in India the British Government has succeeded in winning and keeping the confidence of Indians. It would be a remarkable example of self-deception if any wideawake Englishman still cherished that fond delusion.

As regards exploitation of the resources of India, it is because that has not been done chiefly "for the benefit of those who lived in" India that the word 'exploitation' has become one of sinister import with us. That is why we should prefer that our potential riches should lie dormant until we were able to develop them for our benefit, rather than that they should be exploited by foreigners for theirs.

### New Bengal Budget.

Like its predecessor the Bengal Budget for 1922-23 shows a deficit. In making his Budget speech last year the finance minister said that, though a total defici: of 120 lakhs was expected, it was hoper to square the accounts by new taxation So new taxes were imposed. But the income from these new sources have no come up to expectation. Stamps produced seventy-five lakhs less than was estimated, and the Amusements Tax also brought in ten lakhs less than was anticipated. So the Bengal Government ought not to expect to make both ends meet by means or additional taxation. Hope lies only in two directions. If the Imperial Government, by economizing its expenditure, can agree to fleece Bengal somewhat more mercifully than hitherto, then more of the total revenues collected in Bengal may remain in the hands of its Government for provincial expenditure. This, however, is not in the power of the Bengal Government to bring to pass. The other direction is retrenchment. This the Bengal Government can effect. But here also its power is limited. It cannot touch the emoluments of the members of the Imperial services, who draw the fattest salaries. Still much can be done.

### Mr. Srinivasa Sastri's Plan for Swaraj.

The Rt. Hon. Srinivasa Sastri's plan for Swaraj is embodied in a memorandum placed before the Delhi Conference convened by Dr. Mrs. Annie Besant. The kernel of the plan is to be found in the following passages culled from the memorandum, as printed in *The Hitarada* of Nagpur:

"Regular constitutions laid on democrati-

I nes are based in the last resort on the will of the people as disclosed at a general election. Large measures cannot be undertaken by a Parliament which has no mandate for the purpose. And where there is such a mandate, nothing should ordinarily come in the way of its fulfilment, Now that India has a constitution based on direct popular constituencies, however rudimemtary it may be, a forward move in the direction of demogracy must be based on the desire of the constituencies as expressed at the next election. Of course in the provinces, a number of local issues will complicate the matter. The election of the Legislative Assembly, however, can be fought on a clear and simple issue, viz. the ecquisition by peaceful and constitutional methods of complete provincial autonomy and of responsibility in the central government, exclusive of defence and foreign affairs. At the provincial elections also, the issue can be brought more or less into the foreground, although it can only occupy it along with other issues which to the ordinary elector will appear equally im-

"Assuming that a majority of those elected to the new Councils have received such a manlate, the next step would be for them to elect representatives from themselves to an all-India convention."

"The duty of this convention would be to propose the precise steps necessary for the purpose of fulfilling their mandate, which is the atteinment of Swaraj as qualified above."

"The important thing is for its proposals to be published broadcast in the country. When sufficient time has been allowed for public criticism and suggestions, the convention would meet again, revise proposals and formulate them finally. A small deputation of leading men from different parts of India would then be appointed by the convention to take the proposals to Great Britain and negotiate with His Majesty's Government."

"It is not to be expected that their efforts would be crowned with success at once. On the other hand, the probability is that, under the present Conservative Government, far-sighted counsels will not prevail. In this case what should be done? I do not hesitate to answer that enother effort should be made and if necessary, yet another. We must win in the end".

"Constitutional agitation has been rewarded before and will yet be rewarded."

Mr. Sastri's plan or any similar plan of the party to which he belongs will have a chance to succeed if there be a strong Extremist party in the country; if the Extremists get weakened, the plans of the Moderates will fail. That is our guess.

### Madras University Act.

According to The Hitavada of Nagpur, one or two things in the Madras University Bill, which has become law, created lively discussions in the Madras Council.

"There was a motion for communal representation in the Senate, but this was laughed out by several Councillors and the mover had to withdraw it. This is very splendid indeed, coming, as it does, from the worst communal-ridden province in all India."

But most of the Musalman citizens of Bengal may dispute the claim of Madras to be considered the most "communal-ridden" province in all India.

"Another matter related to the provision in the Bill is that the Minister must be ex-officio Pro-Chancellor of the University. Several Councillors vehemently denounced this clause, as they thought it tended to officialize the University. A Minister, who is an elected Councillor and who owes his position to the good will of the majority of the elected Councillors is not considered a official at all. Any power entrusted to him is not wrongly entrusted, because the popular voice can always make itself felt in his case. The zeal of the Madras Councillors in criticizing this clause was clearly ill-directed. The clause remains and the Minisier in Madras will be exofficio Pro-Chancellor of the Madras University,"

We for our part do not think that there is any special need of or appropriateness in the Education Minister being ex officio an honorary office-holder of a provincial university; though we do not think it requires to be opposed tooth and nail, either. And hence in the Prabasi we have neither entirely opposed nor supported the sections in the Calcutta University Bills which propose to make the Bengal Education Minister ex officio Rector of the University. But those who have been contending that the proposal to make a provincial education minister ex officio the holder of a high honorary office in a provincial university is unprecedented, will perhaps admit, though not publicly, that they are mistaken.

### "Indians Not Eligible for American Citizenship."

Washington, Feb. 19.

In the case relating to Bhagat Singh, who obtained a certificate of citizenship in Aregon several years ago, the Supreme Court, today,

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rule that a high-caste Hindu of full Indian blood was ineligible for American citizenship on the ground that he was not a free white person within the meaning of the law.

The Supreme Court decided on November 13th that Japanese were not eligible for

naturalization in the United States.

Washington, Feb. 20.

As regards the decision in the Bhagat Singh case, the Attorney-General, California, says that the Court's decision places Hindu residents of the State of California under the Anti-Alien Law and affects large tracts of land they own and lease.

The Reuter's telegrams printed above give cause for anxiety, as several natives of India had, before the above decision, become naturalized in America.

The Statesman has published the following telegram from its London correspondent.

London, Feb. 20.

In view of the vital importance to the Hindu community of the American Supreme Court's decision, excluding the Brahmin Bhaghat Singh from the rights of citizenship, a protest has been forwarded to the British Ambassador at Washington requesting an appeal to Congress through the India Office, with especial reference to the proposal to confiscate Hindu-owned lands on the Pacific slope.

The India Office has not yet received the protest, but is prepared to make strong representations to the American Government.—

Special Cable; Copyright.

It must appear as a sort of international irony that whilst the Racial Distinctions Bill in India places the Americans in a privileged position, in America the natives of India are discriminated against and placed in a humiliating position. The thing cannot rest where it is.

### India to be Defended at Mosul!

In the House of Commons on February 20, in the course of the debate on the address to the Throne,

Mr. George Lambert moved an amendment suggesting the immediate drastic curtailment of British responsibilities in Mesopotamia. The mover criticized the heavy expenditure already incurred and said he hoped the Anglo-Iraqian Treaty would not be ratified. Mr. Lambert said that he believed the Government was embarking on a dangerous Imperial policy. From the standpoint of strategy to-day's defence of India was

not in mountains bordering Afghanistan, but in Mosul.

Mr. Lambert's speech gives glimpses of a policy which might be financially ruinous to India. Indian regiments might be located in Mosul at India's cost and might even be engaged in war from there at India's cost, on the plea that they were defending India. This would be a Forward policy with a vengeance.

This reminds us of an ominous suggestion recently made by The Saturday Review to the effect that a system of reciprocal defence in which India, South Africa, Australia. New Zealand and certain Crown colonies will participate, be immediately considered.

It suggests that under that system India will cease to be treated as an isolated item in the 'ist of territories to be defended, will become a centre from which Great Britain will conduct the defence of the whole of the Middle East and reinforce every menaced area under the British flag east of Suez.

As India is not self-governing, making her the centre of the defence of the whole of the Middle East may lead to throwing unjust and heavy burdens upon her, and even to garrisoning her with colonial troops, for whom, moreover, she may also be made the training ground. Our countrymen must exercise more than ordinary vigilance to avert such calamities.

## "The Independent."

We regret to learn that at a meeting of the shareholders of the Nationalist Journals, Limited, the proprietors of The Independent, it was resolved that the Company go into voluntary liquidation. The Independent is one of the newspapers in the country which have done their duty fearlessly. And fearlessness is not a common commodity. Moreover, as there are now two, or rather three, main parties in India, the cause of the country would have been best served if each had a strong exponent of its views in every province. The disappearance of The Independent is to be regretted from all points of view.

## Indianization of Eight Army Units.

In the House of Commons on February 20, on being asked whether, as a result of the Indianization of eight units

of the Indian Army mentioned in Lord Rawlinson's speech, any British officers would be "axed", "Earl Winterton emphasized that the scheme provided for the gradual transference of British officers to other British units beginning with subalterns."

This reply appears to show that the conjecture of the correspondent of The Scrvint from whose letter we have quoted before that one of the objects of Lord Fawlinson's scheme is to ensure that Eritish officers may not have to serve under Indian officers, may not be entirely without foundation.

#### "Backward Classes" in Bengal.

Rai Saheb Raj Mohan Das, Honorary Secretary to the Society for the Improvement of the Backward Classes in Bengal, has sent to several papers an account of the activities of that Society, from which we gather that it helps the Backward Communities in Bengal and Assam mainly by the spread of primary education among them.

"It has now under its management 397 schools (mostly of the Lower Primary Standard). In these schools about ten thousand boys and four thousand girls are being educated.

"The Society was started in 1909 by an organization belonging to the Sadharan Brahmo Samaj, which has since been registered according to Act XXI of 1860 under the name of "the Sadhanasram-Seva-Section."

"The good work done by the Society has met with the appreciation and sympathy of all classes of people. The Bengal Government gives it a recurring grant of Rs. 6,000 per year, and curing the current financial year it also made a non-recurring grant of a good sum. Many of the schools under it receive small grants from various District Boards and Municipalities. National Liberal League contributes Rs. 1,500 per annum. Sussex Trust Fund Rs. 1,560 per annum out of the interest of Rs. 50,000 invested in 5½ per cent War Bonds and the Tipperah Raj Rs. 300 per annum. Lord Sinha contributes Rs. 500, the Hon'ble Mr. P. C. Mitter Rs. 250 and Sir K. G. Gupta, Sir B. C. Mitter and Mr. N. N. Sircar, each contributes Rs. 100 per year.

"The Society's schools are distributed over 16 districts, most of which are peopled by the very lowest classes of the Hindu society. As a result of the Society's steady efforts

during the last thirteen years, these people have in many cases improved in their morals, have come to appreciate the value of education for their girls, are now better ryots, better labourers, and better citizens, and are gradually being elevated to a higher level of thought and life. The gratitude and co-operation which the Society and its workers have received from these people are most encouraging, and should stimulate all well-wishers of the country to support the good cause with all the resources at their command......

"I felt that unless we had trained teachers in at least a few of our schools (which might serve as models to the others), it would not be possible to raise them to any decent standard of efficiency. At this juncture the Citizens' Protection League came forward and placed in my hands Rs. 6,000. I at once selected 50 of the schools of a better type in the districts of 24-Parganas, scattered Jessore, Khulna, Bankura, Birbhum, Burdwan, Dacca, and Tipperah and with the money so provided increased the monthly grant to each of them by Rs. 10, thus enabling these schools te obtain the services of trained teachers with some further aid from District Boards."

# Excessive Prosperity and Racial Decay.

According to a Stockholm despatch to the New York Evening Post, Professor Herman Lundborg, head of the Race Biological Institute at Upsala, Sweden, has expressed the opinion that too much prosperity is a bad thing for a race, because it is one of the first steps towards degeneration. Prof. Lundborg is well known for his investigations into eugenics and racial biology. He has declared in a recent address that too much prosperity causes the gradual elimination of the good old middle class, and this in any country is a sure sign of decay. The professor continued:—

"There is grave doubt whether a people really gains any profit when millions of money begin to pour into the country. Experience, past as well as present, shows that when wealth is suddenly increased it brings endless new needs. Luxuries are demanded, lassitude sets in and the interest in work and production falls off. Women begin to avoid maternity. All of these processes, beginning in the middle and upper classes, gradually work downward and in time destroy the race. Thus they are as much a menace to a country as a powerful political enemy."

In his opinion,

"Europe is decaying, not only as a result of political cataclysms, but also because of a misconception of racial hygiene, and a milure to counteract the forces of degeneration. strong middle class is necessary for the racial health of a people. Increasing industr- and trade make it possible to feed a larger papulation, but at the same time brings about a serious change in the structure of society. The old middle class decays and inally disappears. A new middle class is formed, to be sure, but it is of poorer substance. Leanwhile, there is numerical gain in both the upper and the lower classes, especially the latter. In time the working class becomes the largest, and underneath this comes a layer of Liman

#### The Terror of Retrenchment

"Send for the boys of the girl's brigade
To set old England free:
Send for my mother, and my sister, and
my brother,

But, for Heaven's sake, don't send me !"

The above ballad, which was intensely popular in England during the late war, exactly reflects the feeling now prevalent in Bengal as to the cuts recommended by the Retrenchment Committee. That Committee has worked in a business-like and common sense spirit, though we do not agree with aL its recommendations (as was shown in our February number). The Committee's hands were severely tied; it could not touch the unjust spoliation of Bengal by the Imperial Government, and it could not, by the terms of its reference, retrench the All-India Services which are draining so much of Bengal's money. But within its own proper, though limited, sphere the Committee have done what it could and done so promptly and decisively. And now, every department that it is proposed to be curtailed is sending up a piteous cry that it and it alone is the most vital department of Bengal's life to-day and that, therefore,

"For Heaven's sake, don't are me!"

The newspapers are being dunned to ake up the briefs of these departments one by one, but have on the whole wisely resisted the pressure and left the flood of tears and gnashings of teeth sweep through their correspondence columns harmlessly.

For, we cannot shut our eyes to the fact that Bengal is faced with an unmistakibly critical situation. It would be futile to rail at the Government of India for its rapacity or at the Montagu regime for its inflation of salaries. We have to meet the situation as we find it. It would not be practical politics to wait for the millenium when Simla will do us justice.

Such being the case, one of two things must be done. Either, salaries should be reduced all round—(which will apply only to the pay of new recruits and to the unexpected improvements of pay and pension promised to older officers but "not set down in their bond,")—or, while retaining the present scale of salaries, the number of posts must be reduced.

#### Lines of Retrenchment.

The latter is the proper course. have felt for a long time past that the cadres of the services have been unduly inflated in recent years, and that the real work can be got equally or almost equally as well out of about half the number of men actually employed. The examples of waste are glaring. Every department has its Directorgeneral, and every director must have his assistant (or Deputy) director general. Even District Superintendents of Police have their Deputy Superintendents in addition to the old Assistants and Subs. Every one of these officers has his confidential clerk (on a much higher salary than ordinary clerks). Even principals of Government Colleges have their confidential clerks. And all of them have their stenographers. They scorn to write anything with their own hands or even to dictate slowly to ordinary clerks. They are all as overworked and as important as the trader or business manager worth millions!

Every office, even the smallest, must have its type-writing machine—which requires a specially trained operator, very costly paper, and a lot of expenditure in repair, wear and tear and ink and oil. They are all lords, all scorn to write or read anything written with the hand!

And India is expected to bear all this burden! The Englishman thinks in terms of pounds, while the Indian tax-payer thinks in terms of couries. There will be no financial solvency for India, no adaptation of the nation's resources to its needs,—in short, no effective barrier against the ultimate advent

of Bolshevism in India, unless our English rulers come to occupy our angle of vision in this matter. It is not Roy-or what's his name, in Petrograd, who can make Bolshevism succeed in India.

### Waste Not, Want Not.

What a frightful waste of stationery, typist's time, and postage is caused by the official rule that every letter must be subscribed "I have the honour to be,

"Your most obedient Servant" accurately spaced and arranged! Our staff "Director General of Statistics" has calculated that the extra cost on this head alone, all over India, is 93 lakbs, 49 thousand, seven hundred and ninety-six Rupees, eleven annas and seven pies.

Adopt any form of official signature you please in one line-yours faithfully, yours obediently, yours abjectly, yours servilelyeven yours infernally; but save us from having the honour to be (Sir) the most obedient payers of these lakhs.

Banish typewriters from all spending less than a lakh a year on establishment. Banish confidential clerks, except for the police. And banish the Directorgenerals and keep their deputies only. The work would be done equally well.

## University Oligarchy Unmasked.

The two bills for the reform of the Calcutta University now before the Bengal Legislature, have recommended a large increase in the proportion of elected Fellows. Such a suggestion should naturally have been welcomed by a body that has recently been thundering on the (shaky) Goldighi stage: "Forget the Government of Bengal, forget the Government of India...Freedom first. freecom second, freedom always."

Eut solt, no! The Senate presided over by Sir Ashutosh Mukherji and speaking in a voice that was the voice of the other Sir Ashutosh (i.e. Chaudhury) resolved:—

"The bill contemplates an enlargement of the Senate by the introduction of what is called the democratic principle... We are of opin on that the reconstitution of the Senate on this basis will be detrimental to the development of the university as an educational institution" (24 Feb., 1923).

This Senate in an earlier past decided against the control of the university finances through the elected representatives of the people in the Legislature and the Minister commanding the confidence of such representatives, -on the ground that it would officialise the University!

In other words, Sir Ashutosh Mukherji and his obedient Senate object to constitutional monarchy and democracy alike, and will only have the present discredited tertium quid of Aristotle's politics, namely, oligarchy, which, in the present case, is only another name for Ashu-nomy. The educated people of Bengal ought to have their say on this open flouting of their rights and this eagerness to perpetuate an old jobbery.

### The Distress in North Bengal.

The situation, in the flooded area of the Rajshahi district, is likely to become every day more acute: and the utmost vigilance is needed if these very poor people are not to suffer the extreme pangs of hunger. It has to be realised, that the beel area is, for the most part, a 'one crop' area. Therefore, if the crop fails again this year, owing to bad cultivation, or to want of cultivation altogether, the result must be final bankruptcy; for it would then mean no income at all for two years. Owing to the state of indebtedness that had previously prevailed from the 1918 flood onward, and from which there had been but a poor recovery when the new disaster occured, the condition of the sub-ryots to-day is pitiable indeed. They have a load of indebtedness, which it is almost impossible to carry. It may easily be imagined, therefore, with what extreme anxiety they are looking forward to the cultivation of the present year's crop, and how terrible it is to them to find that they are unable to cultivate their land on account of want of fodder and oxen. The Government have recently given a loan, which, when distributed, amounts to a very small sum per head; and they are preserving this as carefully as possible to provide themselves with seed. But the amount of land, which I have seen altogether uncultivated, makes the heart sad. For the weeks are rapidly YOTES · 411

passing, and the ground is getting harder and harder. Even on a day just after the recent rain, we found that there were hardly any ploughs at work over large areas of uncultivated land. When it is remembered, that, with ox-ploughing, every part of the soil has to be tilled four times over, it will be easily understood what a disaster

this implied.

Quite recently, the Bengal Relief Committee have purchased a tractor, as an experiment, in order to supplement the oxploughs in one of the poorest districts. Already, it has met with remarkable success. The villagers, in this time of distress, have learnt to co-operate, and they have been willing to make one large plot for the tractor out of many adjacent plots. This has made the tractor work much easier, and much quicker. It is hoped, by the aid of this one tractor, to get over one thousand bignas ploughed well, at a very moderate cost, during the ploughing season. The tractor is also able to cut through the sun-balled soil, when it is impossible for the ox-plough to turn it over. It is still possible, therefore, with more tractors to overtake the backward cultivation: but it is absolutely impossible in certain areas, (so it appears to me) to cultivate the whole of these lands now with the ox plough alone.

C. F. A:

#### The East African Scene.

I have received quite recently a cablegram of a very alarming character from the Indian leaders in East Africa. According to this cable, the Governor, Sir Robert Coryndon, has now definitely taken up a hostile attitude towards the Indian claims and is pressing for emigration restriction. As this point is now likely to assume a primary importance, it is necessary for the Indian public to know the exact present position. The one emigration test now in force is, that each person landing has to produce a sufficient security to pay for his return passage to his home country, if he is found to be ineligible for residence in East Africa. The amount for each European used to be £37-10-0, because that was the rate of second class passage back to England. The actual amount deposited by Indians, before the purchase of their ticket, used to be 100 rupees, which well covered their passage back to India. This rile

worked automatically; and it meant, for all practical purposes, that every one who was healthy and had paid the deposit was admitted into Kenya. The real test, in an empty country, where vast areas are lying unoccupied, is that of 'vagrancy'. If those, who land, become vagrants or beggars, in any considerable numbers, the emigration test is not working well. But if the vagrancy is almost nil, then the test is a good one. I was told by the Chief Secretary, when I was in the colony, in 1921, that there were no signs of Indian 'vagrancy'. This Chief Secretary had been Chief Commissioner of the Police. and as such had every opportunity of knowing the facts. If even there was a case of Indian 'vagrancy' (after the Indian in question had been some time in the colony) the Chief Secretary told me that he was always able to get monetary help from the Indian community to send him back home. So, in his opinion, the present emigration rule was working well. That was his opinion, openly expressed to me in November 1921.

It is of the utmost importance that this one part of 'British' Africa should not be closed to Indians, as South Africa now is closed, and any new restrictions on adian emigration must be most carefully watched and examined.

C. F. A.

# "The Commercial Advantage of Religious Missions."

The Catholic Herald of India appears to be displeased, because

"Indian papers are making capital of Rev. Dr. Mactarish's tosh about the commercial advantages of religious missions: "Although the missionary," says the Canadian Presbyterian, "went to the foreign field to win souls for Jesus, the results of his labours also meant the extension of commerce.....When a missionary has been abroad for twenty years, he is worth £50,000 to British commerce," etc. It should be added that as long as the Jesuits managed their amous reduction of Paraguay, not a single European layman dared to cross its frontiers. They knew already then, and know still better now, what have capitalistic wealth makes of Catholic missions. Of course, we have no right to speak for Presbyterians."

### French Legation at Kabul.

The Senate of France has passed a Bill authorizing the creation of a French Legation at Kabul. This is a sign of the increasing recognition of the independence, import-



His Majesty Amir Aminullah Khan of Kabul

ance and possibilities of Afghanistan, on which His Majesty Amir Aminullah Khan is to be congratulated.

# Radio as a World-wide Educational Influence.

Prcf. Michael I. Pupin, of Columbia University, U. S. A., says in a New York Evening Post interview that be expects the greatest practical application of radio in the tuture.

"carrying or educational propaganda among

people who are working all day long and cannot attend university classes. Think of the potential audience within listening distance of Columbia University by radio. There are 8,000,000 people within a radius of fifty miles. You can reach them by radio with the simplest and most direct medium of communication, the spoken, the living word!

"Think of what it would have meant to St. Paul if he had had such a medium of communication. Then, while he traveled from Jerusalem to Cyprus, Cæsarea, Corinth, Ephesus, Philippi, Thessalonica, Athens, and Rome, he could have sent the words of his mouth to all the churches every cay. Those marvelous epistles would have been given a most powerful reinforcement.

"We need St. Pauls in our universities to-day—men who will rise up and preach the doctrine of truth and democracy. People who work all day, people who will not leave their homes to attend a lecture course, people who tire in reading the dry printed word, will listen if all they have to do is to use a radio. There are millions of people who are thirsty for knowledge whom we could not reach by the old methods."

We, too, may try to imagine what it would have meant to our saints, seers, prophets and singers of times gone by if they had had such a medium of communication. But as even in the year 1923, few in India have seen a radio set, we need not indulge in thoughts of what might have been. Better far should we be occupied if we could bring about such political changes and scientific and educational progress in India as would enable us to serve the countless illiterate millions of India by means of the radio. This need not be considered an impossibility, as the Government of India have decided to permit private enterprise to undertake broadcasting by radio in British India (including Burma) upon similar lines to those obtaining in the United Kingdom.

### Why the Police are Unpopular.

Mr. W. Swain, Inspector General of Police, Bihar and Orissa, recently delivered an excellent address to the cadets of the Police Training School at Hazaribagh, explaining why the police are unpopular in India and how unpopularity may be avoided. All policemen should procure a copy of this address and peruse it. Mr. Swain said among other things:—

"I regret to say that there are many ways in viich the police cause unnecessary harass

ment to the people The main sources of complaint are ill temper, incivility, disrespect, unnecessary harshness and failure to make the performance of their duties as little distastsful as possible.

"A very common abuse of power in the past was the making of unjustifiable house-searcies. I am glad to say that this abuse is far less pre-

valent than it used to be.

"Another abuse of power is the unnecessary

use of handcuffs.

"You have seen and heard how the Incian constable too often shouts, waves his arms, his baton, pushes people about and addresses them rudely in harsh and sometimes abusive terms. The British constable does none of these things. He says—'Move on please.' His manner is 1 rm and it is highly advisable to comply with his request, but he does not forget the 'Please'."

# india's Future Fiscal Policy.

Last month Mr. Jamnadas Dwarkadas moved the following resolution in the Legislative Assembly:—

"The Assembly recommends to the Governor General in Council that a policy of protection be adopted as the one best suited to the interests of India, the application being regulated from time to time by such discrimination as may be considered necessary by the Government of Irdia with the consent and approval of the Indian Legislature."

To this Mr. Innes, Commerce Member of the Government of India, moved the following amendment:

"That for the original resolution the following be substituted:—That this Assembly recommends to the Governor General in Council (A) that he accepts in principle the proposition that the fiscal policy of the Government of India may legitimately be directed towards fostering the development of industries in India; (B) that in the apolication of the above principle of protection, regard must be had to the financial needs of the country and to the present dependence of the Government of India on import, export and excise duties for a large part of its revenue; (C) that the principle should be applied with discrimination with due regard to the well-being of the community and the safeguards suggested in paragraph 97 of the report on the Fiscal Commission; (D) that in order that effect may be given to these recommendations a Tariff Board should be constituted for a period not exceeding one year in the first instance; that such Tariff Board should be purely an investigating and advisory body and should consist of not more than three members, one of whom should be a Government official but with powers subject to the approval of the Government of India to co-opt other members for particular enquiries."

This amending resolution of Mr. Innes was unanimously carried by the House exactly in the form in which it had been moved!

Whatever other results this resolution may produce, it will not lead to the industrialisation of India—it will not materially increase her ability to meet the demands of her people for those manufactured goods which are now imported from abroal but which she can manufacture from her own raw materials.

#### Terms of Compromise of Congress Parties.

According to an Associated Press message,

The following terms of compromise were accepted by both parties and finally adopted by the All-India Congress Committee which met at Allahabad on February 27, with Mr. C. E. Das in the chair. The meeting concluded late at night. The terms are:

(1) Suspension of propaganda relating to the

Councils on both sides till 30th April.

(2) Both parties to be at liberty to work the remaining items of their respective programmes in the interval without interfering with each other.

(3) The majority party will be at liberty to carry on their propaganda in accordance with to Gaya programme about money and volunteers.

(4) The minority party will co-opera e with the majority party in appealing for and raising such funds and culisting such workers as nay a necessary for the constructive programme and also in working the constructive programme and other common matters.

(5) Each party to adopt such course after

30th April as it may be advised.

(6) The above arrangement is subject to t'e condition that there is no dissolution of the existing councils in any province before the expirt of the full term for which they have been constituted.

The proposition was moved by Mr. C. Rajagopalachar and seconded by Pundit Motilal Nehru.

# Those Famished English Officers Again!

In the British House of Commons, Sir Charles Yate suggested that as the proposed Royal Commission on the Indian Services might not be able to report for some considerable time. Viscount Peel might consider the question of granting some interim immediate relief for the cifficulties of Civil Servants owing to the rise in the cost of living and the fall in exchange.

Earl Winterton replied that he was not prepared to make a statement until the Commission had been formally constituted and had an opportunity of considering the materials that would

be placed before it.

Mr. Rupert Gwynne emphasized that Civil Servants were in great distress and were anxious for the appointment of some quicker tribunal than a Royal Commission and urged immediate relie.

Mr. T. Williams (Lab., Don. Valley, Yorks): Will the Royal Commission take very great care that Civil Servants do not confiscate all benefits

to the disadvantage of British officers?

Earl Winterton replied that these points would be considered. As the Commission had heen appointed, among other purposes, expressly to enquire into the grievances of the Civil Service, it would be inopportune to take any action until the Commission had reported. He hoped the report would be available earlier than Sir Charles Yate thought, and promised to convey to Viscount Peel the suggestions that had been made.

Replying to Sir Henry Craik (C., Scottish Universities) Earl Winterton admitted that the Commission would probably be unable to go to India until the end of the year, but he did not admit that the situation was as serious as had been stated.

In the British House of Commons, generally the members "interested in India" bring before Parliament the miseries of only the British civil servants and military officers serving in India. This would create the impression that in this land of plenty they alone were hungry, and that, therefore, the millions who have hitherto died of famine, plague, influenza, etc., were all British civil servants and military officers. Yet Englishmen, including Mr. Lloyd George as Premier, will not cease to declare repeatedly before all the world that their countrymen

are in India at a great sacrifice and for a purely philanthropic object!

### Management of Railways.

In the Legislative Assembly on the 27th February, Mian Asjad Ullah's resolution on railway management was the basis of a debate. It recommended in general terms a policy "to give India the full benefit of state ownership of Indian railways as is done in other countries where the railways are owned and managed by the State."

Mr. K. C. Neogy moved an amendment, which was to give effect to the recommendations of the chairman and four other members of the Indian Railways Committee, 1920-21, that the guaranteed railway companies, as and when contracts fall in, should be entrusted to the direct management of the State. His amendment sought to decide the principle of railway management once and for all. He deprecated the amendment dealing with the contracts of the E. I. R. and G. I. P. R. as side-tracking the question and shirking the real issue. That issue was that the Assembly should give its final verdict in favour of the State management of railways. It was encumbent on the House to settle the question. He quoted the opinions of local governments, showing that the majority of them were in favour of State management except the United Provinces.

Dr. Gour moved an amendment that, on the expiry of their leases, both the East Indian and Great Indian Peninsular Railways be taken over for management by the State.

The amendment of Dr. Gour was carried without being pressed to a division. As carried, it ran as follows:—This Assembly recommends to the Governor-General in Council that on the expiry of their leases both the East Indian Railway and the Great Indian Peninsula Railway be taken over for management by the State.

So far as we can gauge public opinion, it is more in accordance with Mr. Neogy's amendment than with Dr. Gour's, and quite reasonably, too.



Dacca University Central Buildings.

II

If the Dacca University was born in difficult times, it also came into the world possessed of great advantages. For the first time in the educational history of British India, a University had the benefit of a paid, whole-time Vice-Chancellor's services, and the man placed in that responsible position-Mr. P. J. Hartog—was an educational administrator who had distinguished himself in his own country, and knew a good deal of our educational system. That appointment was a complete reversal of the existing policy which forces upon us the raw products of the British Universities, who acquired experience at our expense, and desert us just when they are becoming useful to us, instead of sending to us men who are fully equipped to serve us efficiently.

When I first met Mr. Hartog, he was the Academic Registrar of the London University. A short time before he had returned from India, where, as a member of the Calcutta University Commission, he had had the opportunity of investigating the Indian

educational question as few non-Indians—and few Indians, for that matter—have done.

When Mr. Hartog was appointed to the Dacca University, it was really a case of the critic of the Indian University system being called upon to build up a University which would be free from the defects which he had found in the existing Indian Universities, and which would quicken the pace of our progress. I went up to Dacca because I wished to see for myself how he was succeeding.

Ramna, the suburb of Dacca in which the University is situated, is a veritable garden city which sprang into existence at the command of a British Pro-Consul who was determined to indulge his romantic fancy at the expense of impoverished India. As I motored through it on my way from the railway station to the Vice-Chancellor's bungalow, I found myself in a well-planned town, traversed by good roads lined with trees and hedges. Handsome residences, set in large compounds, were half-hidden by masses of greenery. This beautiful, salubrious



# THE MODERN REVIEW

VOL. XXXIII No. 4

APRIL, 1923

WHOLE No. 196

# THE DACCA UNIVERSITY

THE RECORD OF A VISIT.

By St. NIHAL SINGH.

10 infant was ever ushered into existence weighed down with heavier burdens than the recently established University at Dacca has had to bear. It owed its birth, in a large measure, to the desire upon the part of the Government of India to retrieve, as far as possible, the Earl (now the Marquis ) Curzon's crowning blunder in India. When Lord Hardinge and his colleagues made up their minds to reunite Bengal, and the authorities in Whitehall accepted their recommendation, they naturally thought that that action would dash to the ground the hopes which the partition had raised in the minds of the Muslims of East Bengal. Possessing, as he did, the advantage of Syed (later Sir) Ali Imam's advice, the Viceroy and Governor-General decided to create a University at Dacca which, by providing special facilities for the acquisition of Muslim culture, would, to some extent, serve as a sop to satisfy them.

then existing were merely examining bodies.

The announcement of the project opened the flood-gates of controversy. "Why should the people's taxes be used to promote sectional culture?" asked critics. In an attempt to silence that clamour, the Government promised special facilities for studying Hindu civilization also,

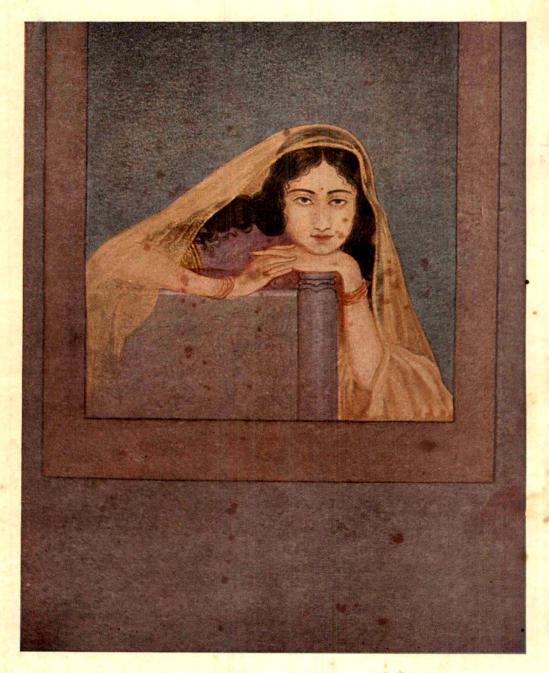
The institution was to be a teaching and

residential university, whereas the Universities

These pledges committed the University, before it was born, to specialize in culture, and thereby gave offence to Indians who were agitating for facilities for practical, and not cultural, education. They declared that if they wished their sons to have education of a "literary" type, they could send them to the Calcutta, or one of the other existing, Universities; but if Indian money was to be used to create a new institution, it should offer special facilities for scientific and technological training. Some of them even asserted that this move was really a blow aimed at the prestige of the Calcutta University.

The years which elapsed between the conception and the actual birth of the Dacca University witnessed the depletion of the Government coffers, and the piling up of the public debt, as the result of the war, and other causes. As a consequence the generous allotments promised for the creation of the University failed to materialize, and it was necessary drastically to curtail the ambitious programme originally laid down, which, besides making special provision for oriental study, contemplated making it the first teaching and residential University in India.

During these years the national consciousness in India also developed apace. The Indian people, therefore, became apathetic, if not actually hostile, towards the institutions created for them by non-Indians,



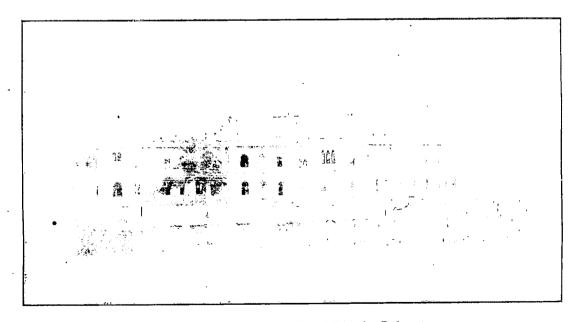
ANXIOUS EXPECTANCY

By Mr. Mahabir Prasad Varma.

By kind permission of H. E. Lady Lytton.



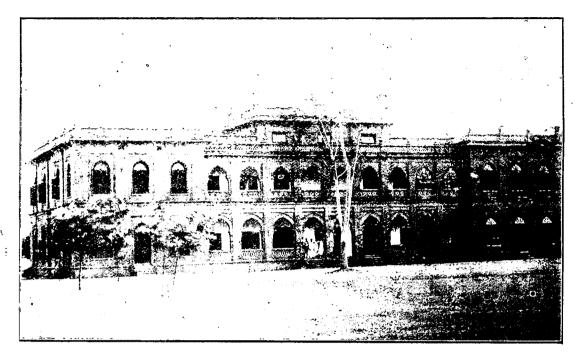
Dacca University Court-House.



Dacca University Curzon Hall and Physics Laboratory.

suburb, measuring nearly a square mile in area, and practically all the houses upon it, had been handed over to the Dacca U1 i-

versity. Few Universities started, in modern times, with a healthier site or more magnificent buildings.



Dacca University Chemical Laboratory.

HI

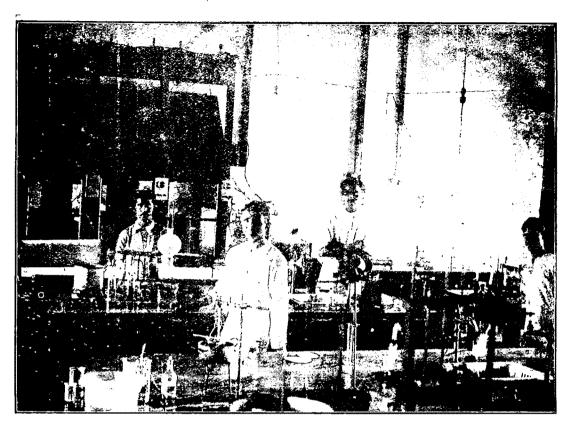
The buildings, having been put up for offices and residences of Government officials, are not ideally suitable for educational purposes. There is, for instance, the splendid structure, in classic style, with an imposing merble staircase, designed to serve as the residence of the Lieutenant-Governor of Eastern Bengal and Assam—a veritable successor of the Nawab of Dacca. Had Mr. Hartog been fond of pomp and circumstance and in receipt of a handsomer salary, he night have made it his home; but being a man of modest tastes with limited means, he prefers to live in the house originally built for the Revenue Member. When I walked through the large, lofty halls of the erstwhile Government House, I found it untenanted except for the western extension of the northern block, which was being used for the consulting room, waiting room, and dispensary, of the Medical Officer, and for isolation wards for mild types of infectious diseases, pending the erection of an isolation ward. I was told that the large room, provided with a gallery, originally meant for the durbar hall, was used as the Assembly Hall of the Court of the University when it infrequently held its sittings, and was sometimes lent for public meetings and receptions. I also learned that there was some talk of using it as a club-house for the University staff.

It occurred to me at the time that this white elephant might be turned into a picture gallery, and made to house the Art Faculty of the University, which, without such provision, can never adequately fill its mission as an institution avowedly created to promote Eastern culture.

With this single exception, the Vice-Chancellor has been able to find use for all the buildings handed over to him. He has had to employ a good deal of ingenuity to convert them into lecture halls, hostels, and the like.

Take, for instance, the building designed to house the secretariat. The new province must have been meant to have a large number of officers and a numerous staff, for the building measures 650 feet in length and has a total floor space of 94,000 square feet. It is two storeys in height, and contains no less than 200 rooms, every one of them opening on to a verandah running right around the building, and, on the other side, opening on one side, on to a wide passage running through the centre of the structure in both directions, the distance between the central passage and the verandah being uniform throughout.

Needless to say, it was impossible for Mr. Hartog to use the entire building for any one



Dacca University-One of the Chemical Laboratories for Advanced Students.

distinct purpose. As divided by him, two-thirds of the upper floor is used for the residence of the Muslim residential students, and the quarters of the students of the Ahsanulla School of Engineering. The rest of the building contains the offices of the University, the Library, and the lecture and class rooms for the Faculties of Arts and Law. In all 35 rooms have been set apart for departmental use, and include rooms for members of the staff, common rooms, and accommodation for the Sanskrit and Sanskritic studies, Persian and Urdu, Arabic and Islamic studies, English, Philosophy, Experimental Psychology, Economics and Politics, Mathematics, and Law departments.

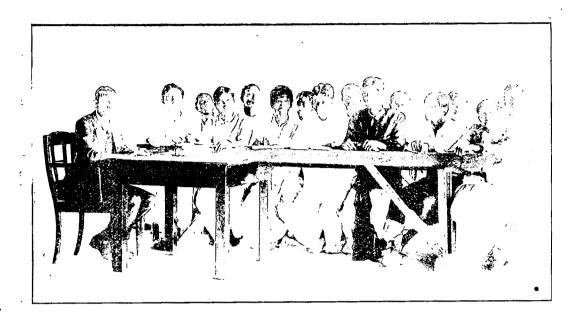
Another of the major buildings the main block of the old Dacca College—has been converted into physical laboratories. It also contains the Curzon Hall, which is used as a Convocation Hall and for public lectures and ceremonies.

IV

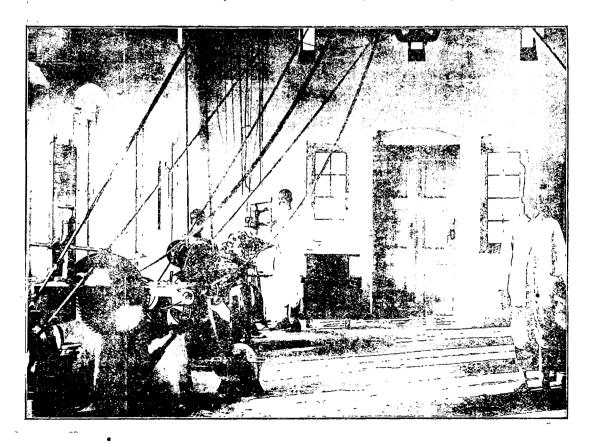
Finding the buildings standing on the site insufficient to serve all the University require-

ments, Mr. Hartog has had to put up several The most important of the new others. buildings is the Jagannath Hall. It consists of a central building, 2441 feet long and 77 feet broal; three houses for students, designed in the shape of an E, each 209 feet in length and 72 feet in breadth, and two storeys high; the residences of the Provost and three House Tutors; and kitchens, dining rooms, and other out-houses. The central building contains a large assembly hall, capable of seating 500 persons, a common room, a library, 14 tuition rooms, one class-room, a room for the teaching staff, and two rooms for the Provost and his clerical staff. Residential accommodation is provided for 300 students— 100 in each building. Each young man has a cubicle 10 by 8 feet in size, and a common room is provided for every 50 students. In the campus formed by the buildings is the Hall cricket ground, while enough space has been left for four football or hockey grounds.

Another important building is the Chemistry Laboratory, which occupies a two-storied red-brick building, 153 feet long and 63 feet



Dacca University Tutorial Class in Analytical Chemistry.



Dacca University Workshop for Physical and Chemical Laboratories.



Dacca University Laboratory and Students for Experimental Psychology.

broad, near the Physics Laboratories. It has a total floor space of 13,000 square feet. and provides accommodation for 120 Pass B. Sc. students, 60 Honours B. Sc. students, and 25 M. Sc. and Research students.

The Gymnasium, about 68½ feet long by 48 feet broad, has a tile roof, a brick floor, and corrugated iron walls eight feet hgh, so constructed as to allow free circulation of air both above and below them.

Several other buildings needed for the University cannot be put up until funds are made available for the purpose. It is intended for instance, that the Muslim students shall occupy a hostel similar to the Jaganrath Hall, instead of being housed in a portion of the central building, formerly the secretariat.

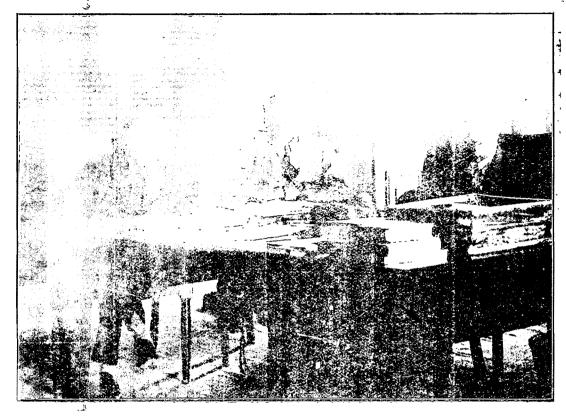
In going over the buildings, I was greatly impressed by the pains taken to fit then to serve University needs. This was especially the case in regard to the Laboratories.

Take the Physical Laboratory, for example. It has a total floor space of 11,650 square feet, exclusive of verandahs and passages.

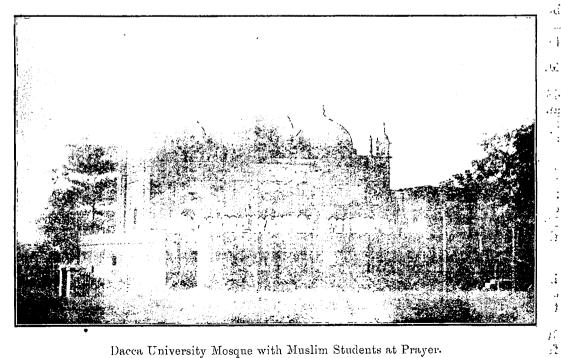
The rooms in which the elementary work a done are separate from those in which advanced students work, and will, in time, provide accommodation for at least (0 students.

Ir the portion of the building set aside for advanced work, I found a number of small rooms, each occupied by a single research student. This struck me as being an exceedingly good system. Not only did it assure privacy and quiet for the man who was conducting experiments, but it enabled him to leave the apparatus with which he was working at any stage he may choose when he left off work, without being compelled to dismantle it and put it away for the night. He could simply turn the key in the lock and leave his work, secure in the thought that he could start, upon his return, exactly where he had stopped.

Every from in this building has both gas and water supply, and electric fittings, rooms for advanced work being fitted, in addition to the supply from the main, with high pressure current generated, in some cases, in



Dacca University Vice-Chancellor's Room: Vice-Chancellor Mr. P. J. Hartog ( right ), Registrar Khan Bahadur Naziruddin Ahmed (centre), and Treasurer Rai Saradaprasad Sen Bahadur (left).



Dacca University Mosque with Muslim Students at Prayer.

. 3 Ì the motor-house attached to the Laboratory, or, if steady voltage is required, in large capacity storage cells kept in a separate room.

The Laboratories have been equipped at great expense and with great care, and, in consequence, are among the best in India for the teaching of physics. All the glass used for apparatus is blown on the premises by an Indian glass-blower who, in addition to doing this work, instructs students in the art. At a short distance from the Laboratories is a small metal and wood workshop, with the requisite lathes and machinery for building simple apparatus and making repairs.

The Chemical Laboratory provides facilities for practical work in physical, inorganic, organic, and analytical chemistry, so that any research student who has received the B. Sc. degree can, if he so desires, successfully start his own analytical laboratory, or work in an

industrial concern.

At the time of my visit, the laboratory for teaching experimental psychology was being fitted up. Apparatus imported from the United States of America, which has taken the lead in advancing that branch of human

knowledge, was being set up.

The size of the Library, containing some 40,000 volumes, for an institution which is barely two years old, surprised me. I was happy to note that care had been taken to secure complete sets of important scientific magazines and high-class reviews, without which research work is impossible. I was also glad to see that a large number of well-known Indian and foreign periodicals were available in the general reading room, while scientific publications in various languages were easily accessible in the science buildings. It augured well for the institution that the reading rooms were crowded with students eager to acquire knowledge.

Shortly before my visit, the Executive Council and voted a sum of Rs. 6,000 for the purchase of text books for poor students.

VI

Mr. Hartog has taken no less pains to secure able colleagues than to obtain equipment for the University buildings. Only by offering attractive salaries could he induce qualified men to come to a University which had yet to pass the test of time, and which owing to lack of reserve funds or permanent grants, could not set at rest the minds of its employees.

The professors and lecturers, without exception, are men possessing attainments above the average. Many of them have done research work in the subjects which they teach, and a few of them have achieved distinction outside India.

With a few exceptions, the teachers, though highly qualified, are young men, with their experience to gain and their careers to make. The same criticism may, however, be made in regard to many another University in India. In our present stage of transition, it is difficult to find mature men for professorial work: and men who elsewhere would find it difficult to secure appointments in high schools, or would at best get only readerships or lecturerships in obscure Universities, at once jump into professorial chairs.

Probably because the Vice-Chancellor himself is a man of Eastern origin, though British by citizenship, the relations between the Indian and the British—or "European" as they call themselves—members of the Faculty are exceedingly pleasant. They come into close contact with one another, more especially because the courses of study are framed by the Academic Councils, consisting of the Vice-Chancellor as Chairman, the Deans, the Provosts, the Professors, and several readers and Lecturers.

The internal management of the University is left to the Executive Council, consisting of 15 persons, of whom, at present, four are Europeans, five are Hindus, and six are Muslims. This body is made up of the Vice-Chanceller, the Treasurer, the Commissioner of the Dacca Division, the Provosts, the Deans of the Faculties, two non-Muslim and two Muslim representatives of the Court, and four persons (including two teachers) appointed by the Chancellor.

The supreme body is the Court, with 158 members, some of whom are ex-officio, some

elected, and some nominated.

#### VII

The teachers and students also come into intimate contact. That is the inevitable result of the system which refuses to have anything to do with lads in the intermediate stage, such work being done at the intermediate colleges, and of a system which insists upon each student receiving personal attention from one or another of the teachers.

Only local students who have their parents or near relatives in Dacca are allowed to live outside. All others must live in the hestels.

Even the day students are attached to one or another of the hostels, so that they may enjoy, as far as possible, the benefits of community life, and special attention may be paid to their physical culture and tutorial work.

I went into more than one tutorial class to see for myself how the work was conducted, for I was apprehensive that, in the present stage of educational development in India, such work might merely mean cramming. I found, on the contrary, that by means of essays and oral questions, the tators try to gauge how far the lectures delivered by them, and the books suggested for study, have been intelligently grasped. I also noted that these classes enable the stidents to refer their doubts and difficulties to their tutors and to seek their guidance. In each case the class was small enough to enable the tutors to do their work efficiently.

I was told that the records of tutorial work are examined in the case of the student who, through illness or other mishap, has failed to pass an examination by just a few marks. If that record shows that he has been regular and diligent, and possesses a fair knowledge of the subject or subjects in which he has fallen below the standard, he is recommended for the conferment of the degree.

As I inspected the University, and noted the advantages which it offered, the thought exposed my mind that the cost must be almost expenditive. From questions put to the students, I found, however, that the total expenditure ranges between Rs. 20 and Rs. 25 a month. The actual cost of living in a Hall is Rs. 10 or Rs. 12 for food, in addition to rent, which varies from Rs. 2 to Rs. 4, and includes light, water, medical attendance,

medicine, and service. The class fees, at the most, amount to Rs. 8 a month.

#### VIII

The University is but half finished. Its departments of Muslim and Hindu Culture, English Literature, Philosophy, Law, and Physical, Chemical, and Economic Sciences, are well equipped and staffed; but, owing to lack of finances, or opposition on the part of vested interests, it has been impossible to start Technological, Medical, and Agricultural Faculties. The institution is, therefore, incomplete, and naturally the target of criticism.

The authorities, instead of placing within the reach of the University the means to add new departments so as to enable it to serve adequately and efficiently the needs of the region in which it has been placed, appear bent upon starving even the existing Faculties. In this respect the officials are following a policy which will have a disastrous effect upon Indian progress.

Our people have definitely made up their minds to be self-sufficing, as far and as quickly as they can. If we are to make a success of the new era, we must have more and better education-knowledge of the past, without which the future is unintelligible; and of sciences without which the materials with which Nature has dowered us cannot be exploited by us. We must look to our Universities to give us men who will act as our teachers, thinkers, and idealists—as well as practical men who will enable us to subdue the forces of nature. There can. therefore, be no policy so pernicious as that of starving the Universities out of existence—of compelling them to scamp their work, either in the direction of cultural or of practical education.

# "RENDER UNTO CÆSAR"

THERE is perhaps no text in the whole of the New Testament which has been more frequently employed to keep Indian Christians aloof from the present non-co-operation movement than the well-known words of Christ, "Render unto Cæsar the

things that are Cæsar's; but unto God the things that are God's."

The Anglican Bishops assembled in Synod have employed these words to suggest an attitude of Christ towards Government which would imply a kind of passive

okedience. Doctor Howells, the learned Frincipal of Serampur University College, has brought the same text forward to warn Indian Christians of the danger of joining in a revolt against the State. Yet a more careful study of the context, and of the general trend of Christ's teaching, would have shown that a mere passive obedience to external authority could never have been Christ's meaning. seeing that he himself practised an amazing civil disobedience towards the Jewish rulers, and his apostles were the first to give currency to the motto of all true passive resisters, when they said boldly before the Sanhedrin: "We must obey God rather than man."

In this present article, I wish first to consider this saying of Christ in relation to the rest of his teaching. I shall then go on to consider it still further in relation to the times in which we live.

We are told in the Gospel narrative that the Jewish leaders drew near to Christ, tempting him, and trying to entrap him. They said to him: "Master, is it lawful to give tribute to Cæsar or not?" Chr st's answer was a simple one, which turned their question back upon themselves. He called for a coin which was current in the bazaar,—a Roman denarius. He asked them, whose name and head were stamped upon it. They said at once: "Cæsar's." Christ answered: "Then give to Cæsar, what is due to Cæsar: but give to God, what is due to God."

With regard to Cæsar, Christ points to the experience of everyday life in the world. If we take something from others, we must render back something again. If we take the coinage of the world, we must pay back to the world in the same coin. The Jews were taking certain advantages from Cæsar's government: they could not expect to do this for nothing. They would have to 'render unto Cæsar the things that are Cæsar's.'

But to Christ, these 'things that are Cæsar's' were matters of minor importance. There were far weightier matters to be considered, namely, the things of God. Therefore he turns away almost impatiently from this question, which they had asked about the tribute money, and adds his final words: "But render unto God the things that are God's."

On another occasion, Christ spoke in a somewhat similar manner, and his words

throw light on this passage. He found he Scribes and Pharisees almost wholly occup ed with matters of secondary importance—those external things of the Jewish Law, which he calls, 'the tithing of mint and anise and cummin.' All the while, they were neglecting the weightier matters of the Law,—truth and righteousness and mercy. Therefore he sternly rebuked them and called them, 'blind leaders of the blind'. He said that they were like men, who 'strait ad at a gnat and swallowed a camel.'

So with these other Jewish leaders, Christ found them wholly taken up with mundane affairs, which he calls, in a single phrase, 'the things of Cæsar', in contrast with 'the things of God'. He warns them, that they should get their minds clear and come into the higher atmosphere of the diverge life.

Here, as elsewhere, Christ lays all the stress upon the inner spirit of man, as the final concern in human life, in comparison with which all other things are of secondary importance. In another passage, he utters the words: "What shall it profit a man, if he shall gain the whole world and lose his own soul; or what shall a man give n exchange for his soul ?" With Christ, in the first and last resort, it is the 'things that are cf God' which truly matter. In 1 3 parables concerning the Kingdom of God, to speaks of a treasure hid in a field, for which a man will sell all that he has, if only be can obtain it. He tells of a merchant seekirg goodly pearls, who finds at last a pearl of great price, and gives all that he has in order to buy it. All these are parables, which show the priceless value of the sout. In another series of Christ's sayings, we are told that father, mother, wife and child must not come before the sovereign call of the There are times when Kingdom of God. even those who are nearest and dearest must be given up, if the Kingdom of God is to be attained.

It is true that Christ, at the same time, taught his disciples to pray, that God's Kingdom might come and God's will might be done on earth, as it is done in heaven. But such a coming of God's Kingdom or earth was very different indeed from the ushering in of a comfortable modern Utopia, such as is often conceived by western mind to-day. Its joy and peace were to be worthrough sorrow and loss and death. "My

Kingdom," said Christ to Pilate, "is not of this world. He that is of the truth heareth my voice.".

Thus, it is always towards something, which cannot be realised by organising, however perfectly, the resources of the material world, that Christ looks forward, when he speaks of the Kingdom of God. "We feel," says a recent scientific writer, "that if all possible scientific questions be at last answered, the problems of life have rot been touched at all." It was to those deeper problems of life, that Christ attached primary importance; and he found their scintion in the divine element in man, which is the soul. That soul in man, which is one with the divine spirit, gives the final greating to human life.

Many human interests, which loom large in modern times, would have had but a secondary place in Christ's own standard of values. He was, for instance, supremely indifferent as to whether a man was a Roman, or a Samaritan, or a Jew, so long as he had with his heart a living faith in God. Nationalism, as we understand it, had no place in his teaching. Christ was no Nationalist. clitics would have shared the same fate of almost open neglect. Christ was no Politician. This very question of the tribute money, which was set to entrap him in the current politics of his times, was immediately brushed on one side. Enquiries, about forms of hovernment and about property, were left alsof and apart by Christ. When people came to him, asking him to arbitrate in a Eispute about some property, he exclaimed, "Who made me a judge and a divider over you?" In a word, the machinery of life was always, in his view, subordinate to the life tself. Christ's thoughts were occupied with the wonder and the freedom, the Learty and the dignity, the mystery and the infinitude of the soul, in its direct relation to God.

If Christ had been moving about India from place to place in our own day and generation, as he moved about Palestine of old, he would (so we may reverently imagine) have taken little count of the purely political questions. Such an issue, as that which formed the centre of heated and prolonged debate at Gaya quite recently, the entry or non-entry into the councils,—would have carried with him only a minor significance. Debates concerning the temporal sovereignty

of the Khalifa or the exact boundaries of the Jazirat-ul-Arab, would scarcely have interested him at all. He would have been but little impressed also by the extent and greatness of the British Empire, except to give the salutary warning: "Beware of covetousness."

But I feel quite certain, on the other hand, that he would have been intensely concerned about the 'untouchables' and full of compassion towards them. The oppression of the poer by the rich, the racial arrogance of the powerful, the blindness of the religious leaders,-these things, which touch intimately man's inner spirit, would have called forth his sternest-condemnation. I can think of him as giving a word of good cheer to some hard-working deputy commissioner, albeit a foreigner, just as he praised of old the Roman centurion, whom Christ's own fellow countrymen hated. There would have been a terrible warning given to the charlatans and bigots, who trafficked in spiritual things, whether in church or temple or mosque. On the other hand, the fallen woman in the bazaar and the 'devadasi' would have drawn close to him without fear of reproach, and he would have found them nearer to the Kingdom of God in their penitence than the self-righteous. He would have loved the solitude of the desert and the silence of the mountain tops and would suddenly have withdrawn himself, from time to time, for a life of prayer and meditation. The birds of the air and the flowers of the field and the open sky would have been very dear to him, and dearest of all to his heart would have been the village peasants and the little children with their mothers. With his unquestioning and immediate obedience to God alone, and his uncompromising fearlessness of truth, he would soon have become intolerable to the rulers in Church and State alike. They would, in the end, have been compelled to put him out of the way, as an altogether impossible person.

Running through most of the stories told about the Buddha in ancient Indian History, I find again and again extraordinary resemblances to this picture of Christ in the Gospels. Amid all outward differences of time and place and environment, they are kindred souls. The Buddha, like the Christ, was universal. He was neither national, nor racial in his outlook. Like Christ, he was occupied with those inner truths, which reside within the heart of man. He also, like the Christ, welcomed the outcast and the harlot,

the sinner and the publican, and rejected the pride of the powerful and the self-righteous. He too was a lover of solitude in his search for the eternal inner law of man's being. He, too, was fearless and uncompromising in declaring what he felt to be the truth, freely giving up all that life holds dear for the truth's sake.

The soil of India has been remarkably rich in producing saintly characters, which have instinctively, and for the most part independently, realised the universal type,though the personality of the Buddha remains in Indian History supreme. Kabir, the weaver, the mediæval mystic, who could have known nothing directly either about the Buldha or the Christ, represented in beautiful ways before the men of his own times the same universal spirit of compassion. Guru Nanak lived and breathed in the same high altitude; and there were saints in Southern and Western India and in Bengal whose mersage was equally high and noble. Even in the nineteenth century and up to quite modern times this spiritual succession in India has continued fruitful. Only recently, among the Thiyyas in Malabar and Travancore, I visited along with the Poet, Rabindranath Tagore, an aged man, a saint indeed, who has led forward the outcast and despised communities in that part of India into the realisation of universal truth by the sheer beauty of his saintly presence.

While the great movement of Irdian renaissance has been growing in depth and volume, year after pear, there has been one constant longing in my heart, which I have tried in different ways and at different times to put into words. This intense longing has been, that I might live to see this new novement in Indian life and thought terding more and more towards the "things that are of God." In other words, I have prayed, not for India's sake alone, but for the sake of humanity as a whole,—that the merely national and political spheres might not occupy the sole attention of the leaders, but that an open pathway might be found which should lead to a fresh realisation of the vision of God.

For I have felt, with all the strength of slowly formed conviction, which has become more settled every year, that among all the countries of the world in modern times, India has one great gift to offer to the future of the human race, namely, her unbroken reli-

gious experience. For In lia has been hitherto untrammelled by the profound scapticism and practical materialism of modern western thought. India has not lost that in uiticnal faculty,—that spirit of the child in man, which can see God face to face and rejoice in His presence.

Other objects have been aimed at by the imposing and commanding civilisation of the west. The 'things that are Casar's'—world-dominion, wealth, scientific organisation, technical skill,—these have come to the west in abundance. But this attempted domination of the material world has tended to obscure the 'things that are God's.' Christ's saying remains true for all time,—"Ch ldren, how hardly shall they that have riches erter into the Kingdom of Heaven!"

With Mahatma Gandhi, from the very first, I felt that there had come into the world, not only a new saintly personality, but also a new religious message. I had found this to be true in the South African struggle itself. The scene out there reminded me of nothing so much as the early days of the Christian Church, when the disciples of Jesus had everything in common. There was a sweetness and beauty, that was inexpressible. amid the sordid lust for gold and racial hatred of the Rand. Never can I forget the first evening, which I spent in Phonix Asram. Mahatma Gandhi was there with the little children round him, whom he loved. One baby girl, an 'untouchable', ne tled in his arms, and shared her place there with a weak little invalid Muhammadan boy. 🕰 young Zulu Christian woman had come over from the Zulu mission compound as a most welcome guest, and an elderly Kaffir woman was the friend and servant of us all. European comrades, Mr. Polak and Mr. Kallenbach, who had been with Mahatma Gandhi in gaol, were there also. Every word, that was spoken about General Smuts and the Boers and the British in Natal, was kindly and considerate. The only wealth in Phœnix Asram was the wealth of overflowing love.

Again and again, the words of the Acts of the Apostles came back to my mind,—
"They that believed were of one heart and one scul, and took their food with gladness, rejoicing that they were counted worthy to suffer for the Name."

The very same principles, which had been successfully carried out in the Passive Resistance struggle in South Africa, Mahatma

Gandhi endeavoured to carry out again in Incia, both in the Satyagraha Movement, (in opposition to the Rowlatt Act) and in the non-co-operation movement itself.

Can it be truly said then, that the religious note sounded as clearly in the later Incian Passive Resistance struggle, as it did in the earlier struggle in South Africa?

With regard to Mahatma Gandhi himself, it appears to me to be certain that his work in India has remained essentially religious in its main conception. His purpose throughout has been to use the enthusiasm, which his personality created, as a means of purifying his country from habits of baseness, cowardice and hypocricy, which were due to a long period of subjection. It was this moral aspect of Swaraj which appealed to him from the very first.

Again, the doctrine of Ahimsa, which he has preached, he has believed in with all his heart and soul. It has been with him, throughout his life, not merely a negative and passive refusal to commit violence, but far more than this. It has been an active princirle of love, in accordance with Christ's command, "love your enemies; do good to those that hate you." He has carried this pr nciple right through to its conclusion. When acts of violence were committed, twice over,—once during the Panjab disturbances, and once after the violence at Clauri Chaura,—he has called off the whole of his aggressive programme, even though from a political standpoint it was suicidal to do so. Nothing could show more clearly than this, that he himself was placing religion first and seeking with all his power to "render unto God the things that are God's."

When, at last, the sentence of six years' in prisonment was passed on him by the reling Government, it was with a deep joy that he velcomed it. In a letter written to me, he told me, that he wished to regard the time spent in gaol, as a kind of 'religious recreat.'

Thus, throughout the Satyagraha and the Non-co-cperation Movements, as far as Mahatma Gandhi himself was concerned, there can be little doubt, that he wished them to be regarded as in the first place religious, and only secondarily political.

It is true, that the motives of religious truth and political expediency run very close together side by side in much that he has

attempted to do; and in spite of his intense desire to serve the truth alone, there have been certain inconsistencies which he himself has not been able to explain and justify to those who have loved him best, even though he was able to reconcile them to his own mind. One of these, which I could never understand, was his recruiting campaign to enlist Indian soldiers to fight against the Turks and Germans, in the year 1918. He has often explained his reasons to me, but I could not understand them. Yet, when all this has been taken into consideration, the facts show clearly by themselves, that when the final test of truth came, the religious motive was at once the strongest with him, and the purely political motive was relentlessly abandoned.

It is incumbent upon me to write in this manner with critical frankness, because no one would wish more than Mahatma Gandhi himself that such frankness should be observed. No one also disliked more than he a mere blind acceptance of all he did and said.

When we turn to the great multitudes who joined in the Non-Co-Operation Movement, we notice at once a contrast. Religious conviction and freedom from racial passion were sadly missing, except among those who were closest to Mahatma Gandhi himself. The spirit of violence in many districts was hardly concealed. The various forms of boycotz employed were often tyrannical.

It has to be acknowledged further, that, inspite of almost superhuman efforts on the part of Mahatma Gandhi, the checks which were placed on these mob passions and violences were only partly successful. The crowds again and again proved uncontrollable under provocation. The article written by the great leader just before his arrest, and published in 'Young India', is a pathetic cry of pain. His acceptance on his own head of the blame for the wrong done by the crowd, and his request to the Magistrate for a heavy punishment for his miscalculation, carry also with them a pathos in their depth of heart anguish. He truly felt these things as his very own, and 'bore the sins of many'.

But when all has been said, as Mahatmaji would have wished it to be said, with all possible sincerity of acknowledgment of mistake, what a glorious struggle it has been! What unknown depths of sacrifice it has

called to the surface! What heroism has been displayed in thousands of lives! India is not to-day the country it was two short years ago. Its spirit has been transformed. The enthusiasm of freedom is abroad. Self-respect and manhood have returned. Above all, the religious heart of India has now been profoundly touched, and the future carries

with it the promise of a larger hope.

The words of Mr. Gokhale must be remembered when he said, that India, as she travails in pain to bring to birth the new life, will learn more from hard defeats and failures than from cheap and easy victories. Inspite of all lapses, the schooling of a whole people in a new spirit of endurance has gone steadily forward. In the end, through all the lower mists of racial passion and party strife, the light of a high spiritual purpose is beginning to shine clear, and the world outside India will see it from afar and understand. Little by little, the religious meaning behind the whole struggle is being understood. The sufferings, which have been endured, have borne fruit, and the purification, which Mahatmaji so earnestly desired, has begun.

There is a small book, written some years ago by Mr. G. Lowes Dickinson, explaining in a very lucid manner the impressions, which he had received, during a visit of enquiry and research to India, China and Japan. The book is called 'An Essay on the Civilisations of India, China and Japan' and the author deals with India in his opening

chapter.

"The first thing," he begins, "I have to note is, that the East is not a unity, as is implied in the familiar antithesis of East and

West.

"Between India, on the one hand, and China and Japan, on the other, there is as great a difference as between India and any Western country. The contrast that has struck me is that between India and the rest of the world......I conceive the dominant note of India to be religion.......I think, to the peasants of most countries, religion is no more than a ritual. The people pray for children, pray for healing, pray for rain, pray for everything they want. But is not religion to Indians something more than this? Observers, who try to know the people, believe that it is, and I am inclined to think that they are right; that the Indian peasant does really believe, that the true life is a spiritual life; that he respects the saint more than any other man; that he regards the material world as 'unreal', and all

its cares as illusion. He cannot of course, and does not, put this conviction into practice, or Indian society would come to an end. But he admires and even worships those, who do put it into practice. I have seen, on the faces of poor Indians, an expression, at religious functions, which I have seen nowhere else, unless perhaps in Russian Churches."

In a further passage, he adds:

"No modern western man would regard as an admirable type at all,—still less as the highest type,—the man who withdraws from the world to meditate and come into direct contact with the Universal. But an Indian, who is incontaminated by Western culture, still regards that us the true ideal of conduct, and views all activities in the world as lower and inferior, though, for undeveloped men, they are necessary and pardonable." [The italics are mine.—C F. A. ]

I leave out of consideration for the moment the slur implied in much that is written above,—a slur which becomes distincter still in other passages of the same book. But anyone who knows at all intimately the remote village life of India,—that village life, which has produced its own long line of Indian saints, seers and mystics,—knows how markedly distinct and significant this intuition of God's presence is, and how men and women also will give up every-

thing to find it.

In only one other country have I read or heard of anything like it, and that is among the peasantry of Russia, on the great open steppes; but of that country and its inhabitants I have no personal experience and therefore cannot speak with any certainty at all. But of India, I can truly speak with knowledge. What I do know is simply this, that in India life among the village people is certinually breaking forth into a new efflorescence of spiritual beauty. The form which that new life takes may often be strange and unfamiliar. But with all the strangeness of its self-expression, this perpetual consciousness of God's presence in India is a fact. It is an inheritance, which mankind can never afford to lose. It has preserved one supreme aspect of spiritual truth,—the intuitional aspect,—for future generations.

We may contrast all this with another view of life, which is in accord with the temperament of the 'modern western man,'—to use Mr. G. Lowes Dickinson's convenient phrase. In Professor W. C. Curtis's recently published work, called 'Science and Human

Affairs,' we have the full picture given to us, showing what it would mean to the world, if the religious motive were evaporated from human experience and the growth of scientific knowledge were taken to be all in all. According to such a view, the perfectibility of the human race, through the steady growth of exact knowledge, is to be the modern equivalent for the coming of the Kingdom of God on earth. We can see before our eyes to-day, how strong is the gravitational pull of the Western mind in that direction, and how difficult it is to resist it. Man's restless intellect, which has achieved such victories in the material sphere, is ever fashioning anew its own constructive schemes of competed human welfare. It is hard, in the free of all this, to call such schemes the things of Caesar, in contrast with 'the things that are of God'; but such, if abstracted from the deeper truths of religion, they tend to become. In all these programmes, which are put forward with such assurance by modern minds, and with such great sincerity and power, the repeated question of the earliest questioner of the Upanishads,—' "What then?"—remains still unanswered. When the whole structure built by modern science is complete,—'what then?'—'what then?'

"What will these things profit, which can

not bring immortality?"

This question of Maitreyi is the final test offered to man's own achievement. The infinite in man can never find a resting place in the finite. The one thirst, which is deepest of all in the human heart, is neither for social well-being, nor for freedom from suffering, but for God and immortality. Though He slay me, yet will I trust in Him,' is the deathless cry of man, wrung from the anguish of death itself. The words were uttered more than three thousand years ago, and still to-day we recognise their essential truth. In the same remote age, and among the same Jewish people, we have the innermost cry of the soul expressed in the following words:

"Like as the hart desireth the water-brooks, So panteth my soul after Thee, O God. My soul is athirst for God, yea, even for the living God."

Of one thing we may be certain. In facing these contrasted views of human life, Christ was on the side of the Indian and the Russian peasant. The Buddha was on their side also. For, in spite of his singularly

modern outlook on human affairs, the Buddha had no illusion about human perfectibility. He did not hold that this material universe, which is for mortal man so full of suffering and evil, could ever be made an adequate and final habitation, that could satisfy the longings of mankind. He had no such easy optimism. He believed only that its burden could be made lighter by the growth of love and compassion, and that there was a noble path which led to the complete cessation of human suffering and the attainment of peace at the last.

Will the 'modern western man' retain his present optimism long, in the light of what is happening everywhere in the world to-day. Is it not significant, that the greatest minds of the West are scrutinizing and cross-examining afresh that question-begging word 'progress', and finding it not to be such a stable human conception as once they imagined?

Only in the past few months, we have been discovering in the tombs of the Pharaohs, in Egypt, records of science and art and physical well-being, which are compelling us to write our ancient history anew. Will not, among other things, such unmistakable portents of our own age as the vast growth of population, and the increasing desiccation of the land surface of the globe, make us revise some of our ideas concerning the future, and accept the truth of St. Paul's saying, that, if in this life only we had hope, we should be of all men most miserable?

The basal problems of man's existence upon the earth are the very same as those which confronted the Buddha, when he was young, and drove him forth from his own personal comfort and happiness in search of an answer. Death, sickness, old age,—these are still with us to-day; and the 'modern western man' has not been able to produce any elixir of immortality. Indeed, by a strange fatality, it would appear, as if along with every increase in physical comfort, some fresh nerve-racking tension were destined to bring about a new capacity for pain. The suicide rate is strikingly large among the races, which have accepted modern civilisation. Europe in August, 1914, had brought scientific efficiency in social and industrial life to a greater pitch of perfection than had ever been known before, but in a true sense she was undone by her own material achieve-Mr. Arthur Lupton has recently been lecturing to the Indian Students' Union, in London, on the subject: "Happy India as it might be if guided by modern science." We seem to hear, in the very title of the lecture, the note of early Victorian optin ism over again, and we wonder how it could possibly have survived the screeching of the bomb and the death rattle of the aeroplane in the recent European War.

What are we to say then? Are the 'things of Cæsar' of no account at all? Is the polit cal field of life to be discarded? Is modern science itself to be abandoned? Are we to dam up the fountains of new knowledge and to allow mankind to remain, just as it ex sts to-day, in all its squalor and ignorance? Are we to make no effort at all to improve he material lot of the human race?

By no means. Christ tells us to 'render unto Cæsar the things that are Cæsar's.' The material things of life have their own important but secondary place. Christ and Buddha and the great prophets of humanity were no obscurantists. They were the heralds of a new intellectual freedom. They welcomed any fresh light upon the problem of existence, wherever they found it. But it was in the soul of man as I have said, that they themselves found the light shining most brightly; and they were not mistaken. In every age they have asserted, with inner conviction, the supreme truth of the divine element in man; and their testimony cannot be rejected with impunity.

There is one story in the Gospels, which explains, more clearly than a long argument can do, the point at issue. We read how Christ came one day to the house of Martha and Mary and Lazarus. Mary sat at Christ's feet, silently drinking in his words. Martha, on the other hand, was cumbered about much serving,'-that is to say, she was busi-y engaged with all the household concerns. When she saw Mary sitting silent, she was annoyed and asked Jesus to rebuke her and o bid her to help in preparing the food. Jesus replied: "Martha, Martha, thou art busy with many things. But Mary hath chosen the better part, which shall not le taken from her."

The West to-day is 'cumbered about much serving.' It is 'busy with many things,'—so busy that it has no time to listen to the voice of God speaking silently within the soul. It is apt to rebuke the East, which sits in contemplation, and to regard such a life of silent

meditation as of no value to mankind. But that is not Christ's view. "Mary hath chosen the better part," Christ says to Martha, "and it shall not be taken from her."

What is surely needed, in our modern age, is this, that while we press forward with each fresh conquest of science in the material sphere, we should learn also to understand the essential limitations of the scientific mind, when abstracted from the other faculties of man. For if this is not clearly understood, we are certain to find over and over again disheartenment and disappointment. We must not abandon the spiritual in our nature, in order to grasp at every fresh material success. We must refuse to throw away that pearl of great price, which has been entrusted to the human race. through countless ages of the past, to cherish as its dearest possession. We need to remember, that when every branch of modern has been explored by modern science methods, there is still waiting for us, if we will but hearken and understand, an age-long wisdom, deep within the heart, which speaks of God and immortality, and has power to console us in the solemn hour of death. This wisdom is the supreme heritage of man, which needs to be preserved from age to age with the utmost care; for without this all is dark.

The days of our age are three score years and ten,

And though one be so strong that he come to four score years,

Yet is his strength then but labour and sorrow.

So soon passeth it away and we are gone. ford, teach us to number our days. That we may apply our hearts anto wisdom.

These were the words of a singer in Israel uttered in the dawn of human history; and still we feel the sovereign truth of them, as we read them at the time of burial by the side of the open grave. To apply our hearts to the wisdom of God, this is the supreme duty of man.

Might we not add further, that there is at the heart of the universe an inner law at work, mysterious, profound, contradicting all our ordinary calculations,—a law of sacrifice, a law of life renewed through death itself? Christ seemed to have penetrated its mystery, when he said:

"He that shall lose his life, the same shall save it;

And he that shall save his life, shall lose it."

through death, is true, not only of individuals, but also of nations and peoples. India. that has recklessly thrown away its life, time after time, in its passionate search after religious truth, has survived; while Empires like Babylon, which mapped out large and w de, in every direction, their plans for material advancement, sacrificing the soul in the process, have utterly perished. India has risen again and again from the dead, owing to her unquenchable faith in God. Babylon has fallen never to rise again.

Tc-day, I could imagine no more wonderful hope for India than that she should become, what I would dare to call, a 'Christ' among the nations. I would desire, in deep veneration for her history, to see her prepared to refuse the kingdoms of the material world, if only her heart might be set unwaveringly upon the Kingdom of God. I would see her, in these modern times, when men's hearts are failing them for fear of future conflicts, joyfully prepared to suffer rather than join any more in internecine bloodshed on God's earth. I would long to see her throw aside, once and for all, any attempt at outward rivalry with the proud mations of the West in material power, if only her own sacred spiritual mission might be f¬lfi‼∋d.

In earlier years, I had hoped and prayed trat these very things might be witnessed in my own nation; but the hard realism of what I have seen abroad, in the colonies and the cominions, and the cruel race arrogance and commercial greed which are in the ascencant in the West, have shattered any hopes I had and strewn them in the dust. that day, I have learnt to look more and more towards India for their fulfilment; and of Late have wistfully turned to Russia also. For, in spite of desperate and heart-breaking failures, and in spite also of unchecked yranny of man over man in India itself, I believe that the soul of India retains an dealism, which the West in modern days has overlaid and obscured. I believe also shat in India, the light of the vision of God still shines among the poorest of the poor. For, through all her humiliations and defeats India has not forgotten that the spiritual life s supreme.

III

While in my, spare moments, after relief work was over, I have been engaged in

This law of sacrifice, of life renewed writing this article here at Patisar, in this distressed and almost famine-stricken district of North Bengal, I have often watched from my window the daily life of the villagers around me. Their quiet patience and faith in God have gone home to my heart in a way almost too deep for tears. For I have seen, in these kindly, lowly people, a heroism in the face of suffering and death, which has made me bow my head in reverence and worship to the Supreme, who has given such spiritual strength to the humblest of men.

It has seemed to me, while I have looked on and watched their silent endurance, that a fresh meaning has been given to the words of Christ: "I thank thee, O Heavenly Father, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight...Come unto me, all ye that labour and are heavy-laden, and I will give you rest. Learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls. For my yoke is easy and my burden

is light." It is this inner peace, which the restless soul of the modern world so sorely needs in the midst of all its piled up wealth of material resources. Only to the heart, that is simple and child-like and restful, can the unclouded vision of God be revealed. fret and fever of life in the West have ruffled the surface of the lake and the image of God. can no longer be clearly and distinctly seen. But in this ancient village life of India, where man grows up with nature and the seasons come and go, the peace of God is still retained in the heart and men believe simply and sincerely. Even in the midst of this present weariness and want and death, there is a remarkable serenity of soul.

'It is the will of God.'—'It is His will.'— The men with whom I have talked, have uttered these words to me again and again, as I have gone from village to village. They have reminded me of the crowning words of

Dante: 'In His will is our peace.'

It was to help them that we came, and they have been very grateful; but I have felt each time, when I have gone back to live among them, that I have been the receiver rather than the giver : for they have given me a fresh inner strength and hope. They have taught me anew to 'render unto God the things that are of God.'

C. F. ANDREWS.

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## GORA

### BY RABINDRANATH TAGORE.

CHAPTER 21.

ORA, on leaving the house, did not walk at his usual pace, and instead of going straight home, he absently sauntered down to the river. In those days the Ganges and its banks had not been invaded by the ugliness which commercial greed has since brought in its train. There was no railway beside it, and no bridge across it, and the sky on a winter evening was not obscured by the soot-laden breath of the crowded by the soot-laden breath of the crowded by the river used then to bring its message of peace from the stainless peaks of the distant Himalayas into the midst of Calcutta's dusty bustle.

Nature had never found an opportunity for attracting Gora's attention, for his mind had always been busily engaged in its own efforts. He had never so much as noticed any part of his surroundings which was not directly the object of those

efforts.

This evening, however, the message of the sky, with its star-lit darkness, moved his heart with all kinds of little touches. The niver was without a ripple. The lights of the boats, tied to the landing places, twin rled out, and all the gloom seemed massed in the dense foliage of the trees on the opposite bank. Over the whole scene the planet Jupiter kept watch like the wakeful conscience of the night.

All this time Gora had been living aloof in his own world of thought and action—what was it that had now lappened? He had been brought up against some point of contact with Nature; and, thereupon, the deep dark water of the river, the dense dark banks, and the illimitable dark sky overhead, had offered him welcome. Gora felt that to-night he had surrendered himself to Nature's overtures.

From the garden of a merchant's office by the road-side, the unfamiliar fragrance of some English flowering creeper laid its soothing touch over Gora's restless heart, and the river beckoned him away from the field of man's untiring labour towards some dim unexplored region, where the trees bore wondrous flowers and cast mysterious shadows, on the banks of unknown waters; where, beneath the pure open skies, the days seemed like the frank gaze of a wide-open eye, the nights like the bashful shadows trembling beneath downcast eyelashes.

A very vortex of sweetness surrounded Gora and seemed to draw him unknown, primal depths never experienced by him before. His whole being was assailed, at one and the same time, with shocks of pain and of joy. He seemed to be standing in utter self-forgetfulness on this autumn night by the river bank, —the vague star-light in his eyes, the undefined city sounds in his ears,-in the presence of the veiled elusive mystery which pervades the Universe. Because, so long, he had not acknowledged sway, Nature had now taken her revenge by enmeshing him in her multicoloured magic net, binding him close to earth, water and sky and cutting him off from his every-day life.

Gora, lost in wonder at his own condition, sank down on the steps of the deserted ghat. Again and again he asked himself, as he sat there, what was this sudden experience, what its meaning for him, what place had it in the scheme of life which he had planned for himself? Was it a thing to be fought against and overcome?

But as Gora clenched his fists fiercely, there came to him the memory of the

questioning glances of two entrancing eyes, so t with modesty, bright with understanding—and the untasted nectar of the touch of the perfect fingers of two gentle hands was held up to his imagination. He thrilled through and through with ineffable joy, as all his questions and misgivings were completely see at rest by the depth of this experience in the darkness, and he felt loathe to lose it by leaving the place.

When he returned home that night, Anandamoyi asked him: "Why so late,

child? Your dinner is quite cold."

"Oh, I don't know, mother, I was si ting for a long time by the river."

"Wasn't Binoy with you ?"

"No, I was alone."

Anandamoyi felt considerably astonished, for she had never known Gora do such a thing before—meditating alone by the Ganges till so late an hour! It had never been his habit to sit still in silent thought. Anandamoyi watched him as he sat eating absently, and noticed a new kind of restless excitement in his features. After a pause she asked quietly: "\_ suppose you have been to Binoy's to-day?"

"No, we were both at Paresh Babu's

house this afternoon."

This gave Anandamoyi fresh food for thought and after a while she ventured another question: "Did you make the angulantance of all the family?"

"Yes, without any reserve," replied

Gora.

"I suppose their girls have no objection to come out before everybody?"

"None at all," said Gora.

At any other time there would have been a note of emphasis in Gora's reply and its absence mystified Anandamoyi more than ever.

Next morning Gora did not get through lis preparations for the day's work with lis accustomed rapidity. He stood for tuite a long time looking absent-mindedly cut of his bedroom window which faced the east. At the end of the lane, on the cpposite side of the main thoroughfare into which it led, was a school. In the school grounds stood an old jambolan tree, over the foliage of which floated a thin veil of morning mist. letting the red beams of the rising sun dimly through. Gradually, as Gora stood looking at it, the mist melted away and bright shafts of sunlight pierced the network of leaves

like so many glittering bayonets, while the city street became busy with passers-by and the sounds of traffic.

Suddenly Gora's glance fell upon Abinash and some of his fellow students who were coming up the lane towards his house, and with a strong effort he threw off the web of absorption that had cast its spell around him. "No this will never do!" he said to himself with a force which smote his mind like a blow, and he rushed out of his room.

He reproached himself bitterly for not being ready in time to receive his colleagues—a thing that he had never before allowed to happen. He made up his mind not to go to Paresh Babu's house again, and to contrive some means to banish all thoughts of the family, even by avoiding Binoy for a time.

In the course of the talk with his friends they decided on a plan for going on a tramp along the Grand Trunk Road. They would take no money with them, subsisting on whatever hospitality was offered them on the

way.

This determination arrived at, Gora displayed unbounded enthusiasm. An intense joy took possession of him at the idea of thus escaping from all fetters and taking to the open road. It seemed to him that the very notion of this adventure had freed his heart from the net in which it had become entangled. Like a boy released from school, Gora almost ran out of the house to make his preparations for this outing, as he tossed to and fro in his mind the argument that work alone was true and all these sentiments, which had so overpowered him, only illusions.

Just as Krishnadayal was entering the house, carrying a vessel of sacred Ganges water in his hand, wearing a scarf inscribed with the names of the gods, and repeating sacred mantras, Gora in his haste ran into him. Dismayed at what he had done, Gora hastily bent to touch his feet in apology, but Krishnadayal shrank away from him and, saying hurriedly: "Never mind now, never mind," sidled past, feeling that Gora's touch had destroyed all the efficacy of his morning bath in the Ganges.

Gora had never realised that all Krishna-dayal's carefulness was specially directed towards avoiding him, in particular; he merely put down his squeamishness as being

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part of his insane desire to avoid centamination by guarding against the touch of all and sundry, for did he not keep even his wife Anandamoyi at a distance, as though she were an outcaste, and hardly came into contact at all with Mohim, who was always too busy. The only member of the family he had anything to do with was his granddaughter Sasi, and he used to get her to. memorise Sanskrit texts and teach her the correct ritual of worship.

So when Krishnadayal shrank away, he merely smiled to himself at his father's ways which, in fact, had gradually and completely estranged Gora. So that, in spite of his disapproval of Anandamcyi's unorthodox habits, all his devotion had been centred in this unconventional mother of

his.

After finishing his breakfast, Gora put a change of clothes into a bundle and, strap; ing it on his back in the manner of English travellers, he went to Anandamoyi and said: "Mother, I'm thinking of going away for a few days. Give me your leave.'

"Where are you going, my son?" she

asked.

"I don't know myself, exactly," he replied.

"Is it on any business?"

"Not business as it is usually understood.

The journey itself is the business."

Seeing that Anandamoyi remained silent, Gora implored her anxiously: "Mother, you really must not say 'no'. You know me vell enough. You need have no fear of my turning ascetic and taking to the road for good! I cannot stay away from you for many days, you know that, don't you?"

Gora had never before expressed his affection for his mother in such clear terms, and no sooner had he done so than he felt a

little awkward.

Anandamoyi, though inwardly delight=d, detected this and, in order to put him at his ease, she said: "Binoy is going with you. of

course, isn't he?"

"Just like you, mother! Without Biroy to guard him, you think some one will kidrap your Gora. Binoy is not going, and I am going to cure this superstitious faith of yours in him by coming back safe and sound, even without his protection!"

"But you'll let me have news now and

then?" said Anandamoyi.

"Better make up your mind you'll not get

any news, then if you do you'll be all the happier. No one is going to steal your Gora, -never fear. He isn't the kind, of priceless treasure you imagine him to If any one takes a fancy to this little luggage of mine I'll make him a present of it and come home.—I'm not going to stick to it at the risk of my life, I can assure you!"

Gora bent low to take the dust of Anandamoyi's feet, and she blessed him by -kissing her own fingers which had touched his head, but made no attempt to dissuade him from his project. She never stood in the way of anything being done because it gave herself pain, or for fear of some imaginary evil. In her own life she had been through many obstacles and dangers and she was not ignorant of the outside world. She had never known fear, and her anxiety to-day was not because of anything that might happen to Gora, but because, from the night before, she had guessed that he was going through some mental distress, which she now felt sure was the reason of his suddenly going off on this tramp.

Just as Gora set foot in the street with his bundle on his back, Binoy appeared carrying with the greatest care two deep red roses. "Binoy," said Gora, "whether you are a bird of good or evil omen will soon be put to the

"Are you going on a journey, then !" asked Binoy.

"Yes."

"Where?

"Echo answers where !" laughed Gora.

"Have you no better answer?"

"No. Go to mother and she will tell you all about it. I must be off." With these words Gora marched off at a quick pace.

On entering her room Binoy made his obeisance to Anandamoyi and placed the two Picking them up she roses at her feet. asked: "Where did you get these, Binoy?"

Binoy, without giving her a definite answer, said: "When I get something good 1 want first of all to offer it in worship at your feet. But you are thoughtful, mother?"

"What makes you think so?" asked

Anandamovi.

"Because you have forgotten to offer me

the usual betel leaf," said Binoy.

When Anandamoyi had supplied this deficiency, the two of them event on talking till midday. Binoy was unable to throw any

l ght on the object of Gora's purposeless journey, but when, in the course of conversation, Anandamoyi asked him whether he Lad not taken Gora to Paresh Babu's house the Cay before, he gave her a full account of all that had happened there, and she listened closely to every word.

When departing Binoy said: "Mother, is my worship accepted and may I take the towers away, now that they have received

your blessing?"

Anandamoyi laughed as she handed the roses to Binoy. She could see that these blossoms were not receiving such care merely tor their beauty—that there was assuredly a deeper object in it than their botanical interest.

When Binoy had gone she pondered long on what she had heard, and prayed fervently to God that Gora might not be unhappy and that nothing might happen to injure his friendship with Binoy.

## CHAPTER 22.

There was a history attached to these two roses.

The night before, when Gora had departed alone from Paresh Babu's house, he had left poor Binoy in a great fix at the proposal that he should take part in the play at the

Magistrate's fair.

Lolita had no great enthusiasm for this play, rather she was bored by the whole affair, but she felt an obstinate wish to entangle Binoy in it, somehow. She was provoked with Gora and wanted to use Binoy for doing whatever she could contrary to Gora's wishes. She did not herself understand why it was so unbearable for her to think of Binoy as subservient to his friend, but whatever the reason might be, she felt that she could breathe freely if only she could make Binoy independent of all such bondage.

So, shaking her head roguishly, she had said to him: "Why, sir, what's wrong with the

play?"

"There may be nothing wrong in the play itself," answered Binoy, "but it is acting in the Magistrate's house that I object to:"

"Is that your own opinion, or some one

else's !'

"I'm not responsible for expressing other peoples' ideas," said Binoy, "and further they are not easy to explain. Perhaps you may find it hard to believe, but I'm telling you my

own opinions, sometimes in my own words, sometimes, perhaps, in another's."

Lolita merely smiled without replying, but a short time afterwards she said: "Your friend Gour Babu imagines, I suppose, that there is great heroism in setting no value on a magistrate's invitation,—that it is a way of

fighting the English?"

"My friend may or may not think so, but I myself certainly do," replied Binoy with some heat. "Isn't it a method of fighting? How can we preserve our self-respect unless we give up our subserviency to those who think they honour us by beckoning us with their little finger?"

Lolita was naturally of a proud disposition, and she liked to hear Binoy speaking of this need for self-respect, but feeling the weakness of her argument she went on hurting Binoy by her needless mockery.

"Look here," said Binoy at length. "Why do you go on arguing? Why don't you say 'It is my wish that you take part in this play,' then I could get some pleasure from the sacrifice of my own opinions out of regard for your request."

"Bah!" exclaimed Lalita. "Why should I say that? If you have an honest opinion why should you act against it at my request?

But it must be honestly yours!"

"Have it that way if you like," said Binoy.
"Let it be granted that I have no real opinion,
—if I am not allowed to sacrifice it at your
request, let me at least own defeat at the
hands of your arguments and consent to take
part in the play."

As Mistress Baroda entered the room at the moment, Binoy got up and at once said: "Will you please tell me what I have to do to

get up my part?"

"There's no need for you to worry about that," answered Baroda triumphantly. "We'll see that you are coached properly. All you have to do is to come regularly to the rehearsals."

"Very well, then I'll be going now."

"No, no, you must stay to dinner," urged Mistress Baroda.

"Will you not excuse me to-night?"

"No, Binoy Babu, you really must stay," insisted Baroda.

So Binoy stayed, but he did not feel as much at ease as usual. Even Sucharita sat silent to-night, absorbed in her own thoughts. She had not taken any part in the conversation either, while Lolita had been

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arguing with Binoy, but had got up and been pacing up and down the verandah. Anyhow the thread of their intercourse somehow seemed to have snapped.

When parting from Lolita, Binoy looked at her serious face and said: "Just my luck! I own defeat, but fail to please you all the

ame."

Lolita made no answer and turned away.

She was not a girl to cry readily but tonight she felt the tears irresistibly coming to her eyes. What was the matter? What made her keep on trying to wound Binoy and only getting wounded herself?

As long as Binoy was unwilling to take part in the play, Lolita's persistence had only increased, but as soon as he consented all her enthusiasm had vanished. In fact all the arguments against his taking part waxed turbulent in her mind and she was tormented with the thought that he ought not to have agreed merely at her request. What mattered her request to him? Was this merely his politeness?—as if she had been pining for his politeness!

But why should she be so contrary now? Had she not done her best to drag poor Binoy into the play? What right had she to be angry with him because he had yielded to her persistence, even though it was out of politeness? Lolita was clearly more exercised over this affair, with her self-reproach-

es, than was merely natural.

On other occasions, when she was disturbed, she used to go for comfort to Sucharita, but to-night she did not. For she could not fully understand why her heart beat at her breast and the tears struggled to come through.

Next morning Sudhir brought a bouquet for Labonya, and in it there were two red roses, which Lolita immediately took out of the bunch. On being asked why, she replied: "I can't bear to see beautiful blossoms squashed in the middle of a nosegay. It's barbarous to herd a number of flowers together like that," and she untied the bouquet and distributed the flowers in different parts of the room.

Satish now came running up to her crying: "Didi, where did you get these flowers?"

Without answering his question Lolita asked: "Aren't you going to call on your friend to-day?"

Up to that moment Satish had not been thinking of Binoy, but at the mere mention of him he began to dance, saying: "Yes, of

course, I will," and he wanted to start there and then.

"What do you do when you're there?" asked Lelita detaining him, to which Satish replied concisely: "We talk."

"He gives you so many pictures, why don't you give him something?" continued Lolita.

Binoy had cut out all kinds of pictures from English magazines and Satish had started a scrap-book with them. He had become so keen about filling its pages that the moment he saw a picture, even in a valuable book, his fingers itched to cut it out, and this avidity of his had brought upon his guilty head heaps of scoldings from his sisters.

That in this world reciprocity of gifts is expected, now came as a sudden and uncomfortable revelation to Satish. It was not easy for him to contemplate the idea of giving up any of the cherished possessions which he guarded with such care in an old tin box, and his face showed alarm. Lolita pinched his cheek and said with a laugh: "Never mind, don't you worry about that. Just give him these two roses."

Delighted at such an easy solution of the problem: Satish set off with the flowers to settle his debt with his friend. On the road he met Binoy and called out: "Binoy Babu, Binoy Babu!" and, concealing the roses under his coat, he said: "Can you guess what I've got for you here?"

When Binoy had acknowledged defeat as usual, Satish produced the two red blossoms and Binov exclaimed,: "Oh, how, lovely! But, Satish Babu, these are not your own, are they? I hope I shan't be falling into the hands of the police as a receiver of stolen goods!"

Satish felt a sudden doubt as to whether he could call these flowers his own or not, so he said after a moment's thought: "Of course not! Why, my sister Lolita gave them to me to give to you."

So now the question was settled, and Binoy said goodbye to Satish with a promise to call in the afternoon.

Binoy had not been able to forget the pain he had experienced the previous night at Lolita's hands. He seldom quarrelled with people, so he had never expected such sharp words from anybody. At first he had regarded Lolita as merely following in Sucharita's wake, but recently his condition with regard to her had been like that of a

goadec elephant which gets no time to forget its driver. His chief concern had been to please Lolita anyhow, and get for himself a little peace. But on returning home atnight her pungent, mocking words recurred to his mind, one after another, till he found sleep difficult.

"I am merely like Gora's shadow. I have no opinions of my own.-Lolita me because she thinks this, but it is absolutely false." Thus ran his thoughts, and he marshalled in his mind all kinds of arguments against the idea. But these vere of no avail, for Lolita had never brought against him any definite accusation and had avoided giving him any opportunity for arguing the point. Binoy had so many answers to the charge and yet he never got a chance of stating them,—this was what vered him so. And then to crown it all, even when he had admitted defeat, Lolita had shown no sign of pleasure. This upset him entirely. "Am I then such a contemptible object?". He bitterly asked himself.

So when he heard from Satish that Lolita had sent these roses to him by proxy, he was exultant. He took them as a peace offering, in token of his surrender. At first he thought he would carry them home, but at length he decided to get them sanctified by offering

them at mother Anandamovi's feet.

That same evening, when Binoy arrived at Paresh Babu's house, Lolita was hearing Salish repeat his school lessons.

Binoy's first words were: "Red is the co.ou of warfare, flowers of reconciliation

ought to have been white."

Lelita looked at him blankly, at a loss to understand his meaning, until he brought out from under his shawl a bunch of white oleanders and held them towards her, saying: "No matter how beautiful your roses are, they have still the tinge of anger about them. These flowers of mine can't compare with them for beauty, but they are nevertheless not unworthy of your acceptance in their white garb of humility."

"What flowers do you call mine?" asked

Lolitz, blushing deeply.

"Have I then made a mistake?" stammered Binoy in confusion. "Satish Babu, whose flowers did you give me?"

"Why, didn't Lolita didi tell me to give them?" replied Satish with an injured air.

"To whom did she tell you to give them?" questioned Binoy.

"To you, of course."

Lolita turning redder than ever, gave Satish a push as she said: "I never saw such a little stupid! Didn't you want the flowers to give to Binoy Babu in exchange for his pictures?"

"Yes, I did, but didn't you tell me to give them?" cried Satish, altogether puzzled.

Lolita realised that bandying words with Satish only got her more entangled than ever, for Binoy now clearly saw that Lolita had given him the roses, but did not want him to know it!

Binoy said: "Never mind. I relinquish my claim to your flowers, but let me tell you, there is no mistake about these flowers of mine. These are my peace offering, on the making up of our quarrel."

Lolita interrupted him with a toss of her head: "When did we ever quarrel, and what is this making up you speak of?"

"Has everything, then, been an illusion, from start to finish?" exclaimed Binoy. "No quarrel, no flowers, no reconciliation either! It seems not only a case of mistaking the glitter for gold, but there never was any glitter at all! That proposal about the play, was that ——?"

"There's no mistake about that, any way," interrupted Lolita. "But who ever quarrelled about it? What makes you imagine that I've been in a conspiracy to win your consent? You agreed, and I was duly gratified, that was all. But if you have any real objection to taking part in the play, why should you have agreed, no matter who asked you?" with which she went out of the room.

Everything turned out contrary. That very morning Lolita had decided that she would confess her defeat at Binoy's hands and would request him to give up the idea of the play. But things had developed in just

the opposite way.

Binoy was led to think that Lolita had not got over her annoyance at his previous opposition and was still angry because she thought that although Binoy had outwardly capitulated he yet was, at heart, against the performance. He felt greatly pained that Lolita should have taken the matter so seriously, and he made up his mind that he would never raise any objection again, even in joke; that he would take up his part in the play with such devotion and ability that no one would be able to accuse him of indifference.

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Sucharita had been sitting alone in her bed-room since early morning, trying to read the "Imitation of Christ." This morning she had not given any attention to her other regular work. Every now and again her mind would wander and the pages of the book become blurred, and then, with redoubled energy, she would force herself to apply her mind to the book, unwilling to acknowledge her weakness.

Once she thought she heard the sound of Binoy's voice, and on the impulse of the moment she put her book on the table and started up to go into the sitting room. But, annoyed with herself for this lack of interest in the subject, she took up the book again and sat down, with her hands over her ears, est any distracting sounds should again disturb her.

It often happened that when Binoy called, Gora came also, and she could not kelp wondering whether he had come to-day. She was afraid to find that Gora had come, and then again she was racked by the doubt that he had not.

While she was in this distracted state, Lolita entered the room. "Why, what's the matter, my dear?" exclaimed Sucharita at the sight of her face.

"Nothing!" replied Lolita shaking her head.

"Where were you all this time?" as zed

"Binoy Babu has come," said Lolita "I

think he wants to talk to you."

Sucharita was afraid to ask whether anyone else had come with Binoy. If anybody had come Lolita would certainly have mentioned it, but still her mind was in suspense, and at length she went out, deciding to perform the duties of hospitality and give up her attempts at self-restraint, first asking Lolita: "Won't you come, too?"

"You go first, I'll come along later,"

replied Lolita a little impatiently.

When Sucharita entered the sitting rom she found only Binoy and Satish talking together, and she said: "Father is out, but he will be back soon. Mother has taken Labonya and Lila to our teacher's house to learn their parts. She left word that if you came, we were to ask you to wait."

"Aren't you going to be in this play toc?"

enquired Binoy.

"If everyone were to act where would the audience be?" replied Sucharita.

Generally, when Binoy and Sucharita were together, there was no lack of conversation between them, but to-day there seemed to be some obstacle on both sides which prevented them from talking freely. Sucharita had come determined not to raise the usual topic of Gora, nor did Binoy find it any easier to mention his name, imagining that Lolita, and perhaps the rest of that household, regarded him as his friend's satellite.

After a few random remarks to Binoy, Sucharita, seeing no other way of escape, began to discuss with Satish the merits and demerits of his scrap-book. She managed to rouse Satish's anger by finding fault with his method of arranging his pictures, and Satish, getting excited, disputed with her in his sarill voice.

Binoy meanwhile was looking disconsolately at his rejected bunch of white oleander blossoms which lay on the table, and was thinking to himself with wounded pride: "Lolita ought to have accepted these flowers of mine, if only for the sake of politeness."

Suddenly footsteps were heard, and Sucharita started violently on seeing Haran enter the room. Her startled expression persisted so obviously, that she blushed at Haran's glance.

Haran said to Binoy as he sat down: "Well, hasn't your Gora Babu come to-day?"

"Why?" asked Binoy irritated at this unnecessary question. "Have you any need of him?"

"It is rare to see you and not to see him," replied Haran. "That is why I asked."

Binoy felt so annoyed that, afraid lest he should show it, he said abruptly: "He is not in Calcutta."

"Gone preaching, I suppose?" sneered

Binoy's anger increased, and he remained silent.

Sucharita also left the room, without speaking. Haran rose and followed her at once but she passed out too quickly for him to overtake her, so he called after her: "Sucharita, I want a word with you."

"I'm not well to-day," replied Sucharita, and she went and shut herself in her bed-room.

Mistress Baroda now arrived on the scene and called Binoy to another room to give him his instructions about the play. When a short time afterwards, he returned, he found that his flowers had disappeared from the table,

Lolita did not turn up that evening for the rehearsal.

in her room till far into the night, with the "Imitation of Christ" lying closed on her lap, and gazed from her correr into the darkness outside.

wonderful country had appeared before her eyes like some mirage, from which all the experiences of her past life were in some way completely cut off, so that the lights which shone there, like chaplets of stars in the darkness of night, struck her mind with awe, as at the mystery of the ineffably remote.

"How insignificant my life has been," she felt. "What I thought of as certain up to now, has become full of doubt; what I have been doing every day seems meaningless. In that mystic realm, perhaps, all knowledge will become perfect, all work noble, and the true significance of life will at length be revealed. Who has brought me before the secret portal of this wonderful, unknown, terrible region? Why does my heart tremble so—why do my limbs seem to fail me when I try to advance?"

### CHAPTER 23.

For several days Sucharita spent much time at her prayers, and seemed more and more to be in need of Paresh Babu's support. One day when Paresh Babu was reading alone in his room, Sucharita came in and sat quietly beside him, whereupon he laid down his book and asked: "What is it Radha, dear?"

"Nothing father!" answered Sucharita as she began to arrange the books and papers on his writing-table, although everything was quite tidy. Then after a few moments she said: "Father, why don't you read with me, as you used to do?"

"My pupil has passed out of my school!" said Paresh Babu, smiling affectionately. "Now you can understand things for yourself."

"No, I can't understand anything at all!" protested Sucharita. "I want to read with you as before."

"So be it," agreed Paresh Babu. "We'll

begin from to-morrow."

"Father," said Sucharita suddenly, after a short silence. "Why did you not explain

to me what Benoy Babu was saying the other

day about caste?"

"You know, my dear child," replied Paresh Babu, "I have always wanted you people to think for yourselves and not simply to take my opinions, or anyone else's, at second hand. To offer instruction on any question before it has really arisen in the mind is like giving food before one is hungry,—it spoils the appetite and leads to indigestion. But whenever you ask me any question, I am always ready to tell you what I know about it."

"Well then," said Sucharita, "I am asking you a question. Why do we condemn caste distinctions?"

"There's no harm in a cat sitting by and eating right beside you," explained Paresh Babu, "but if certain men so much as enter the room, the food has to be thrown away! How can one not condemn the caste system which has resulted in this contempt and insult of man by man? If that is not unrighteous, I do not know what is. Those who can despise their fellow men so terribly can never rise to greatness; for them, in turn, shall be reserved the contempt of others."

"The present degenerate condition of our society has bred many faults;" said Sucharita, repeating something she had heard from Gora's lips, "and these faults have found their way into every aspect of our life, but are we therefore entitled to blame the real

thing itself?"

"I could have answered you," replied Paresh Babu with his usual gentleness, "had I known where the real thing is to be found." "But what I actually see before me is the intolerable aversion of man for man in our country,—and how this is dividing and sub-dividing our people. Can we gain any consolation in such circumstances by trying to dwell on some imaginary 'real' thing?"

"But," asked Sucharita, again echoing Gora's words, "was it not one of the ultimate truths of our country to look on all men with

impartial vision?"

"That impartial vision," said Paresh Babu, "was an intellectual achievement,— it had nothing to do with the heart. In it there was room for neither love nor hate, it transcended likes and dislikes. But man's heart can never find its rest in a place so empty of the heart's requirements. So in spite of the existence of this philosophical equality in our country, we see that the low caste is

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not allowed entry even into God's temple. If equality be not observed even on God's own ground, what matters it whether its conception is to be found in our philosophy, or not?"

Sucharita silently revolved Paresh Babu's words in her own mind, trying to understand them. At length she asked: "Why then, father, didn't you explain all this to Binoy Babu and his friend?"

Paresh Babu smiled a little as he answered: "They do not understand, not because they lack the intelligence,—they are, rather too clever to want to understand, they prefer explaining to others! When once the desire comes to them really to understand from the point of view of the highest truth,—that is, of righteousness,—they won't have to depend on your father's intelligence for the explanation. At present they view it from quite a different standpoint and nothing that I can say will be of any use to them."

Although Sucharita had listened to Gora's talk with respect, the divergence of his standard from her own had nevertheless pained her, and prevented her finding consolation in his conclusions. As Paresh Babn was speaking, she felt for the time relieved of her internal conflict. She would never admit for a moment the idea that Gora, or Binoy, or for that matter anybody at all, could understand any subject better than Paresh Babu. On the contrary, she had never been able to help feeling angry with any one whose opinions did not conform to those of Paresh Babu. Lately, however, she had not been able to dismiss Gora's opinions with the ready contempt of old. It was for the same reason that she now felt this restless desire in her heart to be constantly taking shelter under Paresh Babu's wing, as she had done when a child.

She rose from her seat and went as far as the door; then she came back and, resting her hand on the back of Paresh Babu's chair said: "Father, will you let me sit with you at your evening meditation to-day?"

"Certainly, my dear," said Paresh Babu.
After this Sucharita finally retired into her bedroom and, closing the door, sat down and tried hard to reject all that Gora had

But, at once, Gora's face, radiant with confident assurance, rose before her and she thought to herself: "Gora's words are not mere words, they are Gora himself.

said.

His speech has form and movement, it has life; it is full of the power of faith and the pain of love for his country. His are not opinions that can be settled by contradicting them. They are the whole man himself—and that, too, no ordinary man."

How could she have the heart to raise her hand against him in rejection? Sucharita felt a tremendous struggle going on within her and she burst into tears. That he could throw her into such a plight, and yet have no compunction in deserting her like this, made her heart ache, and because it ached she was woefully ashamed.

### CHAPTER 24.

It had been decided that Binoy should recite in a dramatic style Dryden's poem on "The Power of Music" and that the girls in suitable costumes should present tableaux illustrative of the subject of the poem. In addition to this, songs and English recitations were to be given by the girls as well.

Mistress Baroda had repeatedly assured Binov that they would prepare him well for the day, for although she herself knew very little English, she depended for help on one or two of her circle who were well versed in the language. But when the rehearsal took place Binoy astonished these expert friends of hers by his recitation, and Baroda was completely cheated of the pleasure of training up this new-comer. Even those who formerly had not regarded Binoy as anyone in particular, were compelled to respect him when they found how proficient he was in English. Haran himself requested Binoy to contribute occasional articles to his paper, and Sudhir began to press him to deliver English lectures at his Students' Society.

As for Lolita, she was in a strange state of mind. She was pleased, in a way, that Binoy should be independent of anyone else's help, and yet she also felt annoyed. It upset her to think that Binoy, now conscious of his own powers, might give up expecting to learn anything from them.

What exactly Lolita wanted of Binoy and in what event she would regain her former peace of mind, she was herself at a los's to understand. As a result, her discontent began to show itself in every little thing, and every time it had Binoy for its target. Lolita could see well enough that this was neither fair nor polite to Binoy;

this hurt her and she tried hard to restrain but on the slightest pretext, some inward irritation would suddenly get the better of her, and burst out unreasonably,

in a way she could not account for.

Just as she had first pestered Binoy till he had consented to take part in this affair, so now she worried him to withdraw. But how could Binoy escape at this stage, vithout upsetting all their plans? Besides, probably with the discovery of his new rowers, he himself seemed to have become cuite keen about it.

Finally, one day, Lolita said to her nother: "I really can't go on with this per-

formance any longer!"

Mistress Baroda knew this second daughter of hers only too well, so she asked in cismay: "Why, what's the trouble?"

"I simply can't do it," repeated Lalita.

As a matter of fact, from the time it was no longer possible to regard Binoy as a novice, Lolita had been quite unwilling to recite her piece, or rehearse her part, in his presence. She practised alone by herself, to the great inconvenience of everyone else, but it was impossible to do anything with her, and at ength they had to yield, and carry on the ehearsals without her.

But when, at the last moment, Lolita dec ared her intention of withdrawing altogether, Baroda was nonplussed. She knew well enough that anything she could say or do would be no good at all, so she was driven to

ask Paresh Babu's help.

Though he never meddled in the matter of Lis daughters' likes or dislikes in unimportant matters, yet as they had given a promise to the Magistrate, and there was very little time left for making other arrangements, Paresh Babu called Lolita to him and putting his hand on her head said: "Lolita, would it not be wrong if you withdrew now?"

"I really can't do it, father," said Lalita with suppressed tears in her voice. "It's quite beyond me."

"It won't be your fault, if you can't do it vell," said Paresh Babu. "But if you don't do it at all, that will really be wrong of you."

Lolita hung her head as her father went on: "My dear, when you have once taken up a résponsibility, you must see it through. This is not the time to try and escape, merely because your pride is hurt. What if your pride does suffer, can you not bear that, in order to do your duty? Won't you try, dear?"

"I will," said bolita as she lifted her face

to her father's.

In the evening she made a special effort, and throwing off all hesitation due to Binoy's presence, she entered into her part with zest, almost with defiance. It was the first time that Binoy had heard her recite, and he was really astonished at the vigour and clearness of her enunciation, the unhesitating force. with which she interpreted the meaning of the poem. He was delighted beyond his expectations, and her voice sounded in his ears for long after the recitation was over. A good reciter exercises a peculiar fascination over the hearer,—the poem lends its own charm to the reciter's mind, as do flowers to the branches on which they bloom. And from that moment Lolita, for Binoy,

became enveloped in poetry.

So long Lolita had all the time kept Binoy 4 goaded by her sharp tongue; and just as one's hand constantly seeks only the painful spot, so had Benoy been unable to discern anything of Lolita save her stinging. words and her ironical smiles. `All his thoughts about her had been confined to trying to discover what made her say this, or do that, and the more mysterious had seemed her displeasure the busier had he been kept worrying about it. It had often been his first waking thought, and every time he started for Paresh Babu's house, he had anxiously wondered what Lolita's mood woulds Whenever he had found her gracious, an immense load seemed to be lifted from Binoy's mind, and then his problem had been how to contrive to make this mood permanent,-a problem, however, of which the solution was clearly beyond his powers.

That is why, after the mental disquiet of all these days, Lolita's recitation of this poém stirred him in a strangely forcible way, so much so, that he was at a loss to find any words to express the pleasure he felt. But he did not dare to make any remark to Lolita, for there was no knowing whether his praise would please her, whether such usual sequence of cause and effect would apply to her at all, the chances were it wouldn't, just because it was so usual! So Binoy went over to Mistress Baroda and, to her, unburdened himself of his admiration for Lolita's performance, whereupon Baroda's opinion of Binoy's wisdom and intelligence became

higher than ever.

The effect on the other side was no less

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curious. As soon as Lolita felt that her elocution had been a success, that she had ridden the waves of her difficulties like a good sea-worthy boat, all her irritation against Binoy vanished, and no vestige of her cesire to annoy him remained. Thenceforth she became quite keen about the rehearsals, and in the process became drawn closer to Enov. She even had no compunction in asking Binoy's advice.

At this change in Lolita's attitude towards him, Binov felt as if a stone had been rolled off his heart. He felt so light-hearted that he wanted to go to Anandamoyi and play his old childish pranks with her. Many ideas crowded into his mind which he fe t he would like to talk over with Sucharita but he hardly ever saw her now-a-days.

Whenever Binoy got the chance of a chat with Lolita he took it, but there he felt he still would have to be very careful. He knew how critically he and his friend would be judged by her, so that his conversation did not flow with its natural speed.

Sometimes Lolita would say to rim: "Why do you talk as though you vere speaking out of a book?" to which B noy would answer: "I've spent all my ime reading, so I suppose my mind must Lave become like a printed page."

Then again Lolita would say: "Please don't try to talk so well, -just say waatever you really think. You talk so beautifully, that one suspects you are merely expounding somebody else's ideas."

For this reason, whenever any idea occurred to Binoy's orderly mind, in an appropriate, well-finished phrase, he would, before expressing it to Lolita, try to condense and simplify it, and if a chance metaphor happened to escape him, he elt abashed.

Lolita herself shone out as if after the passing of some inexplicable cloud. Mistress Baroda was astonished to see the change in her. She no longer turned ontrary, as of old, making objections to anything and everything, but joined heartily in what they were doing, rather overwhelm ng them with the abundance of her ideas and suggestions for the coming play. In this matter Baroda's own exuberance' was somewhat tempered by her love for economy, so she was now as embarrassed at her daughter's keenness as she had formerly been at her lack of it.

Lolita, full of her new-born zeal would often seek out Sucharita with an eager expectation, but although Sucharita laughed and talked with her, Lolita somehow felt herself checked in her presence and had to come away every time with a sense of disappointment.

One day she went to Paresh Babu and said: "Father, it's not fair that Didi should be sitting alone with her books, while we are slaving away at the performance. Why

shouldn't she join us?"

Paresh Babu himself had noticed that Sucharita seemed to be holding aloof from her companions, and had been fearing that such moodiness was not healthy for her. Now, at Lolita's words, he came to the conclusion that unless she was induced to join in the amusements of the others, this might become a habit. So he said to Lolita: "Why don't you speak to your mother about it?"

"I will speak to mother," said Lolita, "but you will have to do the persuading, or else-

Didi will never agree."

When finally Paresh Babu did speak to Sucharita, he was agreeably surprised to find that she had no excuse to make, but at once came forward to do her allotted duty.

As soon as Sucharita camé out of her seclusion Binov tried to get on the same intimate terms with her as before, but something seemed to have happened meanwhile, which prevented his reaching up to her. There was such a faraway look in her eyes, such detachment in her expression, that he shrank from thrusting himself on her. There had always been a kind of distance in her manner which now became more pronounced, in spite of her joining the rehearsals. She would get through just her own part, and then leave the room. And in this way she receded further and further away from Binov.

Now that Gora was away, Binoy was free to become more intimate than ever with Paresh Babu's household, and the more he relapsed into his own true nature the more were they all drawn to him, and the better pleased was he with himself at experiencing this expansive freedom, hitherto unknown. It was at this juncture that he found Sucharita drifting away from him. At any other time he would have found the pain of such loss hard to bear, but now he easily rose above it.

The strange thing was, that Lolita, though noticing this change in Sucharita, made no grievance of it, as she would have done before. Was it because enthusiasm for the play and her recitations had taken such complete

possession of her?

Haran for his part, finding Sucharita: taking part in the entertainment also waxed enthusiastic over it. He himself offered to recite a passage from "Paradise Lost" and deliver a short lecture on the Charms as a kind of prelude to the of Music recitation of Dryden's poem. This suggestion annoyed Mistress Baroda; and Lolita, toc, was far from pleased; but Haran had already written to the Magistrate about it and settled the matter. So when Lolita hinted that the Magistrate might object to the proceedings being too long drawn, Haran silenced her by triumphantly producing the Magistrate's letter of thanks from his pocket.

No one knew when Gora would be coming from his expedition. Although Scharits had determined that she would dismiss the matter from her thoughts, every day the lope was born afresh in her mind that perhaps this would be the day of his return. Just when she was feeling keenly both this indifference of Gora's and the unruliness of her own mind and was anxiously seeking for some way of extricating herself from this. predicament, Haran came and once more requested Paresh Babu to celebrate, in God's name, his betrothal ceremony with Sucharita.

"There is still a long time before the marriage can take place," objected Paresh 'Do you think it wise to bind your-Eabu.

selves sc soon ?"

"I think it very essential for both of us," answered Haran, "that we should go through a period of being thus bound to each other before marriage. It will be good for our souls to have this kind of spiritual relationship as a bridge between our first acquaintance and the married state,—a tie without the bondage of duties."

"You had better see what Sucharita has

to say," suggested Paresh Babu.

"Bus she has already given her consent," urged Haran.

Paresh Babu, however, was still in doubt Es to Sucharita's real feelings for Haran, so he called her himself and told her about Haran's proposal.

Sucharita had come to the point of Elutching at any support for setting at rest her distracted condition, so she agreed so readily and unhesitatingly that all Paresh

Babu's doubts were dispelled. He again asked Sucharita to consider well all the responsibilities attaching to a long engagement, and when, even then, she had no objection to raise, it was settled that, as soon as Mr. Brownlow's entertainment was over, a day would be fixed

for the betrothal ceremony.

After this Sucharita felt for a time, as though her thoughts had been rescued from some devouring dragon, and she made up her mind that she would prepare herself sternly for serving the Brahmo Samaj on marrying Haran. She decided to have daily readings with Earan, from English books on religious, subjects, so as to be able to shape her life according to his ideas; and she felt a sense of uplift in having thus accepted a difficult, even unpleasant, burden.

Of late she had not been reading the. paper of which Haran was editor. day after her decision she received a copy fresh from the press, sent probably by the editor's own hand. Sucharita took the paper to her room and sat down to read it from start to finish, as a kind of religious duty, prepared like a devoted pupil, to take to heart

all the instruction it offered.

But, instead, like a ship in full sail, she ran against a rock. There was an article entitled "The mania for looking back" which embodied a bitter attack on those people who, although living in modern times, persistently turn their faces towards the past. The reasoning was not unsound—in fact Sucharita had been searching for just such arguments, —but as soon as she read the article she could see that the object of the attack was Gora. There was, indeed, no mention of his name nor any reference to his writings, but it was evident that just as a soldier takes pleasure in seeing every bullet fired from his gun kill a man, so a spiteful joy expressed itself in this article because every word wounded a living person.

The whole spirit of the paper was intolerable to Sucharita, and she wanted to tear every one of its arguments into shreds. She' said to herself: "Gourmohan Babu could have powdered this article into dust!" and as she did so his radiant face shone out before her eyes and his powerful voice rang in her ears. In the presence of this image and in comparison with the uncommon quality of his speech, this article and its writer appeared so contemptibly trivial that she threw the paper

on the floor.

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For the first time after many days, Sucharita then came and sat by Binoy. and in the course of her talk, she said: "What has happened to the copies of the paper in which your writings, and your friend's, appear. Didn't you promise to give me them to read?"

Binoy did not tell her that he had not had the courage to keep his promise because of the change he had noticed in her, so he nerely said: "I've kept them all ready for you, and

will bring them to-morrow."

Next day Binoy brought with him an armful of magazines and newspapers and left them with Sucharita. But, when she thus got them, she would not read them, and put them away in a box. She did not read them simply because she was so eager to do so. Once more she sought peace for her rebellious heart by refusing to allow it to be distracted and forcing it to accept Haran's undisputed sway.

#### CHAPTER 25.

On Sunday morning Anandamoyi was preparing pan and Sasi, seated beside her, was slicing piles of betel-nut, when Binoy entered the room. Sasi bashfully made her escape, scattering the nuts on her lap over the floor. Anandamoyi smiled.

Binoy had the habit of making friends with everybody all round, and had always been on specially good terms with Sasi.

They were always teasing each other.

Sasi had hit upon the device of hiding away Binoy's shoes and returning them only on his promising to tell her a story, while Binoy in revenge would invent stories based on highly coloured versions of actual events from Sasi's own life. This proved to be condign punishment for her; for, she would first try to escape by accusing the story-teller of falsehood, then by contradicting him in a voice louder than his own, and finally by flying from the room in the deepest chagrin. Sometimes she would try to retaliate by manufacturing similar stories about Binoy, but was no match for her opponent in the power of invention.

However that may be, whenever Binov used to come to the house she would leave everything else and come running to have her fun with him. Sometimes she would pester Binoy so badly that Anandamoyi had to rebuke her, but the fault was not hers alone, for Binoy used to ask for trouble so success-

fully that it was impossible for her to control herself.

So now, when that same Sasi self-consciously fled from the room at Binoy's entry, Anandamoyi smiled it is true, but it was not a smile of happiness.

Binoy himself was so much upset by this trifling incident that he sat for some time without uttering a word. It suddenly made him realise how unnatural these new relations

with Sasi really were.

When he had consented to the proposal of marriage he had been thinking only of his friendship with Gora, but he had never visualised clearly what it would mean in other connexions. Besides, as Binoy had so often written in their paper, in our country marriage is mainly a social matter, not a personal one, nor had he indulged in any personal likes or dislikes in his own case. Now that he had seen Sasi retire at the sight of her future husband, overwhelmed with bashfulness, he got a glimpse of what their future relationship would be like.

As he realised how far Gora had dragged him along, against his own nature, he became angry with his friend and also reproached himself. And when he remembered how, from the very first, Anaudamoyi had discouraged the proposal, he was filled with an admiration for her, not unmixed with astonishment at her keenness of perception.

Anaudamoyi understood what was passing in Binoy's mind, and in order to turn his thoughts into other channels she said: "Binoy, I had a letter from Gora yesterday."

"What does he say?" asked Binoy some-

what absently.

"Nothing much about himself," replied Anandamoyi. "But he writes sorrowfully about the plight of the poorer people in the country. He has a long description of all the wrongs perpetrated by the magistrate in some village called Ghosepara."

Feeling in a state of excited antagonism towards Gora, Binoy said somewhat impatiently: "Gora's eyes are always for others' faults: he would excuse all the social outrages, which we ourselves are everyday heaping upon our own fellows, and call them virtuous acts!"

Anandamoyi smiled to see Binoy making a stand as champion of the opposite party, in the process of having his fling at Gora, but she said nothing.

Binoy went on: "Mother, you smile and wender why I have suddenly become indignant. I will tell you what makes me angry. The other day Sudhir took me to a friend's house in the country. When we started from Calcutta it began to rain, and when the train stopped at the junction I saw a Bengali in European dress holding an umbrella well over himself and watching his wife getting out of the carriage. The woman had a child in her arms and she barely managed to protect her baby with her shawl, as she stood exposed on the open platform, shrinking with cold and diffidence. When I saw that the husband stood there, unabashed, under his umbrella, and the drenched wife also took it uncomplainingly, as a matter of course,-nor did anybody else on the station, seem to regard way wrong,-it seemed it as in any to me as if there was not a single woman in the whole of Bengal, whether poor or rich, who had any protection against rain or sur. From that moment I vowed never again to utter the lie that we treat our womenfolk with great reverence, as our good angels, our goddesses, and so forth!"

Binoy blushed as he realised how his feelings had led him to raise his voice. He concluded in his natural tone: "Mother, you perhaps think I am delivering a lecture to you, as I sometimes do elsewhere. It may be I have got into the habit of talking as if I were lecturing, but that is not what I am doing now. I have never realised before how much our women mean to our country.

I never even gave a thought to them.—But I won't chatter much more now, mother. Because I talk so much no one believes that my words express my own ideas. I shall be more careful in future!" and, as abruptly as he had come, Binoy departed, full of his newfound emotion.

Anandamoyi calling Mohim said: "Binoy's marriage with Sasi will never take place."

"Why?" asked Mohim. "Are you opposed to it?"

"Yes, I'm against it because I know it will never come off in the end, otherwise why should I object?"

"Gora has consented, and so has Binoy, so why shouldn't it come off? Though, of course, if you disapprove I know that Binoy will never marry her."

"I know Binoy better than you do."
"Better even than Gora does?"

"Yes, I know him more thoroughly than Gora does, and therefore, after considering it from every point of view, I feel I ought not to give my consent."

"Well, let Gora come back, first."

"Mohim, listen to me. If you try and press this matter too far it will lead to trouble, I can assure you. I do not wish Gora to talk to Binoy on the subject again."

"All right, we'll see about that," said Mohim as he put some *pan* in his mouth and went out of the room.

( To be continued. )

TRANSLATED BY W. W. PEARSON.

## THE PANIPAT CAMPAIGN FROM THE INSIDE\*

that a great work on Indian history is gradually nearing completion. It is the fruit of the scholarly patience, perseverance and insatiable quest of truth of one individual. Mr. Goving Sakharam Sardesai, a hard-worked officer of the Baroda State and now on the downhill of life, has for many years past made an intensive

\* Marathi Riyasat, or the History of Modern Incia, Maratha Period, Vol. IV. (Panipat, 1750—1761,) by G. S. Sardesai, Baroda, 1922. Pt. 332 + xii. Rs 3-4.

study of all the published historical documents in Marathi supplemented by an all but exhaustive study of the printed material, in English. His History of India, Marathi period, starts with Shahji the father of the great Shivaji. The first volume (2nd and entirely rewritten edition) carried the narrative down to the release of Shahu after Aurangzib's death (1707); the second deals with the first two Peshwas (1707-1740), while the third and fourth have divided between themselves the entire reign (so it was in fact) of Balaji Baji Rao (1740-1761) and end with the disaster of Panipat and

the death of this Peshwa whom our historian places much higher than the more celebrated

Baji Rao I in point of statesmanship.

The passionate longing to go to the pure springhead of Maratha history which first inspired the race in the youth of Ranade and Telang, Kirtane and Sane, in the eighties of the last century, continues even now with unabated force. It has resulted in the printing of a vast and varied mass of old historical material, but scattered in the most bewildering confusion and never edited in a Corpus. Whoever in Maharashtra discovered any old historical paper (junya kagad), immediately printed it off, in a series of old texts. in a historical magazine, in ordinary reviews, and sometimes in the political journals even, to save it from destruction. Khare, and to a lesser extent Rajwade, alone have tried to edit them and correlate them. The collection of all of these printed materials in one place is now impossible, and their study is a herculean labour.

That labour Govind Rao Sardesai has aken on himself, and, after long years of silent unflagging work, has brought within sight of completion. He has read through all these historical papers, corrected their dates (where wrong) by comparison with other sources, and made a complete index of subjects and names, and then and then only begun to write. His four volumes are, therefore, the most documented, accurate and exhaustive account of the period treated, — from

the Maratha records.

It is true that nobody can hope to write a definitive and standard history of India,—South India no less than North India,—from 1660 to 1803, unless he knows both Persian and Marathi and has access to the mass of printed Marathi and manuscript Persian materials for the period. But when such a synthetic historian appears, he will find his work greatly simplified by the labours of Sardesai: the wilderness of Marathi records has been properly arranged, indexed and corrected,-their interpretation and correlation to the Persian sources alone is left for the new-No future historian of 18th century India can afford to ignore Sardesai's work unless he wishes to write an imperfect one-sided out-ofdate book. The fact that Sardesai has not employed the English tongue has prevented that recognition of his great achievement in the world of scholarship which it deserves. The Indian public alone are losers by it.

And yet, Govind Rao is so scrupulously honest, so critical of himself, that he is the first to proclaim his own short-comings. On p. 215 (of volume IV) he mourns that while the Marathi records of the Panipat campaign have been preserved and published (with many important gaps), the Urdu [he means Persian] records are totally hidden from us, and even no

documented history of Delhi and Lucknow affairs for 1757—1761 on the lines of Irvine's Later Mughals (1707—1739) has been yet written. He continues, "What I mean is that all the facts known to me [concerning this period] are entirely one-sided,—from Maratha sources only, while the account of the other side has made no advance at all on what Elphinstone wrote fifty [really ninety] years ago."\*

As a historian Sardesai deftly handles both the microscope and the telescope. While he has made an astonishingly laborious intensive study' he also takes broad surveys and gives us the philosophy of the events he has described with such minute accuracy. He gives the true cause

of the Fanipat disaster thus (p. 2):-

"Up to the death of Shahu the Maratha activities in Northern India were carefully conducted [ i.e., controlled from head quarters. ] Balaji Baji Rao, in the earlier years of his rule, acted thus. But after the death of Shahu (1749) Maratha affairs took a new turn, and a new danger too appeared. During the first three years after that event, namely from 1750 to 1752, the Peshwa became entangled in the confused intrigues of the Satara [ Court ] and had no leisure for attending to North Indian enter-Under Shahu, the Maratha adminsprises. tration was ... controlled ... But owing to (his successor's ) incompetence, the Peshwa became uncontrolled. He devoted himself to the more lucrative work of raiding the Nizam's territory and the Karnatak, which were close to him, and therefore withdrew his gaze from the affairs of the far-off North India" ... (This resulted in the disaster of Panipat.)

But we must not pick any more plums out of Sardesai's book. As usual with him, he is very full and accurate in genealogies and family his-

tories, criticisms of character &c.

There is one point, however, in which we venture to differ from Sardesai's reading of facts. Ever since Rajwade published the introduction to his first volume, a quarter of a century ago, it has been the fashion with the nationalist school of Maratha historians to belittle the third battle of Panipat, to deny its popular title of a 'decisive' battle, by saying that 'it decided nothing' and to suggest that it was a Pyrrhic victory for the Abdali, because (a) within ten years of it the Marathas were again asserting themselves in

\* One thing here has escaped Mr. Sardesai's search. He writes, "The letters of the English traders are still unknown to us." This is not the case. The Imperial Record Department, Calcutta, has published a Calendar of Persian State Papers (3 vols) and Lists of documents copied from the India Office &c., which give what we require.

Northern India and 27 years afterwards they gained supremacy at the Court of Delhi through Mahadji Sindhia, and (b) a few years after Penipat the Abdali sent an envoy with some presents to the Peshwa-as if these customary gits of courtesy were an acknowledgement that he was a vassal of the Peshwa! Sardesai's disciplined intellect saves him from committing such an absurdity. But he too has failed to realise the true significance of the Maratha defeat in 1761. If the Abdali and his confederates had been annihilated at Panipat, as the B iso's army was, then the Marathas would have become absolute sovereigns ( not more regents ) of Delhi and would have swept away the buffer-State of Oudh and brought all Northern India from Attock to the "Currumnussa" under their sway. Then Mir Qasim's attempt to free himself from the English yoke would not have been the hopeless failure that it became in 1763. The conquest of fresh fields and pastures new would have kept the Marathas together and retarded the disintegration of their empire for some years more.

The revived Maratha power in N. India under Mahadji Sindhia had a different character from the might-have-been of 1761 sketched above. It was now a restricted predominance, over a province only (not over all Hindustan, not over all the heritage of Akbar); and hardly a prodominance even, as the pettiest rebel (like Chulam Qadir) sent Sindhia or his agent fleeing from Delhi and Agra, a single check in Rajputana brought all his plans to ruin, and he had to recognise unconquerable foes on his right and left

flanks Oudh, the British, the Sikhs and Zaman Shah.) Sindhia's success meant the aggrandisement of a half-refractory servant and not the gain of the central Maratha Government, which victory in 1761 would have ensured. Hence the veiled opposition of the Poona minsitry to the Patil Baba and their enjoyment of his difficulties in Northern India.

The annihilation of the Maratha army at Panipat had the most far-reaching effect upon the other Indian Powers. The allies of the Marathas had an awful demonstration of how unsafe it was to follow the leading of the Marathas as entrepreneurs of rapine. The Peshwa's banner no longer assured them of unbroken victory, unchecked plunder, and hope of carving out dependent principalities. There was the risk of massacre to themselves and outrage to their womenfolk even with the full power of Maharashtra placed in the field. Ambitious and selfseeking leaders of condottieri and petty local chiefs hesitated and stood neutral after the awful disaster of 1761. Many thought it wiser to join the English. Swaraj went further off.

Lastly, the success of Sindhia was due entirely to his French-drilled corps,—which was different from the triumph of the Bhao's indigenous national army. Mahadji's foreign mercenaries could have been lured away by a higher offer from an enemy—as actually happened under Daulat Rao (1803). An empire built on such props is precarious, as the history of Carthage proved. The Bhao's victory in 1761 would have established a true Marathi swaraj.

JADUNATH SARKAR.

# A CLASH OF IDEALS AS A SOURCE OF INDIAN UNREST

By The Rt. Hon. the Earl of RONALDSHAY, G.C.S.E., G.C.L.E., GOVERNOR OF BENGAL, 1917-22.
[This paper was read before the Indian Section of the Royal Society of Arts]

T is no part of my purpose this afternoon to attempt to assess the achievements of Great Britain in India. That is a task which may safely be left to the historian of the future; and with the mere observation that the people of this country have little to fear from the verdict of history, I leave it to him, and pass on to a task which, in the meantime, may be pursued with greater present profit, namely, that of attempting to see things from the Indian point of view.

There is certainly a good deal that is perplexing in the situation in India at the present time.

I am profoundly convinced that the judgment of history will be that the work of Great Britain in India, whether judged from a moral or a material point of view, has been of benefit to the Indian people: that the accounts when they are finally made up and audited will show a large credit balance. Yet I find in the India of to-day an atmosphere heavily charged with racial animosity in which every act of the Government is suspect, and in many quarters is incontinently condemned, not on its merits, but for no other reason than that it is the act of an authority which is partly British is personnel and prepon-

deratingly British—and this is perhaps, the head and front of its offending-in character and outlook. Confronted with such a state of affairs, one naturally asks, Why? The most obvious answer to that question is, I think, on account of the economic and political dislocation produced by the world war. But the most obvious is not necessarily the only, or even the most important answer to the question. I do not for a moment under-estimate the importance, as a factor making for unrest, of the rise in prices which has taken place in India, in sympathy with the upward movement of prices throughout the world, and which has reacted so unfavourably upon the educated middle classes from which the bulk of the politically-minded is crawn; or of the Turkish imbroglio, which has fixed the dormant fanaticism of the Muhamnadans, hitherto one of the more stable elements in the Indian polity. But these are not fundamental sources of unrest, for they are transient in Lature. The economic strain may be eased; a solution of the Turkish problem may be found. Are there causes of Indian unrest more fundamental than these? And if so, what are the ? I think that there are, and the source of arrest which seems to me to be one of fundamental importance, is the heat generated by the clash of two conflicting ideals, the offspring of two different outlooks upon the universe, those -f the East and the West respectively.

The civilisation and culture of a peop e are the outward manifestations of their intellectual and emotional outlook upon their environment; distinctive civilisations indicate distinctive modes of thought. If two such distinctive civilisations come into contact with one another, and if—intentionally or otherwise—one ends to absorb the other, then there is war not necessarily on the physical, but on the mental plane. If such a situation has arisen in Lidia, then without looking further for causes, we shall find ourselves in the presence of a fundamental cause of unrest. Let us examine the present position in India from this standpoint.

When the British came to India, they found a people distracted and exhausted by internal dessension and incapable, consequently, or, at least, indisposed to offer any strong resistance to the virile civilisation which they carried with them from the West. On the contrary, a class of Indians sprang up which adopted indiscriminately everything western, the bad along with the good. It became the fashion amongst a certain section of the educated middle classes in Bengal during the middle of last century to aminic the Englishman in everything, and to adopt his babits, both good and bad. Thus we find, in the autobiography of a well-known Bengali gentleman of the 19th century, Babu

.Raj Narain Bose, the following comment:—
"It was a common belief of the alumni of the college; that the drinking of wine was one of the concomitants of civilisation"; and he adds: "At the beginning of 1884 I became dangerously ill, and the cause of it was excessive drinking. A graphic picture of the state of affairs at that time kas been painted by another Bengali gentleman, the Rev. P. C. Mazumdar, who was himself a college student at this critical period in the history of Bengal. "Sanskrit, Persian and Arabic," he declares, "held in such supremereverence but a few years before as the only source of wisdom were (now.) looked down upon with supreme contempt." The young men of the day sought for inspiration in "the wide unclean waters of inferior works of English fiction," and following hard upon this new spirit of contempt for their own past, came religious scepticism which eat its way deep into the moral fibre of young Bengal. "The ancient scriptures of the country, the famous records of the spiritual experiences of the great men of numerous Hindu sects, had long since been discredited. The Vedas and the Upanishads were sealed books......The whole religious literature of ancient India presented an endless void." And the result is painted with an unsparing hand. "All faith in morality and religion every day became weaker, and tended to decay. The advancing tide of a very mixed civilisation, with as much evil as good in it, the flood of fashionable carnality, threatened to carry everything before it." Such descriptions coming, as they do, from the pens of men who wrote of what they themselves saw and experienced, leave little room for doubt as to what was happening. Young Bengal was rapidly becoming both demoralised and denationalised. Still, it must be borne in mind that however prominent a place young Bengal occupied in the public eye, it constituted but a minute fraction of the population. It was like the foam caught by the wind on the surface of the sea. Beneath the surface still rolled the deep, placid waters of Indian life; and reaction was bound to come. Such a reaction is, as a matter of fact, now in full swing. And just as during the last century the pendulum swung far over towards Westernism, so now it has swung back far in the opposite direction.

The motive force behind the swing of the pendulum is, surely, sufficiently plain. It is fear—fear lest before the triumphant assertiveness of Western civilisation all that is essentially and distinctively Indian is doomed to perish and utterly to disappear. With the object-lesson of young Bergal of the 19th century before one, this fear is at least intelligible, and we recognise at once the presence of that struggle on the mental

plane of which I spoke a few minutes ago. Nothing strikes one so much at the present time as the extreme sensitiveness of Indians in their relations with Europeans. It is precisely what one would expect in the case of a people afflicted whether consciously or not, by fear of the kind which I have described. And if we are to dry up this potent source of racial animosity, we must make a supreme effort to restore the confidence of Indians in two things—in the integrity of our own intentions not to thrust upon them a civilisation which they do not desire, and in the capacity of their own civilisation to exact our sympathetic interest and respect. If we are to succeed in such an effort, we must all of us, in whatever capacity we come into contact with Incia, whether as officials, or as business men, or as mere visitors, make a real endeavour to appreciate the Indian point of view. I do not unlerestimate the difficulty of doing so; for the Indian view-point differs widely from our own, as was strikingly demonstrated, for example, by the manner of Mr. Gandhi's recent campaign against the Government. From the very begining of his crusade he insisted that suffering and redunciation were the weapons with which those who served under his banner must fight. "He who runs may see," he declared in an open letter to H. R. H. the Duke of Connaught, "that this is a religious purifying movement"; and addressing himself on another occasion to the students of Bengal, he said in the course of a speech delivered in Calcutta: "I am not ashamed to repeat before you who seem to be nurtured in modern traditions -who seem to be filled with the writings of modern writers—that this is a religious battle. I am not a shamed to repeat before you that this is an attempt to revolutionise the political outlook -that this is an attempt to spiritualise our politics." It was natural enough that when the result of the movement which he had inaugurated was seen to be a succession of out-I reaks of mob violence, his appeals to soul force and his denunciation of physical force should excite the derision of his opponents. But quite upart from this, the plan of his campaign was one which was puzzling to the Western mind. An anonymous writer in the Englishman newspaper who professed his faith in the methods of Mr. . Jandhi, stated that conversations which/had held with English people, as also the comments which ne had read in the English Press, satisfied him that Europeans did not in the least realise what was meant by Salyagraha. He explained that the reason why Mr. Gandhi wanted those who desired to join him "to give up connection with the Government, and worldly affairs, and the lust after money and mechanical contrivances, is because these things interfere with singlemindedness." And he added: "Satyagraha is

soul force exerted by a multitude of people, all wishing hard for what they desire. In order to be in a position to wish hard, they must divest themselves of their worldly possessions and of their earthbound desires." The idea is certainly one with which the Western mind is little familiar. Neverthless, I do not think that it ought to have caused surprise to anyone who knew anything of Indian thought, for it rests upon an Indian belief of immemorial antiquity, namely, that power can be acquired by the practice of renunciation and austerities. The ancient literature of India is strewn with examples of the efficacy of self-mortification as a means of acquiring power. A famous figure who appears in the Vedas, in both the great epics, the Mahabharata and the Ramayana, as also in the Puránas, is the hero of a story which may, perhaps, be described as the classic example of this practice. The figure is Visvamitra, a king, and the story is that of a fierce and sustained conflict between him and Vasishta a Brahman. It can be recalled in a few words. The cupidity of Visvamitra was excited by a "cow of plenty" in the possession of Vasishta which he determined to acquire. Failing to obtain the animal by force, he abandoned his kingdom and retired to the Himalayas, where he lived the life of an ascetic, subjecting himself to the severest austerities. His earliest reward came in the shape of an armoury of celestial weapons presented to him by the great god Mahadeva. With these he hurried back to the conflict with Vasishta but was again defeated by the powerful priest and returned to the Himalayas and his self-imposed austerities with a view to acquiring further reserves of soul force., We need not follow him through the thousand year periods of self-mortification which he indulged in, obtaining with each successive period greater power and being offered by the gods steadily increasing rewards. In the end the "cow of plenty" which had been the source of all the trouble pales into insignificance before the prodigious developments arising out of Visvamitra's sustained practice of intense austerities; and it becomes a question of the continued existence of the universe. The supernatural power acquired by him does, indeed, become a menace to gods and men, so much so that the former proceed to Brahma to lay before him the critical state of affairs with which they find themselves confronted. "The great muni Visvamitra," they declare, "has been allured "The and provoked in various ways, but still advances in his sanctity. If his wish is not conceded, he will destroy the three worlds by the force of his austerity. All the regions of the universe are confounded no light anywhere shines; all the oceans are tossed and the mountains crumble, the earth quakes and the wind blows confusedly." The

heavenly deputation is successful in impressing Brahma with a sense of the urgency of the matter, and, accompanied by the heavenly host, he himself approaches the terrible ascetic and, pronouncing a blessing upon him, hails him as Brahman-rishi. Visyamitra the king having thus compelled the gods to grant him the supreme rank of Brahmanhood, desists from the course which through successive millenniums he lad been following to the danger of the universe.

You will percieve that viewed in the light of Indian thought, Mr. Gandhi's doctrine of soul force, which to many Westerners appeared to be a meaningless fad, becomes not only intelligible, but perfectly natural. There are, indeed, striking points of resemblance between the story of King Visvamitra and that of Mr. Gandhi. The original cause of Visvamitra's campaign was a comparatively small thing, namely, Vasishta's "cow of plenty". Similarly, the original cause of Mr. Gandhi's campaign was a comparatively small thing, namely, a legislative enactment known as the Rowlatt Act. And just as in the former case the "cow of plenty" lost all importance in face of the shattering developments to which Visvamitra's action gave rise, so in the latter case did the Rowlatt Act lose all importance in face of the convulsion which Mr. Gand ii's action produced. There is a denouement to the story of King Visvamitra; but the story server as the prologue of my discourse, and I shall return to the denouement later.

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Now let us examine the gulf which yavns between the ideals of India and of Europe as pictured by Indians in its crudest colouring. For the most extreme view we must go to Mr. Gamilii himself and a few of his closest followers. In the opinion of Mr. Gandhi the civilisation of the West, or that which he prefers to call modern civilisation, is grossly material, while that which has been evolved in India is of a higher and more spiritual type. "The tendency of Incian civilisation," he tells us, "is to elevate the moral being, that of Western civilisation is to propaçate immorality. The latter is godless, the former is based on a belief in God." This is Mr. Gandhi's considered opinion, for the language which I have quoted does not occur in a speech in delivering which the speaker might in the fervour of the moment have been led into exaggeration, but in a deliberate expression of his views in book form, a second edition of which was issued with his approval in 1919.\* These being his views, it is not surprising to find him describing modern civilisation in the speech made in Calcutta on January the 27th, 1921, to which I have already

referred, as "the worship of the material; the worship of the brute in us; in short, unadulterated materialism;" or exhorting his audience "to shun it at all costs."

I have given. Mr. Gandhi's view, partly because if we are to understand the Indian point of view we must be seized of it in its most extreme form, and, partly, because Mr. Gandh could never have acquired the dominant position which he has occupied among his countrymen in recent years, unless the views which he held had commanded a very appreciable measure of assent. The task which I now propose to undertake is to attempt to assess the extent amongst Indiangenerally of the belief which Mr. Gandhi holds that the civilisation of the West is dangerously materialistic, while that of India is of a more spiritual type. If I am able to show that this belief is widely held, I shall claim to have given good reason for my contention, that a potent cause of Indian unrest is fear lest the continued domination of the West, will result in the smothering of the ancient spirituality of India by the aggressive materialism of Europe.

Such an investigation can best be undertaken by examining movements in different spheres of human activity and endeavouring to analyse the motive power behind them. In the political sphere I propose to take the revolutionary movement in Bengal, because it preceded Mr. Gandhi's non-co-operation movement and cannot, therefore, have been influenced by it. If behind this movement we discover motives of the same kind as those behind Mr. Gandhi's later movement, we shall obviously have good grounds for holding that these motives must be tolerably widespread. All the more so in that the centre of Mr. Gandhi's influence was in the west of India, while that of the Bengali revolutionaries was in the east. I shall then examine the present-day trend of thought amongst Indians in the matter of education, with a view to ascertaining whether the Western system of education which we have established in India is meeting with serious challenge; and, finally, I shall endeavour to conduct a similar investigation in the non-political sphere of art. That is to say, I shall ask these questions: Is there any characteristic of Indian Art which can be said to differentiate it from the art of the West, and. if so, is there any sign of rebellion on the part of the present-day exponents of Indian Art against its subjection to the canons of the Art of Europe?

First as to the revolutionary movement. It was active in Bengal for more than a decade from 1906 onwards, and it was responsible for many deaths and much destruction of property. There was much in it that was sordid, much that was horrible, much that constituted an unblushing outrage on morality, as there is in all movements

<sup>\* &</sup>quot;Indian Home Rule," by M. K. Gandhi.

that adopt the cult of the revolver and the bomb. But I do not wish to dwell upon this aspect of it. I am merely concerned in the present connexion, to search for the motive behind all the ugly manifestations for which the movement was responsible. And I shall have little difficulty in showing, I think, that in the opinion of Indians themselves, at any rate, there was behind it all a great, if perverted, ideal. 'Let me quote from a memorandum drawn up by an Indian gentleman who was placed by circumstances in a position in which he was in the confidence of some, at least, of those who were connected with the movement.\* The document in question purports to be an explanation of "the storm that had been gathering in the heart of India for the best part of a decade and would demand immediate attention, at the close of the war." After referring to the anger aroused in the heart of Bengal by the failure of the agitation to prevent the partition of the province, the writer speaks of Arabinda Ghose and of the secret of the influence which he exercised over the young men of Bengal. The bassage is worth quoting, both on its own account and because tof the light which it sheds on the question which I am considering. Of Arabinda Ghose's writings, he says:—"The aspiration of Young India was in them ; ..... an exaltation, an urgency, a heartening call on his countrymen to serve and save the Motherland, an impassioned eppeal to their manhood to reinstate her in the greatness that was hers. Had she not once been the High Priestess of the Orient? Had not her civilisation left its ripple-mark on the furthermost limits of Asia? India still had a soul to save, which the parching drought of modern vulgarity threatened daily with death; she alone in a pharisaical world, where everyone acclaimed God in speech and denied Him in fact, offered Him the worship of her heart.....The saving wisdom was still in the land which taught man how to know and realise his God—the wisdom which had been gathered and garnered in their forest homes by her priest-philosophers, the tuilders of the Vedas, the thinkers of the Upanishads, the greatest aristocrats of humanity that had ever been." And then came a cry of anguish, a cry which sprang, surely, direct from the writer's heart: "But how should the culture of the soul survive in the land where a stifling materialism was asserting itself under the ægis of English rule? Had not the fools and the Fhilistines, whose name was legion—the monstrous products of a soulless education nourished on the rind of European thought already begun to laugh at their country's past, and dared to contemn the wisdom of their ancestors? Was

\* The author of the memorandum was Mr. B. C. Chatterjee, Bar-at-law.

India to deform herself from a temple of God into one vast inglorious suburb of English civilisation? ..........This doom, which impended over the land, must be averted. India must save herself by ending the alien dominion which had not only impoverished her body, but was strangling her soul."

Next we are referred to another prophet of the new nationalism, Barindra Kumar Ghose, who appealed to his countrymen with a fire and passion even exceeding that of his brother. His appeal was for men, "hundreds of thousands of them, who were ready to wipe out with their blood the stain of India's age-long subjection." Unless they bestirred themselves they would become a race of slaves. "And then,"—I quote from the memorandum once more—"good-bye for ever to the India of Valmiki and Vyasa, of the Vedas and Vedanta, from whose sacred soil had sprung Lord Krishna and Gautama Buddha. Farewell, Priestess of Asia, mistress of the eastern seas, Temple of Niryana, to which pilgrims journeyed from Palestine and Cathay."

By temperament the people of Bengal are emotional. Appeals such as these were well calculated to sweep them off their feet. Such fiery oratory, to quote from the memorandum, "smote on the heart of the people as on a giant's harp, awakening out of it a storm and a tunult such as Bengal had never known through the long

centuries of her political serfdom."

I have placed before you the motive behind the revolutionary movement in Bengal as pictured by the Indian himself. Did time permit I could adduce much evidence to show that whatever may have been the motive of those who actually organised the deeds of violence, large numbers of those who were persuaded to join the movement were young idealists who saw it through the same spectacles as those of the writer of the memorandum from which I have given extracts. I must content myself with a very brief indication of the nature of the evidence which exists. It was stated in the revolutionary literature, for example, that Salvation was the goal at which all must aim, and that salvation was not possible without a revival of the ancient spiritual culture of the Hindus in all its phases. The attention of the recruit was to be directed to the nature of man, his existence and the cause thereof, his origin and the reason for his life upon this earth, his relation and duty to the world and his environment; later he was to be asked to ponder upon the duty which he owed to India. A picture of India past, India present and India future in its three phases—political, social and religious—was to be put before him; and it was to be impressed upon him that life was a mission and duty the highest law. Finally, he was to be urged to cultivate a yearning for unity, moral and political,

founded upon some great organic, authoritative idea—the love of country, the worship of India, the sublime vision of the destiny in store for her, leading the Indians in holiness and truth. Then, again, the use made by the revolutionary party of the Bhagavad Gita, the most universally treasured, perhaps, of all the Hindu scriptures, is significant. It played a prominent part in the ceremonies of the revolutionary organisations, and the teaching of certain of its texts removed from their context was represented as giving sanction to deeds of violence. The use thus made of a scripture containing teaching so lofty as that of the Gita provides one of the most tragic of the many examples, surely, with which the history of mankind abounds of religious zeal perverted to. irreligious ends.

Finally, let me quote from a petition which I received from a young Indian desirous of unburdening his soul on the subject of his connexion with the revolutionary movement. Reflection had led him to the conclusion that the methods adopted were doomed to failure and that even if they were likely to be successful, "India of all countries of the world should never, with that great mission of hers—the spiritual uplift of the world—take to them." He explained frankly his reasons for joining the revolutionary movement. He had been led to believe, he said, that by the emancipation of India by means of revolution, the Hindu religion could break its. binding, fetters and again flourish in its past glory, vivified and brightened a thousandfold. and, triumphing over the world, bring about its spiritual regeneration.

I have said enough, perhaps, to show that behind the revolutionary movement in Bengal there was a vague ideal; a motive force similar in kind to that behind the later movement of Mr. Gandhi.

Now let us take a brief glance at recent movements in the educational world. One has no difficulty in discovering that there is dissatisfaction in India with the educational system. It is not so easy to discover precisely what it is that Indians desire to see taking its place. During recent years there has been a very emphatic demand for vocational education. The driving force behind this demand has been the economic strain upon the middle classes; just as economic necessity was one of the determining factors in the widespread establishment of the existing system. The existing system with its strong literary bias is now turning out a supply of graduates and undergraduates in arts which exceeds the demand; hence the agitation for courses of a more practical type. The demand for medical training in Bengal, for example, is clamorous and widespread. It is, however, necessity rather than predilection that is the

determining factor in this movement. The existing system is condemned by Indian sentiment on the score of its Western bias. The medium of instruction is English, the education itself is secular, religious teaching finding no place in the curriculum, the learning imparted is that of the West. . It is on these grounds that, at times of political excitement, it is condemned. Both during the anti-partition agitation in Bengal and during Mr. Gandhi's recent campaign, a fierce attack was made upon schools and colleges on these grounds, and students were persuaded to leave them en masse. The extreme view has been voiced repeatedly of late; it was put concisely by Mr. Jitendra Lal Bannerji, a prominent follower of Mr. Gandhi, when, in a speech delivered in Calcutta less than two years ago, he said: "English learning may be good, English culture may be good; their philosophy may be good; their Government, their law, everything may be good; but each one of these but helps to rivet the fetters of our servitude. Therefore I say to the English, good as these things may be, take them away; take them away beyond the seas, beyond the rivers far off to your Western home, so that we and our generation may have nothing to do with them-may not be accursed with the contamination either of your good or of your evil. Leave us to ourselves.'

The speaker is an apostle of non-co-operation in its most extreme form. But it would be a mistake to suppose that the sentiments which he expressed are nothing more than the froth and bubble upon waters lashed to fury by a political storm. They are deep-rooted in the soil of India; and there are many Indians who are far from being hostile to the British connexion who ardently desire to see a more distinctly Indian orientation given to the education imparted to their people.

The views of such persons were voiced by Sir Rashbehary Ghose in the course of a speech delivered in 1911 in support of the establishment of a Hindu university. "Education," he said, "must have its roots deep down in national sentiment and national tradition......We are the heirs of an ancient civilisation and the true office of education ought to be the encouragement of a gradual and spontaneous growth of the ideals which have given a definite mould to our culture and our institutions......In our curriculum, therefore, Hindu ethics and metaphysics will occupy a foremost place, the western system being used only for purposes of contrast and illustration. Special attention will also be paid to a knowledge of the country, its literature, its arts, its philosophy and its history." The Hindu university in support of which Sir Rashbehary Ghose spoke, is now an established fact. Situated at Benares, the holy city of the Hindus,

t stands a living witness to the strength of the sentiments to which I have referred. Nor is it the only one. Other such witnesses which immeliately come to mind, are the educational instientions of the Arya Samaj, notably the Gurukul at Hardwar; the school founded by Sir Rabindra Nath Tagore at Bolpur; and the Hindu Academy 25 Daulatpur. I wish that time permitted me to give you a description of these places, for they are all of absorbing interest, and throw much ight upon the matter which I am discussing. But it would be impossible to do justice to them. In the time at my disposal, and I must content xyself with a brief reference to one of them. select the Hindu Academy at Daulatpur, partly because it is the least known, and partly because have visited it comparatively recently myself.

The idea of the institution was explained to me by the little band of enthusiastic workers to whom it owed its existence. They told me how, nearly twenty years before, they had been struck with the grave defects of an educational system ander which the teaching was wholly divorced from religion. Was it not possible, they asked themselves, to bring about a harmonious combination of the religion and philosophy of India with the arts and sciences of the West? And for the answer they pointed to the buildings all round; the chemical and physical laboratories; the simple hostels half seen amid the rich vegetation of Bengal, the playing-fields, and, last but Lot least, the temple, on the floor of whose quiet and shaded protico a Sanskrit pundit was exjounding the shastras to an eager but reverent group of boys. Classes are held in the subjects of the ordinary university course; but side by side with these, instruction is given in such subjects as are taught in the Sanskrit tols; and the influence of the teaching of what may be described as the "Indian side," is apparent in the whole atmosphere of the institution. Of this one became aware as one passed from its classrooms to its simple hostels and chatted to the teachers and the taught. And standing in converse with the earnest band of workers in the shadow of the temple courtyard, the hush of the tropic noon scarcely broken by the soft murmur cf the Bhairab river pursuing its eternal journey from the mountains to the sea, with the calm features of the acharya and his fellow pundits cutlined against the gloom which brooded like a softly draped figure of Night behind the open door-way of the inner shrine, it was easy to beheve that the hope of its founders had been realised—that the college had indeed "grown under the shade of the temple," and that teachers and students had found "in their pursuit of knowledge, the worship of God."

I now come to the third field of human activity which I set out to examine, namely,

that of Art, by no means the least important in this connection, since the Art of a people may be said to be their attempt to give sensible expression to their soul. I am going to be rash enough to indulge in a generalisation. I am going to suggest that the outstanding distinction between the Art of India that of Europe is the idealism of the former as compared with the realism of the latter. The generalisation is subject to very large qualifications, and I am all the rasher in making it because I have not the time to set forth the qualifications. Moreover, it is difficult to convey in a few sentences what one means by the idealism of Indian Art. It is most pronounced in the religious art of the country. And if you were to ask the Indian artist what exactly was his aim, he would tell you, I think, that he was not concerned to produce a faithful likeness of his objective surroundings, but rather to catch the reality lying behind the appearance of things. His art, in other words, is a faithful reflection of the idealism of his philosophy. The world perceived by the senses is unreal; it is a veil behind which reality lies hidden. And when it is realised that the aim of the Indian artist is the suggestion of things unseen rather than a mere reproduction of things seen, the conventional and often unnatural forms of Indian religious figures becomes intelligible. If, for example, one sees in a figure with a multitude of arms a suggestion of infinite power, as the Indian image-maker intends that one should, the unnaturalness, from a physiological point of view ceases to trouble one. For such things, as Mr. O. C. Ganguli has pointed out, "can hardly be represented in terms" of a physically perfect and healthy body. They can only be symbolised in ideal types and by forms not strictly in accordance with known physiological laws but by forms which transcend the limits of the ordinary human body. The Indian artist was thus called upon to devise certain artistic conventions and a special system of anatomy suggestive of a higher and superior ethnical type for the purpose of intimating something beyond the form of things."\*

Take another example. I have in my possession certain pictures of the Rajput school of painting, which possess a peculiar characteristic illustrating the paramount part played by suggestion in Indian Art. They represent figures of men and women grouped in various attitudes in landscape gardens represented in strange perspective. The colouring is vivid, and the figures, though formal and, from a Western point of view, somewhat stiff and "unnatural", nevertheless give an impression of animation. I

\* Foreword to "Some Notes on Indian Artistic Anatomy," by A. Tagore

certainly derive a certain pleasure from looking at them. But I do not understand them; they do not convey to my mind a suggestion of anything beyond what actually appears upon the paper. For the Indian artist, however, they possess something which is hidden from me. The Hindu connoisseur on seeing any one of them will at once be reminded of a particular melody. For him the painting is visualised music. They provide a striking example of the intention of Indian Art, namely, that of giving expression of the idea behind the appearance of things-of making manifest the abstract. The case is comparable to that of the analogy drawn by Schopenhauer of architecture to music. To all outward appearance there is no connexion between the two. The former exists in space without relation to time; the latter exists in fime without relation to space. Yet the principles governing each; namely, symmetry and rhythm, are seen upon reflection to be closely akin and to possess as their substratum a single idea. And it is this derivation from a common source that gives to Von Schlegel's description of architecture as "frozen music," its pleasing appropriateness.

Very well, there is, then, a clear distinction , between the Art of India and that of Europe. Have the two arts clashed, and if so, what has been the result? Undoubtedly they have, and the result has been the same here as in the other fields of activity to which I have referred, namely a spirit of revolt against the domination of the alien type. You find it in the writings of men of whom Dr. Ananda Coomaraswamy may be taken as typical. "There is no more depressing aspect of present day conditions than the universal decline of taste in India;" he declares, "from the Raja whose palace built by the London upholsterer or imitated from some European building, is furnished with vulgar superfluity and uncomfortable grandeur, to the peasant clothed in Manchester cottons of appalling hue and meaningless design." And his explanation of this state of affairs is coloured by the same spirit of revolt against alien domination as we find in the case of the politician and the educationalist. It is British domination that is primarily responsible. The beautiful Indian printed cottons of Madras disappeared; before an avalanche of cheap machine-made goods from Manchester, ornamented with perfectly meaningless decoration such as rows of bicycles or pictures of bank notes. The introduction of an unsuitable architecture, and the influence of Government art schools are alike condemned; while the changes brought about in Indian taste and ideas by "a century of education entirely false in aims and method," are deplored.

And just as in the sphere of education this spirit of revolt has taken on a constructive form,

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so also has it done in the sphere of art. The modern school of Indian painting in Bengal is the offspring of this mental warfare. It was because the Government school of art failed to satisfy the spiritual thirst which parched their lips, that the brothers. Tagore went forth from it to organise a school more in keeping with their own traditions. The significance of these developments was not lost upon the revolutionary politicians, "In Bengal," wrote one of them in 1917, "the national spirit is seeking to satisfy itself in art, and for the first time since the decline of the Moghuls a new school of national art is developing itself—the school of which Abanindra Nath Tagore is the founder and master."

I have said enough, perhaps, to show that there are solid grounds for my contention that in the clash of two ideals there is a real and potent source of unrest. In itself such unrest is healthy, and should command our sympathy and respect. It becomes a danger and a menace to India herself when it excites men to extremes causing a loss of all perspective. There is no wiser counsel that could be offered to Indians to-day than that given to them by one of the greatest of their own sages, Siddhartha Gautama, the Lord Buddha, two thousand five hundred years ago, when he urged them to avoid extremes and choose the middle way. 'What do you think,' he asked one who played upon a lute, "if the strings of your lute are too tightly strung, will the late give out the proper tone and be fit to play? Or if the strings of your lute be strung too slack, will the lute then give out the proper tone and be fit to play?" And on receiving the answer: "But how, if the strings of your lute be not strung too tight or too slack, if they have the proper degree of tension, will the lute then give out the proper sound and be, fit to play ?" The lute-player assented and received this exhortation: "In the same way energy too much strained tends to excessive zeal, and energy too much relaxed tends to apathy. Therefore cultivate in yourself the mean.

. So to-day, is there not for Indians a golden mean between the adoption in toto of everything of the West on the one hand, and an equally rigorous rejection of all that the West has to offer on the other? If the undiscriminating and wholesale adoption of the manners and customs and modes of thought of the West by Young Bengal during the 19th century was an evil, the undiscriminating and wholesale rejection of everything Western by Mr. Gandhi, Mr. Jitendra Lal Bannerji and others to-day, is every whit as much a misfortune. Is Sir Rabindra Nath Tagore any less an Indian than Mr. Gandhi because he was awarded the Nobel Prize for literature? Is Sir Jagadis Bose any less an Indian than Mr. Jitendra Lal Bannerji because his achievements

ir science have been recognised by his admission to the Fellowship of the Royal Society? On the contrary, have they not added to the stature of their achievements? And would their achievements have been possible had they adopted the attitude of Mr. Gandhi and his followers?

. Mr. Gandhi condemns railways. "God set a limit," he says, "to a man's locomotive ambition. in the construction of his body.". But did not Eod also equip man with the brain that discovered and then applied the locomotive power locked up in steam ? I was present when Sir Jagadis Fose dedicated the institute which bears his name to the Indian Nation. In the course of his dedicatory address he said: "It is forgotten teat He who surrounded us with this ever-evolving mystery of Creation, the ineffable wonder that lies hidden in the microcosm of the dust particle; enclosing within the intricacies of its atomic form all the mystery of the cosmos, has also implanted in us the desire to question and understand." Therein is to be seen the differnce between the Indian lost in the mazes of an extravagant e-tremism and the Indian who has chosen the middle way. Sir Jagadis Bose stands a living prophet of the cause at whose altar I am myself an humble worshipper-that of the weaving of a sonthesis of all that is highest and best in the t lought and achievement of East and West. Does such contact between East and West as is embodied in the achievements of Sir Jagadis Bose in the malms of science, uproof him from the intellectal soil of his own land? I trow not. The last time I saw Sir Jagadis was, once again within the precincts of that building, which some years Lefore I had heard him dedicate "not merely a laboratory, but a temple." He was standing leneath a picture which I have seen described as an "allegoric masterpiece," the picture of two fgures, those of Intellect feeling the sharp edge of the sword with which he has to cleave his way through the dense darkness of ignorance,

and his bride, Imagination, inspiring him with the music of her magic flute. It is the work of Nanda al Bose, one of the masters in that school of Indian painting, whose birth I have described. He was the scientist speaking of what had been accomplished in the institute. He passed on to say something of his hopes. His face was lit up by the fire of enthusiasm, and expression, and voice alike became those of the Seer-of the man with a message for mankind. There could be no shadow of doubt that in treading the pathway of the golden mean he had not merely retained but enhanced the value of his Indian parentage, or that in the empirical knowledge of the West he had found the complement of the intuitive knowledge of the East. But let him speak for himself. Telling the world long since of his discovery of the thinness of the partition between organic and inorganic matter, he said: "It was when L perceived in them (the results of his experiments), one phase of a prevading unity that bears within it all things—the mote that quivers within ripples of light, the teeming life upon our earth, and the radiant sun that shines above us-it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty. centuries ago-

"'They who see but one in all the changing manifoldness of this universe, unto them belongs eternal truth—unto none else; unto none else!' "

I prefaced my discourse with a prologue. Let me crown it with an epilogue. From the story of Vasishtha the Brahman, and Visvamitra they the king, I withheld the denouement. I tell it now. Through the intervention of the gods the conflict between these warring parties was stayed; an honourable reconciliation took place. May this, my epilogue, prove prophetic of another and a greater reconciliation, to the benefit of India, of Great Britain, and of mankind.

## THE ECONOMICS OF THE RHINELAND

Br BENOY KUMAR SARKAR, EDITOR, Commercial News, Berlin.

1. THE NEW GERMANY AND KEMAL PASHA.

ROM Manila to Morocco,—the entire East has been spiritualized by the Turkish successes under Kemal Pasha. Their influence on Young Germany has been no ess vital.

For four years since the armistice, the diary of the German mind was an unmitigated record of despondence and despair. Submission to the dictates of the victors was the only philosophy of official life.

The assassinations of "moderates" and sub-

submissionists such as Erzberger and Rathenau who, however, were no less sincere servants of their Fatherland than were their murderers who are believed to have come from the ranks of "extremists" and militarists, indeed pointed to powerful under-currents in German society. No doubts were left in Entente circles as to the strength of Germany's will to vengeance upon the event of 1918. But all the same during 1921-1922 the world was almost convinced that the Wirth Administration had brought the German politics of non-resistance and passive obedience to the nadir of national depression.

A reaction had to come in Germany's public and folk psychology. It waited for a push from the outside world. The milieu was opportune. Far off in Asia,—at Angora—there was being operated a dynamo of active and victorious opposition to the same catastrophe of 1918 which had kept German

mentality in chains.

During the last quarter of 1922 Germany began, therefore, to think in some such manner as the following: "Well, if it has been possible for Kemal Pasha to challenge the Entente and for the Young Turk to call the Treaty of Sevres off, why should it not be equally possible for Germany to reduce the Treaty of Versailles to a dead letter?" These musings, however, were not always loud, i.e., not often to be encountered in the press and on the platform; because Germany, subject as she is to Entente control, like other enslaved nations whose mouths are gagged, dare not speak out or think aloud on questions of life and death.

But, the impact of this new Kemalistic energism on the men and women of Germany did not fail to make itself felt. The result was the inauguration of the industrial financial-national ministry under Cuno,—a government that is prepared to vindicate the people's, honour against the conquerors'

overtures.

#### 2. Passive Resistance in the Ruhr Valley.

The year 1923 has opened for Germany with the spirit of resistance such as was absolutely unknown in her dealings with the Entente since her acceptance of defeat and humiliation. The German mind seems to be united in the decision that submissionism is no longer to play any part in Germany's

relations with the nations that have overpowered her in arms.

Cuno, the government and the nation are all bent upon offering resistance. But what kind of resistance? Here also a hint has

come to Germany from Asia.

The new spirit is manifest in the manner in which the working men, engineers, governors and intellectuals of the Ruhr regions have been practising the martyrdom of satyágraha and hartál almost to the very letter of Gandhism. Imprisonments, expulsions, tortures and executions that are being inflicted upon the Germans of this section of the Rhineland, constitute the "credit", by which Germany is seeking to have a part of the notoriety liquidated which the Entente had propagated about her throughout the world during the war.

These sacrifices form a portion of the price Germany must have to pay willingly before she can be rehabilitated in international confidence. On the other hand, the neurotic sympathy of the "neutrals" with the fortunes of the *Entente*, which were alleged to be identical with those of democracy and civilization, can partially be got rid of only through some such sufferings of Germany as are being thrust upon her from the other

side.

In any case, Germany is behaving like a nation that is apparently armless or disarmed. That she is not willing to display

arms is at any rate quite clear.

India has advertized the idea both in theory and practice that there is only one kind of resistance possible in a condition of armlessness. Passive resistance is the method not only of an unarmed people in the East but also of every race and class in the world that happens to be in the same predicament. That is why even under the very nose of Hindenburg and Tirpitz der passive Widerstand should have become a household word in Germany today:

## 3. The Little Germanies.

The tactics of non-military resistance by which Germany is attempting to prevent if possible, the foreign subjugation of the Rurh Basin, will form a new chapter in Europe's international affairs. In the meantime it is interesting to watch the happenings in two other sections of the Rhineland, the main valley and the Saar Basin, which had

to be surrendered to the foreigners during the period of Germany's greatest despondency and pessimism without even a word

of protest. .

The separation of the Rhineland from the rest of Germany, this is in one word the goal towards which the affairs in Central Europe have been tending. A Frenchified German territory or a part of Germany under French administration is the consummation that is being looked for in the Realpolitik of Eur-American statesmanship.

France with a declining population, which at present is about 40,000,000, is in perpetual dread of her colossal neighbour whose 55,000,000 may any time combine with the 6,000,000 Germans of Austria. In French estimation there is to be no peace in Europe until the Germanic peoples are divided up into different mutually conflicting nationalities and are left to be every day menaced by a ring of hostile races around them.

The weakening of Germany in territory, population and economic resources such as France is seeking to consummate is by no means disagreeable to the empire-builders and trade interests of Great Britain. As for the new danger that is likely to arise from the French hegemony over Europe, it may be successfully counteracted, so think the British statesmen, by playing off the states against

one another.

The larger the number of states on the continent, the more convenient is it for the operation of the English doctrine of the balance of power". The creation of small nationalities such as Poland, the Baltic states Finland, Esthonia, Lettland and Lithuania), Hungary, and the states like Tchecho-Slovakia and Jugo-Slavia, which together with Rumania have formed the "Little Entente", has but suited the traditional British policy quite well.

Indeed the joint Anglo-French purpose of creating territorial barriers between the Germanic peoples and Russia on the one side as well as Asia on the other, has heen successfully realized through the Great War. The partition of Germany into little Germanies, for instance, Rhineland, Bavaria and Prussia, that is now being pushed by France, has, therefore, behind it the backing of entire British diplomacy, commerce and imperialism.

### 4. THE CUSTOMS FRONTIER ON THE RHINE.

The beginnings of an independent Rhineland—a Rhenish Republic—may be said to

date back to the summer of 1921. During that period a customs frontier was rejected in the Eastern Rhine district. Industrial regions were rent in twain. The Germany under the Ententr occupation was separated from

the Germany that is free.

In India we are used to studying the historical problem as to how several generations ago a free land was converted into a dependency. The same process has been going on before our eyes at the present moment in Rhineland. This region is a laboratory for the investigation of the steps which lead cumulatively to foreign subjection.

All students of slavery and of "halfway houses" to slavery will, therefore take, interest in the working of the customs frontier on the Rhine. A few economic and social consequences are here recorded. These may be taken to be some of the preliminary changes that are necessary in every fundamental redistribution.

#### (a) Agriculture.

Great difficulties arose in the way of supplying the occupied territory since the latter is a far greater consumer than producer For instance, consumption in the Rhineland amounts to 18.8 per cent of the total consumption of cereals and meat in the whole of Germany. On the other hand, its production is as follows:—

Wheat 6.8 per cent. (of the total amount produced in Germany.)

The territory to the west of the Customs frontier depended mainly on the sale of its wine in the rest of Germany, in which no wine is produced. The region to the east of the frontier is mainly dependent on the Rhin-land for the supply of artificial manure.

#### (b) Industry.

The territories on either side of the Customs frontier had been united by millions of ties of industry and trade. Needless to say how greatly the Customs frontier interfered with the traffic between the producers of iron and semi-manufactured commodities, the manufacturers of machines, wagons and small iron goods, and the dockyards.

The smelting works for numerous, manu-

facturers of machinery were on the other side of the Customs frontier. A number of Llastfurnace enterprises—such as the Rhenish Steelworks, Phoenix, Gelsenkirchen, Niederrheinische Hutte, Gutehoffnungshutte, &c .encountered the most serious difficulties owing to the fact that their blast-furraces were situated partly to the east and partly to the west of the Customs frontier.

Of the mining enterprises the firm of Krupp saw its various branches of production torn asunder in the following proportions:

Production	of pig iron	30 per cent.
,,	" steel	25-30 ,
,,	" rolled iron	30 ,-
"	" machines	22.7

Similarly a large part of the leather and textile industries were cut off from their organic connections with the mairland of Germany owing to the Customs frontier. As regards the textile industries, the wearingmills of the firm of Krupp, for instance, were situated to the east of the frontier, the dyeing works to the west.

The inevitable consequences were stægnation, the closing down of works and unemployment. In June 1921 there were no less than 193 large concerns working under-ime. Among these were 33 manufactories of machinery, 23 metallurgical enterprises, 22 textile manufactories and 8 large blastfurnaces. And these figures do no, of course, include the smaller undertakings

During June 1921 no less than 52 works were obliged to close down in the Cobgne Administrative District. Among them here were . . . . . , 

4 large blast-furnacés,
11 manufactories of machinery,
6 chemical factories,
1 leather manufactory,
3 manufactories of eigarettes,
.3 minerals and ceramics,
11 metallurgical undertakings,
1 manufactory of paper for industrial purposes,
1 timberwork,
2 water-works, and so forth.
The following figures show the average
number of workmen discharged from the
factories situated to the west of the Customs

frontier:		1		
ricoumet :	•	' : · ·.		100
Wholesale Shoe trade			.10 per	cent
Rate and C	offus	timelan	15	•

Wholesale Shoe trade	.10 p	er cent
, Fats and Coffee trades	15	
Linoleum and Carpet trades	.15	4

Wholesale Tailoring	15	per cent
" Leather trade	15	,,,
Haberdashery, Woollens, &c.	20	"
Manufactories of Wire and Chemicals	50	"
Paper manufactories and Blast-		-
	.45	,,
Furniture manufactories	45	**
Raw Iron and Steel	.10	
Carrying and Forwarding trade	45	111
Wholesale Dairy produce	65	,,
Transport industry and Wine trade	25	- 3 5
Wholesale Iron and Wine industries	35	"
Rolling-mills	10	,,
Metal foundries, manufactories of		
Casks, Vats, &c.	100	"

#### (c) Trade.

Trade was particularly hard hit. During the total period the turnover diminished in the following proportions:

0 1 1			
Wholesale Cloth trade	:	10	per cent
" Shoe trade .		15	,,
Coffee ,		20	••
Tailoring		30	23
Leather		40	,,
Haberdashery, Woollens, &c.		45	,
Paper and Ceramics	•	50	23
Furniture		55	"
Pig Iron, Steel	٠,	60	**
Carrying and Forwarding trade		65	"
Dairy produce trade		70.	. 33
Wholesale Wine trade	•	80	,,,
" Cask and Vat trade	. ]	100	**

In many cases the reduction amounted to 20 per cent. of the normal sale in the case of Cologne machine industry it even amounted to as much as 66 per cent. A number of firms had to migrate to the other side of the Customs frontier. The retail trade suffered greatly. The dilatory tactics of the Customs officials nearly dealt trade its death-blow.

On the other hand, an immense quantity of French articles of luxury was imported into the country. The following are the figures of the imports during May 1921:---

or me unborns aming man and remit it.	
Service of the service of the service of	£.
Silk goods and Laces valued at 11 millio	11
marks (on June 1st, 1921, the value	e .
of sterling was 246 marks per £)	44,715
Leather valued at 25 million marks	101,626
Chocolate and Cocoa valued at 40 mill	
marks	162,602
Coffee valued at 10 million marks	40,650
Champagne valued at 10 million marks	40,650
Wine valued at 50 million marks	$203,\!250$
Liqueurs valued at 70 million marks	284,550
Crabs and Lobsters valued at 3 mill. mark	
Methylated Spirits valued at 200 mill	
marks	. \$13,000

#### (d) Transport.

The net-work of railways, roads and water-ways was cut in twain. Reductions of traffic, the closing-down of works, the shifting of the goods traffic, loss of time and unnecessary expenses were the results. Goods traffic was at a stand-still for weeks. This dead-lock stretched from the left bank of the Rhine to Hanover.

Railway stations in which no provision had been made for Customs offices as well as shunting stations, were converted into Customs Houses. Thousands of goods trains, laden with all kinds of goods, were held up for many weeks, thereby obstructing traffic. Traffic over the bridges across the Rhine and elsewhere was brought to a stand-still owing to the complicated measures entailed by the erection of the new Customs frontier.

The entire traffic in Western Germany goes from north to south along the two main railway lines on either bank of the Rhine Both these lines were shut to traffic on the western side of the Customs frontier. Only a small mountain line from Hagen to Siegen remained, and this was insufficient.

In May 1921 the goods traffic had been reduced to the extent of 60 per cent. No less than 45 per cent of the transport workers were discharged, and the remainder was partly also without work. The loss incurred by the Transport Insurance Companies amounted to 75 per cent.

#### (e) Customs.

The incidence of the new Customs duties was not determined by the conditions of German traffic but by economic interests of the conquerors.

For several industries the new Customs duties were prohibitive, e.g., for the metalsmelting industry.

In addition to the Customs duties a statistical duty was levied on every single commodity. Guarantees were often required to be deposited in cash, and were frequently lost. Commodities not liable to duty were often stopped in transit. The Customs duties were frequently levied twice. It was by no means unusual for goods to be as long as five weeks on the road. Applications addressed to the Customs office at Coblenz were at first attended to only after four or five weeks had elapsed; later on only 2 or 3 weeks were required.

#### (f) Officials.

The Customs House functioned mainly with the object of cutting off the Rhineland from its natural markets. Traffic was only maintained to the extent necessary for 'carrying out such political plans.

The Customs House officials had no knowledge either of the German or of the French Customs regulations; they had no knowledge of commodities and did not know which commodities were dutiable and which not. They worked only for a few hours every day, interpreted the regulations in a wholly arbitrary way, let goods be ruined or stolen, and engineered a system of profiteering on a large scale. Exchange bureaus were opened in Ems and Wiesbaden, where a roaring trade often of a questionable character was done with import and export permissions.

The entire Customs apparatus served the purpose of developing a widespread and well-organised system of trade spying. The German Customs officials were compelled to act against the interests of their own country. If they refused, they were visited with severe punishment.

For instance, Customs Director Mann, had been formerly director of the Main Customs House in Kaiserslautern. He was nominated Director of the office at Ludwigshafen, but declined to accept the post. He was sentenced to three months' imprisonment and a fine of 16,000 marks.

#### 5. THE SAAR VALLEY.

### (a) Mines.

In 1913 the output of the Saar mines under German administration amounted to 14 million tons, 70,000 workmen were employed in the mining industry, more than one-fourth of whom possessed their own dwelling houses. In so far as the coal was not consumed in the Saar Basin itself, it was exported chiefly to parts of Southern Germany situated on the right bank of the Rhine.

Under the *Entente* regime, at first it was intended to hand over the mines to private enterprise; but finally the French authorities decided in favour of State exploitation. For they had in view the accomplishment of inportant political aims in connection with the referendum to be organised in later years in accordance with the provisions of the Treaty of Versailles.

In order to promote this object, a large. number of French political officials were appointed by the Administration of the Mines. The economic result of their activity has been to render the mines unremunerative.

To-day the output amounts to 10 million

tons a year.

The monthly quantity of coal supplied by Germany, for reperation purposes is 1,700,-000 tons. The French markets are unable to entirely absorb this quantity. For this reason the output of the Saar mines has been limited. Whereas the mines in the Ruhr region worked over-time, those in the Saar-Basin worked under-time. The French endeavoured to bring pressure to bear on the German labour organisations with a view to obliging. Germany to purchase 200,000 tons of Saar coal every month. .

The German blast-furnace industry in the Saar Basin was compelled to hand over part of its share capital to the French, since the latter threatened that otherwise no fur-

ther coal would be supplied to it.

The system of paying labour-wages and the salaries of officials in French currency has been introduced... The wage-earners and the population of the Saar Basin at large are suffering acutely from the effects of the

double currency.

The Administration of the Mines carries on an intense propaganda in favour of the cultural gallicisation of the region. The Mining School in Saarbrucken, Preparatory Mining Schools and the schools for master-Luisenthal, Sulzbach, kirchen, and Guttelborn are utilised for this

purpose.

The French language is taught in all these schools, and from the point of view of the number of lessons given, it is even placed on an equal footing with the science of mining. French lessons have also been everywhere organised for the officials; and teachers at the Preparatory Mining Schools, together with their families, are sent to France in order to take part in vacation courses there.

#### (b) Forests.

The estate Armada (85 hectares) and the estate Rheingrafenstein (73.5 hectares) have been sequestrated, and French agricultural schools have been erected on both. The following area has been sequestrated for military purposes :--

For aerodromes 2,924 hectares [ hect.  $=2\frac{1}{2}$  acres) 3,800 ,, target practice

256 playing grounds

training camps and shooting stands 1,858 ,,

Further training grounds extending over 5,900 hectares were occupied. In 1921 this occupation lasted two months.

55,000 hectares of hunting grounds have,

likewise, been sequestrated.

Great climatic damage may be wrought, so fear the Germans, and great injury inflicted on agriculture and vineyards alike. if the flowing off of the water should become dangerous owing to the cutting down of forests on the hills such as overhang the cu tivated soil of the valleys.

In order to strengthen her influence with the rural population, France has founded the agricultural training College in Mayence as well as the Chamber of Agriculture or the

Saar Basin.

#### (c) Administration.

By the terms of the Peace Treaty the Saar Basin was placed under the protection of the League of Nations. It was to be administered under its control by a neutral Government Commission in the interests of Germany for a space of 15 years, at the end of which a referendum is to take place.

Should this referendum prove favourable to Germany, the Saar region is then to be handed back to her. It was provided by the Treaty that France should meanwhile have the right to exploit the Saar mines without

let or hindrance.

The Government Commission was to fulfil the usual duties of a public administration, in co-operation with Parliament. Peace and order were to be guaranteed by means of a gendarmerie recruited from amongst the inhabitants.

Instead of this the Government Commission is entirely dominated by French influence and pursues a pro-French policy. It relies for its support on the anti-German elements which, it must be remembered, do exist among the Germans of the Rhineland.

The Parliament foreseen by the provisions of the Treaty of Versailles was not summoned until three years had elapsed; its functions are purely consultative, and it is unable to exert any influence on the conduct of affairs.

The Government Commission has expelled

most of the higher German officials, and replaced them by immigrants, chiefly Frenchmen. The homogeneity of the Civil Service was thus brought to an end.

The German officials, on the other hand, were severely punished for the crime of remembering that they were Germans and of

working on behalf of Germany.

The new Civil Service, which, as has been stated is under the influence of France, has displaced great colonising activity.

Existing legislation was modified by the decree of Aug. 2, 1922, and the category of "inabitants of the Saar Basin" possessing specific political rights has been created, contrary to the terms of the Peace Treaty. The French troops have remained in the

region. A French gendarmerie has been established. Spying is rampant.

The French officials seek by all means in their power to favour the immigration of non-Germans. The French currency has been gradually introduced; at present it is in use in all government undertakings—i. e., in the public administration, the railways and the postal service. The administration has also scught to make use of the prevailing housing difficulties in order to favour those persons of the Germanic race who are known to be pro-French, and to render life more difficult for the bulk of the German population.

by neans of Government decrees. The

teachers have either been forced to aid in carrying out this policy, or else have been replaced by French teachers. The civil service has been carrying on an extensive propaganda in favour of French culture.

#### 6. The Sociology Of Colonialism.

Humanly speaking, there is no difference between the two European peoples, the French and the Germans, in race, religion, culture and character. But the treatment that Germany as the halfway house to a dependency or a colony has been receiving at the hands of France as the "superior race" is absolutely identical with what Asians and Africans have been used to obtaining from Eur-Americans. The Asians of Korea also have exactly the same life and conditions under their foreign rulers, the Asians of Japan. All this treatment is a corollary to colonialism and aliendom.

Subjection is subjection,—no matter in what quarter of the globe it is consummated and by whom. The sociology of foreign rule and slavery is uniform all the world over. Among the Westerns as well as among the Easterns,—and certainly also in the relations between the Easterns and the Westerns—the old kautilyan doctrine has universal validity, viz. that under foreign rule the country is not treated as one's own land but exploited merely as an article of commerce.

# THREE CHRONICLES OF MARWAR

been simply the history of the Delhi Court, illumined here and there by the story of the ortlying principalities that managed to get free of the Imperial control. The main authorities for this period have been the writings of the Muslim chroniclers. Many of them enjoyed Court patronage and were not otherwise free from pertain, prejudices. The history of the Hindu States of those times has thus suffered from being told mainly by hostile writers. A feeling has long prevailed that these States had hardly a history of their own told by their own historians. Todd was the first historian to tap Hindu sources, but being engaged on the huge

work of writing a history of the whole of Rajputana and being a pioneer in the field, he did not, and possibly could not, take due care to test the truth of some of the materials he based his conclusions upon. His mistakes have made others less ready to follow him and the Rajput chronicles have lain mostly unused. Many States of Rajputana are no doubt maintaining Historical Departments, but the outside public knows next to nothing about the labour of the workers there. The Asiatic Society of Bengal also planned an Historical and Bardic Survey of Rajputana, but Dr. Tessitori, who was conducting it, died before he could bring his work to a conclusion. The six volumes published in the

series are now going to be followed by a text of the Surya Parkash of poet Kurni Dhan, the work of editing being done by Pt. Ram Karan of Jodhpur. The University of Calcutta is maintaining a lectureship in the history of Rajputana in its post-graduate department, but we do not know if any work has yet been published by it. It is unfortunate that the greatest and best work on the history of Rajputana, the Vir Vinod in Hindi of Kaviraj Shyamaldass, M. R. A. S., F. R. H. s., is being witheld from the public by the obstinacy of the Mewar Durbar. The author laid most of the original authorities under contribution and profusely quoted from them. Thirty original papers are reproduced to explain, for example, the mortal quarrel between the Mewar State and Aurangzeb. But we are aware of the existence of four copies only that are in private hands. The studies of Munshi Devi Prasad of Jodhpur, and Mr. Gori Shankar of the Ajmere Museum, illuminate certain periods of Rajputana history. That is about all that has been done towards the elucidation of the history of Rajputana during the middle ages.

But with all that, it would not be untrue to say that the writers on medieval India very seldom use Rajput sources. Todd's use of them seems to discredit them. They are moreover mostly in manuscript, the only catalogues known being Dr. Tessitori's catalogues of the Prose Chronicles of Jodhpur and Bikaner. The library of the Asiatic Society of Bengal has no doubt been enriched by Dr. Tessitori's collections, but that is almost the only place access to the Chronicles is comparatively easy. The result is that whenever the Rajputs are mentioned by the writers on Muslim India, it is only on the authority of the Muslim writers. But the fact is, as Dr. Smith admitted in his 'India', that almost every state maintained Chroniclers who took down events as they occurred. following description of three Rajput chronicles of Jodhpur has been mainly written with a view to emphasize the existence of Rajput sources as well as to remove, in however slight a degree, the erroneous impression that prevails about them.

Nensi's Kheyat or the Chronicle by Mehta Nensi, Minister to Maharaja Jeswant Singh of Jodhpur, is one of the best known books to the writers on Rajputana history. The book is in two volumes, one containing the history of Jodhpur, the other of the rest of the Rajputana States. They have been described as manuscript 12 and manuscript 6 in Dr. Tessitori's catalogue. We are here concerned only with the volume on the history of Jodhpur.\* Our copy contains 840+27

\* Dr. Tessitari has treated it rather as a book on geography than a history of Marwar. His description quietly ignores the historical portion of it.

quarto pages written in running Marwari script. The book opens with the description of the Jagirs held by Maharajah Jaswant Singh in 1664 A. D. Then follows a history of Marwar beginning with the Parihar rule there, and next coming to Seoji and the foundation of the Rathor kingdom. No dates are given for the early, period and the information too is not so full as in the case of the later Rajahs. Thus the earliest date mentioned is the year 1427 of the Vikram era. The real dated history, however, begins with the accession of Rao Jodha (1453) A. D. ) This history is continued up to the year 1668 A. D. The first twenty reigns covering a period of 260 years are very briefly dealt with, only 50 pages of our manuscript being devoted to them. The five reigns from Rao Maldeo (1532 A. D.) to Raja Sur Singh (died 1619) occupy as many as 150 pages, while the last two reigns—a period of 45 years—take as many as 150 pages. This relative allotment of pages seems to be an index to the extent of the information of our author. He was a Prime Minister to Maharaja Jaswant Singh and naturally his knowledge of that reign and the reign of Maharaja Jaswant Singh's father was almost contemporary. After this history follows a description of the different villages of the State arranged into parganas. There is a historical introduction giving the history of each pargana. Then the average income of every village thereof and the actual income for the years 1715, 1716, 1717, 1718, of the Vikram era, are detailed. This solicitude to give actual incomes along with the average income, typifies his love of accuracy. Our manuscript differs from the Bengal Asiatic Society's manuscript in omitting the account of Pohkaran and a few miscellaneous anecdotes

As to the quality of the work, the fact that it was the work of a Prime Minister who had all the resources of the State at his command, is suggestive. Mehta Nensi is in reality the Abul Fazal of Jodhpur. His description of the villages suggests comparison with the Ain-i-Akbari, while the history itself is an Akbar-Nama. The information that has been tabulated in this description could not but have been the result of a careful study of the official records and there may be some truth in the remarks made in the first administration report of Marwar (1883-84) that Nensi's work was a sort of official report. The fact that it is used as a sort of authority in Marwar Courts to-day is also suggestive. Almost every event from the accession of Rao Jodha has been dated. No defeats have been concealed—at least none that we know of. In the description of battles a list of the killed and the wounded is invariably given, while the names of others that took part in the battles are now and then appended. It sometimes does

happen that events overlap in the description but the history is regular enough ordinarily. A modern historian may lament the want of any criticism of men and events in the book; but medieval historians were chroniclers of events and indulged in philosophic speculation only rately. Of course the book contains hardly anything about the annals of the poor, but to the medieval historian they only seemed to exist. The book is a medieval chronicle brightened by the official information of a State official.

Our second chronicle is what has been called, for lack of a better name, the Mundhyar Chronicle. Mundhyar is a village 10 miles to the south of Nagore and is held as a sasin (a jagir in charity) by a family of bards. The chronicle was brought to the historical department, Jodhpur, and there copied. Our manuscript is a copy of that Departmental manuscript. Dr. Tessitori, for reasons into which we need not enter here, could not get access to this chronicle. Our manuscript contains 234 pages of foolscap size. It begins with a quotation from the Bruhmanda Purana and therefrom it traces the genealogy of the Rathors to the creation. At page 6 the story of Seoji and the establishment of the Rathor kingdom in Marwar is commenced. The history attains to fullness from Rao Clanda's time. From thence the story of every Raja contains the dates of his birth, coronation and death, a list of his wives and mistresses, along with a short account of his children, legitimate and illegitimate. An account of the land given in charity to the bards and Brahmans by different rajas is given with the estimated revenues in most cases. The account of battles resembles that in our first chronicle. As in Nensi's Chronicle, no defeats are concealed nor is any attempt made to make secret of the national humiliations. The marriage alliances with the Mughal Emperors and other Muslim rulers are also duly recorded. Indeed we owe our knowledge of the fact that the marriage aliances began earlier than the reign of Akbar to this and our third chronicle. We also learn from these two sources that the so-called Jodhpur princess that was married to Akbar was the daughter of a Patar (Slave) and not a princess.

It is written in simple prose, which is embellished here and there by the insertion of pieces of poetry. These however do not seem to be the work of the author, he seems to be quoting them as popular songs about different men and events. The original manuscript appears to have ended with Maharaj Jaswant Singh's reign (died 1678 A.D.). It was then continued by somebody else, who wrote an

account of his son and successor. Between the two seems to be a late interpolation of one page on Abhoy Singh, the grandson of Maharajah Jaswant Singh. The book was probably written by a bard in the reign of Maharajah Jaswant Singh.

Singh.

Our third manuscript is Kaviraj's Chronicle. The original was found some 50 years back deposited in a cavity in the wall of an old house at Jodhpur. Our copy is a transcript of the original. It consists of 68 closely written pages, of these 55 contain the regular history of the Rathors, the rest relating the anecdotes of Bhati Gobind Dass, a prime minister of Raja Sur Singh (1594 A. D. to 1619), Rao Rae Mal (1437 A. p. to 1453), and Rao Jodha (1453 A. D. to 1485). Its arrangement of the matter and the relation of events resemble those of our second chronicle and sometimes one begins to suspect that either the one is a copy of the other or both derived their information from the same source. Yet there are certain differences which would go against such an hypothesis. Its genealogy begins from Brahma, connecting the Rathors with him. It follows the Prithvi Raj Rasa in antedating Jai Chand and Prithvi Raj by about a hundred years and consequently its earlier dates are wrong. But the mistake vanishes when we approach the times of Rao Chunda and further on that of Rao Jodha. It tells the story of the migration from Kanoj briefly and then begins the history of the Rathors in Marwar. This is continued to the times of Maharaja Jaswant Singh: Like our first two chronicles it also seems to have been written in the time of Maharaja Jaswant Singh.

These three chronicles represent but a very small part of the historical material that Rajputana can supply. Its study is necessary not only for a history of Rajputana, but it may and does throw additional light on the general course of Indian history during the period. Many topics on which the Muhammadan historians are silent or throw insufficient light can be elucidated by a study of this vast material.\* It is necessary that the old prejudice against these coronicles be given up and a methodical study of them be undertaken. The scholar who takes up this work will surely be able to reap an ample harvest.

SRI RAM SHARMA.

\*We may mention here the fact that only Rajput sources furnish a detailed account of Sher Shah's route when he attacked Jodhpur in 1644 and from them only we learn the occasion, if not the cause, of this expedition,

# JAINACHARYA VIJAYA DHARMA SÜRÎ

BY HARI SATYA BHATTACHARYA; M. A., B. L.

T

### मुखोर्विभे पि कि मृद् ! भीतमुचित नी यमः। ज्ञातं नैव रहाति, कुर् यद्यमजनानि॥

(Why are you afraid of death, O, Deluded: Yama does not spare the frightened. He cannot lay his hand on one not born. Try to svoid rebirth.)

NE day in 1887, the monk Vriddhicandra was discoursing on the above •subject before the people of Blawnagar in Kathiawar. The problem of the Unknown has exacted the most serious consideration from philosophers. 'Sire, thou shalt die' are words which have humbled the proudest of monarchs. Even the atkeist admits that death is certain. This active, conscious life with all its joys and hopes; will. suddenly come to an end. No wonder that the audience of Bhawnagar would be listening with rapt attention to the sermon, the subject of which was so vital and interesting. Inthe lecture-hall, there sat unnoticed a lac of inineteen drinking in every word that fell from the lips of Vriddhichandra. The boy sat enthralled, and heard the message of Hope and Peace; he heard how the miserable cycle of existence, the tedious series of rebirths, this woeful samsāra could be transcended, and that it is only with Rerunciation that life, properly speaking, coulc be said to commence.

The boy was Mulachandra, born at Mahuwā in Kathiawar in 1868. He had loving parents; he was sent to school, but he proved a failure in studies. His father took him into his business, but wayward as he was, he turned an inveterate gambler. Instead of helping his father, he squandered away the latter's hard-earned money. Instructions, punishments, and entreaties had no effect, and Mulachandra continued in his ruinous course. At last, he lost one day a large sum of money for which he was severely punished by his parents. Then, all on a sudden, came to him thoughts about the vanity of life and

all its temporal possessions. The ordinary affairs of a householder's life lost all their charms; the boy began to long for something which, he thought, he dimly saw but failed to grasp. He went forth in search of a Guru who could instruct and direct him towards the object for which his soul was athirst.

He left home and came to Bhawnagar where he heard the sermon that it was only by renouncing the world that one could get the Blissful Peace for which he was longing. At the end of the discourse, he went up to Vriddhichandra and expressed his desire to be initiated as a monk. The sage refused to grant his request without the consent of his parents. He, therefore, went back to Mahuwa and asked his parents for the required permission. They refused and expressed their displeasure and disapprobation. By persistent efforts, he overcame their objections, and returned to Bhawnagar where, on the 12th May, 1887, he was consecrated a monk under the name of Dharma-Vijaya.

The young monk had a very sharp intellect. Under the kind and able guidance of his guru, and under his discipline, the progress made by the young monk was pheno-He studied the Pratikramanas. finished the Sārasvata Chandrikā and then took up the study of the Sanskrit and Pāli literatures. He also developed vigorous polemical powers. When Vriddhichandra died in 1893, his disciple had already become a successful preacher. Before his death, the preceptor had recommended him for Pannyāsa which gave him the senior place among his disciples, and after the death of Vriddhichandra, Dharma-Viyaya became his successor.

 $\mathbf{II}$ 

Twelve years after renunciation, he returned to his native village, as if in answer to the daily prayers of his mother Kamalā Devi for having a last look at her son before her death. His father had been dead already.

These twelve years, Dharma-Vijaya wandered through the villages and towns of Kathiawar, Guzerat, and Marwar, preaching the Jaina religion, stimulating people to activity, removing superstitions and prejudices, and establishing the annual pilgrimages which had been discontinued long. These wanderings were broken every year by the Chaturmāsa—the four months of the rain—season,—during which the monks are bound to stay at one place. It was during one of these Chaturmāsas (1900) that he came to his native village, where he founded a library.

His fondest hope was the resuscitation of ancient Jaina Culture and the creation of an interest in its study. He succeeded beyond expectations. But to secure a contimuation of the results produced, he thought it desirable to establish an institution where students would be educated to keep alive the torch of Jaina Culture. With this purpose, he founded a school at Mandala in Guzerat in 1902, and named it Yasovijaya Jaina Pāthsala. But this insignificant town was not the proper place for the realization of the ambition. of the zealous Dharma-Vijaya. Accordingly, he resovled to remove the institution from Mandala to Benares, the stronghold crthodox Brahminism.

To go bare-footed and bare-headed living on scanty alms to the distant and unfriendly city was declared impracticable by his followers. But Dharma-Vijaya remained resolute, and one day, with six monks and a dozen pupils, he set out for Benares. The towns of Rajgadh, Ujjain, Muksiji, Sipri, Jhansi, Cawnpore 'witnessed the patient pilgrim's progress, bending under a load of worm-eaten manuscripts. Everywhere, he preached and taught, and everywhere the people marvelled at his personality. He reached Benares at last in 1903.

Here he met at first with strong opposition. With great difficulty, he secured a Dharmasālā where he began to hold his Pāthsālā. This was not enough. To remove the erroneous ideas and beliefs of the people regarding Jainism, he began to hold open air meetings in the most frequented parts of the city. Overcoming their suspicion and unreasonable hostility, he won at last the admiration and good-will, not only of the uncultured, but also of the learned pandits of the city.

Nine months passed. The fame of the

ascetic and with it, the fame of his Pāthsālā spread rapidly. A large building was soon purchased for the College which rapidly progressed. Two years later, Dharma-Vijaya opened a library the Hemachandrāchārya Jaina Pustakālaya.

The fame of Dharma-Vijaya's learning and eloquence reached in course of time the strong champion of orthodox Brahminism, the Maharaja of Benares, who invited the Jaina ascetic to his palace. There, in the presence of a galaxy of learned pandits, Dharma-Vijaya delivered a sermon on the cardinal virtues of the Jaina faith.

### पर्वेति पवित्राणि सर्वेषां पत्रीपारिणाम्। अस्ति। सत्यमस्ते यं त्यागी में युनवर्जनम् ॥

(Non-injury, Truthfulness, Non-Stealing, Self-sacrifice, and Continence are the five cardinal virtues of all religious men.)

Dharma-Vijaya explained how these virtues were the basis not only of Jainism but of all religions. The orthodox Maharaja felt the force of his arguments and from that day became a patron of his  $P\bar{a}ths\bar{a}l\bar{a}$ .

In 1906, Dharma-Vijaya was invited to the Sanātan Dharma Mahāsabhā at Allahabad. Here he spoke on Jainism and proved that it was not an atheistic or agnostic system. His brilliant exposition attracted the attention of the Maharaja of Durbhanga, another orthodox magnate, who invited him to his residence, where a lively discussion was held about the points of difference between Jainism and Buddhism.

Dharma-Vijaya now began to think of resuming his wanderings in order to visit Magadha—the land of Mahāvira's birth and activities. This country contained also a number of Jainas of the Digambar sect who needed an awakening from their religious stupor. So, after the rains of 1906, he left Benares, and after visiting Arrah and Patna, he went to Pava, Kundanpur, Rajgriha, Gunāyān, and lastly to Parswanath Hill where twenty-four Tirthankars attained Nirvana.

From Magadha, the ascetic proceeded to Bengal where Ahimsā is little practised. At Calcutta, he preached to the Bengalees and proved that respect for animal life was enjoined even by the Hindu Sastras. It was at Calcutta that he initiated five of his Benares students as monks. On his way back to Benares, he went via Nadia, the celebrated seat of logicians.

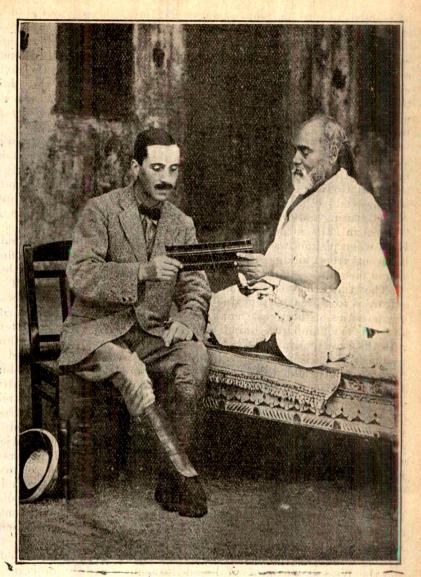
Returning to Benares. he reformed the curriculum of his College and established the Pasusālā for the protection of the lower animals. In 1908, a large number of Pandits from all parts of India with the Maharaja of Benares at their head assembled one day in the Pāthsālā and presented to him a 'Sammāna-patra' —a diploma conferring on him the title of Sāstra-Vishārada Jainā-chārya.

#### III

Towards the close of the year 1911, the Jainachārya once more took up his pilgrim's staff and left Benares. Preaching the cult of Ahimsā, he passed through Ayodhya, Faizabad, Lucknow, Cawnpore, Kanauj, Farrukhabad, Kayamganj and Firozabad, reaching Agra before the rains of 1912. Here he spent the Chaturmāsa and founded a Jaina library and a free dispensary. Here also he matured his scheme for a "Gurukula". a boarding school, which through his exertions, was opened at Palitana in Kathiawar.

Continuing his journey through Muttra, Brindaban,
Bharatpur, Jaipur, and

Ajmere, he reached Beawar in 1913, spending the Chaturmāsa of the year there. While here, a proposal was made to hold a Jaina conference for the purpose of devising means to preserve and propagate the ancient Jaina lore. Jodhpur was selected as the site of the conference, and the first Jaina Literary Conference was held there in 1914. Professor Herman Jacobi, who was in India at the time, and who was acquainted with the Jaināchārya through correspondence, joined the conference. The Late Mahāmahopadhyāya Satischandra Vidyabhusan of Calcutta presided. Prof. Jacobi said, "I may express the feelings of



Jainacharya Vijaya Dharma Suri and Dr. L. P. Tessitori.

gratitude which for a long time I entertain for the distinguished Muniraj Dharma-Vijaya Suri, with whom I am connected through correspondence of many years. It gives me great satisfaction publicly to thank him for the obligation under which his uninterrupted kindness not only to me, but also to other students of Jainism has laid us. He was always eager to give every elucidation on difficult points of Jain doctrine which were laid before him; and since I have been here, I have consulted him on many subjects; he explained to me some knotty points in the Karma-granthas which had • baffled me long;

he pointed out to me the passages in the Angas which refer to the worship of the idols of Tirthankaras, and assisted me in many ways. By this means, he has in a great measure contributed to bring about correct ideas about Jainism among the scholars of the West. We owe to him also the loan of manuscripts by which it has become possible

to publish Jain texts."

The monk then peregrinated to Osiya, a holy place of the Jains. Spending the rains of 1914 at Sivaganj, he wandered through Godwar preaching and founding schools and other charitable institutions. After visiting Mewar, he came back to Guzerat in 1919 after a very long absence. Even when plague was ravaging Kathiawar, he went from village to village with his sacred mission.

The view that is now held of the Jain culture is to a great extent due to the untiring activities of this great monk. He helped almost every Jainlogist, Indian or European, with the loan of available books and manuscripts or with his instructions and expositions. Nothing that could further the cause of Jainology escaped him. His greatest achievement is perhaps the Yasovijaya Jaina Granthamālā a series of ancient Sanskrit and Prakrit works numbering about seventy-five, published from Benares since 1904. He was a writer of no mean order. His addition of Hemchandracharya's 'Yoga Sastra' was incorporated in the Bibliotheca Indica. It was adversely criticized by Prof. Belloni-Fillipi, but Vijaya-Dharma published a rejoinder in the Journal of the Asiatic Society of Bengal (1910), which justified his position, and held him up to all scholars of the East and the West as a man of profound learning and culture.

A few of the Jaināchārya's original works are:—Ahimsā-digdarsana in which he expounded the theory of non-injury; Jaina Tuttvadigdarsana a promulgation of the doctrines of Jain Philosophy; Jaina Sikshādigdarsana, Purushārtha-digdarsana, Indriyaparājaya-digdarsana, Brahmacharya-digdarsana, Atmonnati-digdarsana. He also started a fortnightly Jaina organ in 1911, called Jainasāsana, written in Hindi and Guzerati. He used to contribute to it a series of articles entitled "Dharma-disana"—religious instructions. He also started a monthly magazine, 'Dharmabhyudaya' written in Hindi, Guzerati and English, and published from Agra.

He was a student of History and Archaeology. He used to carefully collect materials of epigraphical and archaeological interest, and published a monograph, Divakulapatākā, containing the texts of twenty-six inscriptions found in the Jaina temples of Delwara, Mewar. A series of historical publications called Aitihāsika Rasasamgraha was started

by him

All is not said about him when he is described as a great Jaina scholar and an orthodox Jaina monk. He was much more. Mr. A. J. Sunavala in his Vijaya Dharma Suri (Cambridge) thus sums up the personality of the great man: "What men admire, adore and revere in him is himself, the great and singular and wonderful personality; a scholar of academic refinement, in sympathy with the people and their needs; a monk combining in himself the strictest observance of the monastic vows with a liberal interpretation of the spirit of his religion; a sage of clear and far-extending vision, at once patient, prompt, and enthusiastic; in character lofty, yet humble and unassuming; of disciplined self-control combined with energy and earnestness, of a strength of will that has never quailed before mind or multitude, accumulated wealth or regal power and pomp, that has never failed in the darker and deeper trials of malice, jealousy or envenomed hate; of moral powers that shine the brighter in the gloom of party spirit and party strife, caste feelings and caste jealousies, sectarian dislikes and disputes, religious contests, quarrels, and controversies.

"Passing from personal characteristics to his services in the domain of learning and literature, we find that Vijaya Dharma Suri rightly deserves to be called a leader in the ranks of thought. His spiritual culture, which is abundantly widened by the huge mass of works written and published by him is admittedly of the highest order. In recognition of his great services in the sphere of literature and his valuable contributions to the domain of thought, he has been honoured by the distinguished title of Sastravisarada Jainacharya, conferred on him by the consensus of a large number of pandits from all parts of India. He is very well known to all orientalists in Europe whose sphere of work is directly or indirectly associated with Jainism. It is rather strange that his literary talents should have thus far received inadequate attention from Indian scholars. It is indeed a matter of regret that the literary works of the great monk should not have been so widely known and extensively recognized in India, the land of his birth, as they have been known and recognized in Europe amongst the circle of Jainologists and other Sanskrit and Prākrit scholars. It will be a cause of not a little surprise to people in India to know that the Western scholars have evinced a great deal of interest in the life and work of the Achārya, so much so that some of them, viz., Dr. J. Hertel of Germany,

Dr. A. Guerinot of France, Dr. F. Belloni of Italy, (and Dr. U. P. Tessitori) have written his biographical accounts."

The health of the Jainacharya brose down towards the end of the year 1921 and he expired in 1922.

It is not possible to do justice to the life of the great monk and scholar in this short notice. I, therefore, wish to refer the reader to the larger accounts of his life and work that I have named already.

# REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pumphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

#### ENGLISH.

COINS AND CHRONOLOGY OF THE EARLY INDE-PENDENT SULTANS OF BENGAL: By Nalini K. Bhattasali. (Heffer, Cambridge). Pp. 10+184, and 10 plates. Rs. 7-8.

Since Charles Stewart wrote his History of Bengal a century and ten years ago, our knowledge of the recorded past of that country has advanced very greatly. Of this advance definite stages are marked by the works of Edward Thomas (Chronicles), Blochmann (J.A.S.B.—1870), Monmohan Chakravarti (J. A. S. B), R. P. Chanda (Gauda-raja-mala), and lastly the monumental history (in Bengali) of Rakhal Das Banerji. They have all been indebted to coins and inscriptions (and in the case of the last two, to literary sources as well). But with these materials continual supersession is the rule. New discoveries of materials, and even more accurate readings of old ones, remorselessly reduce the best book of its day (in parts at least) to a "back number." The student of Bengal's history cannot be at a stay even with Rakhal Das Banerji's masterly work, which has already been successfully assailed in one chapter by Dr. R. C. Mazumdar.

The latest augmenter of our knowledge of mediaeval Bengal is the scholary and alertminded Curator of the Dacca Museum, Mr. Nalini K. Bhattasali, M. A. With patient industry and scholarly concentration of light from different sources, he has studied a large collection of the coins of the Muhammadan Sultans of Bengal, and produced a monograph on the subject which no student of Bengal history can afford to ignore. With regard to many of the Sultans the dates have been carried nearer to certainty than ever before and the doubts reduced to a minimum in this work. The value of the volume has been greatly enhanced by the three appendices giving translations of Ibn Batuta's Travels in Bengal (from the correct French version), Zia-uddin Barni's narrative of Firuz Shah Tughlag's first expedition to Lakhnauti, and Mahuan's Chinese description of Bengal in 1406 (the last from the J. R. A. S.) [On p. 161 for Kankhar read Katgar (wooden polisade) and omit the footnote. P. 45 for Taz-read Taj-. On p. 80 there is confusion between the Rajput clan of Bkadauria or 'men of Bhadawar' in Malwa and the Bhaturia pargana in Bengal. Our author's critical acumen is not sufficiently awake against D. C. Sanyal's gossip. • The first reading

on p. 132 is doubtful, and requires to be supported by a clear plate.]

J. SARKAR.

OUR FISCAL POLICY: By C. N. Vakil, M.A., M. Sc. (Econ. London), F. S. S., Department of Economics, University of Bombay. 2nd edition revised and enlarged. Price Rs. 4.

The Fiscal Problem is perhaps our most vital consideration of the day; leaving aside, of course, the fundamental Political questions. Mr. Vakil has done a real service to those unfortunate intellectuals who have not time enough to read through the voluminous inventories of fiscal incidents (meaning-text or semi text-books) and search for the policy in the wilderness of historical data. He has ably dealt with the history of Indian Fiscal Policy, leaving the irrelevant points and bringing the essentials into prominence. He has proved that (1) Our (Government of India's) fiscal policy was till recently mainly influenced by considerations other than Indian. (2) The Secretary of State who laid down the policy catered for the Lancashire voters rather than for the Indian people. (3) Free Trade was an infliction upon India. (4) Customs was rationally organized only when there was no way out. (5) There is something to be hoped from recent developments.

Students of Indian economics have much to learn from Mr. Vakil, and the book will specially suit those who believe in understanding the subject.

As a suggestion, the book might have been named 'Their Fiscal Policy and Ours.'

ASOKE CHATTERJEE.

RAILWAYS AND THE BUDGET—The above is the title ofta very valuable pamphlet of 75 pages—a collection of articles by a student of Indian Railway Economics contributed to the Servant of India, with an introduction by the Hon'ble Professor V. G. Kale. Its appearance is timely and it is hoped it will be largely read in the The author draws attention to a number of important subjects in connection with the Indian railways and makes useful suggestions. He deserves the warmest thanks of the Indian public for his labours and lucid exposition of some of the vital questions affecting the administration of the Railways.

Among the subjects dealt with are:-

1. Demands from railway expenditure in the Indian Budget.

· 2. Unproductive expenditure on certain railways.

. . 3. Separation of the Accounts of the strategic railways from those of the commercial lines.

4. Large sums paid as compensation for goods lost and damaged..

5. Cost of land acquired for railway com-

panies.

6. Unnecessary expenditure on Surveys undertaken prematurely.

7. Capital share of annuities charged to the

Revenue account.

8. Surplus profits incorrectly paid to the

companies.

9. Unnecessary expenditure incurred on the salaries of the newly created catering Depart-

10. Unprofitable expenditure in the Railway Collieries.

11. Provision by the State of Rolling Stock for branch line companies.

12. Large unproductive expenditure on staff quarters, mostly for European staff.

13. Excessive provision of first and second class carriages.

14. Failure of the Railway Board.

15. Proposed organisation of the Railway Ministry, the Railway Commission and the Railway advisory councils.

16. Third class passengers' fares.

#### CHANDRIKA PRASADA.

THE MAGIC TREE: By Harindranath Chattopadhyaya (Shama'a Publishing House, Madras,

The literary and artistic aptitudes of the children of the late Dr. Aghorenath Chattopadhyaya are amazing and remind one of the qualities of genius exhibited by members of some well-known Italian families in the times of the Renaissance. The eldest of them, Mrs. Sarojini has won for herself a high reputation in two such distinct spheres as poetry and politics; a sister is the talented editor of the Shama'a which has some unique features in Indian journalism; another, now in Calcutta, is an accomplished musician and writer of short stories and a lady of considerable social charm; and Mr. Harindranath is one of the youngest members of the family who has already to his credit more than one book of English verse. Some of the youthful exuberance of the Feast of Youth and the Coloured Garden is getting toned down; the stars, moons and rainbows are fewer in number and there is a welcome seriousness of outlook on the pageant of life which now includes some things other than only dewdrops and flowers. The thoughts assume a new boldness and strength. To quote his own words:

> The universe is born again, Life-music thrills in every clod, God-fashioned in an hour of pain The poet to refashion God.

He has a fine sense of imagery and a real command of musical verse.

He has fashioned the stars and the moons to the music

Of innermost flowering joy and desire, He has tried his own life for himself through

the ages

By flooding his limbs with unquenchable fire Of creation that dances and bubbles and flutzers.

The last line is probably significant of the characteristic imperfections he still has and when his poetry "dances and bubbles and flutters" ess, it will have marched a considerable distance along the road to Beauty.

It is clear, his imagination is becoming more intense and he can look with fearless eyes on scenes of painful suffering and grim determination as shown in the *Prisoner*, one of the fine

poems in the volume before us.

So he was caught and cast into a cell Since that his speech had hurt a tyrant's laws; There burned a gloom within it as of hell. And chains, like beasts, with adamantine claws. Bound fast his burning limbs beyond escape.

Nothing could fill his soul with 'dread and a "filthy hireling" shot him dead one night and now comes the transmuting poetic touch of the oriental imagination—when the harsh gaolers came with heavy tread, it was

Only to gaze upon a heap of flowers .. Gathered among great chains of glittering gold.

A spirit of tragic sadness unfortunately clouds many a poem in spite of the poet's youth.

In the sorrow of the sod,
I am God!
I am he that cannot bear
Anywhere
On the earth two lovers glad;
I grow sad
When their lips in passion meet
Warm and sweet,
When their eyes, in dreaming hours,
Smell like flowers.

We hope the sadness will not deepen and Mr. Harindranath will realise his own ambition:

Could my infinity escape
The narrowness of passing things,
I would my destiny re-shape
Into a bird with wondrous wings
On which earth's limits to outsoar,
And drink with chaste eternal truth,
From out my throat of white fire, pour
Melodious essences of youth.

At His Feet: By Puran Singh (G. P.  $\S$ : Co., Gwalior, 8 as.)

A summer evening with bright sunshine and sparkling shower at Dehradun, a pageant of cloud

fleeting on the Himalayas in the distance, the freshly-awakened perfume of jessamines all over the Garden,—such are some of the memories recalled to the mind of the present writer as he glances at this volume of devotional lyrics in prose read to him by the author himself in manuscript last year. Our readers will remember the warm welcome we gave in these columns to the author's Sisters of the Loom published in England some time back and we are glad to read this little publication of prose lyrics which combine with a very great measure of success, the spirit of Beauty with the highest spiritual devotion. There is no room for ritual and formality in Mr. Puran Singh's world of religion: no grandiloquent professions of faith and worldly anxieties to conform to convention, but the pure spirit of religion which only knows the irrepressible joys of divine communion, unhampered by precept and priest. Here is his invocation and prayer:

"Come, when the whole world of pions men ecmbines to stone a sinner to death,

Come, when they have bound hand and foot the victim, and the victim has lifted his eyes up to Him;

Whatever he may be to any one else,

To me in the moment of bitter death, he is Lover of my shame and wretchedness, the passionate Lover of my weakness.

Come, when a woman is in tears, in distress of the unroofed open, in pain of her singlehanded fights with the cruel flesh;

Whatever He may be to any one else,

To rie, the forlorn woman, He is my Husband!

Come, when the misery of my own desires has been all my undoing, when the animal in me has sprung with his mouth full open, and sits firm with his claws buried in the body of the prey, his own self;

Whatever He may be to any one else,

To me ae is the Huntsman, whose gold-tipped arrow pierces the animal with a fatal wound for God,

And I rise a man made from the savage beast that, awhile ago, howled and roared and

Come, when a million eyes of the peasant man and woman and child—are lifted up to heaven for rain

And the little tear rises and dries up in their eye, when a purple cloud, no bigger than a hand, appears in the sky, and drenches in a winkling, the clothes of very continents and deluges the very flesh of lands;

Whatever He may be to any one else,
To me, the poor peasant, He is the cloudsender who pours His love in tiring
abundance.

Come, when a million faces glow with youth, and flame with divine friendship on earths below,

When a million Orbs roll and the Rings glow and the Rivers of Light flow in Heavens above;

Whatever He may be to any one else,

To me He is the Invisible God that passes as a flash of life in a myriad glance in a myriad smile,

And says, "Have you not seen Me yet? It is I."

On the summer evening referred to already, his writer departed with memories of a face lit in with indefinable joy with the reading of hese devotional lyrics and he is glad that a large circle of readers will now be able to share his appreciation.

Must Musinus: By "Must" (Diamond Julilee Trinting Press, Ahmedabad. Price Rs. 5-8.)

Misdirected literary effort has a sense of mathetic interest to the student of literature and anat is how this volume impresses itself on this reviewer. It is an unfortunate attempt at writing English songs in Indian tunes, an attempt in which considerable effort and earnestness are evident on the part of the author, but with the consequence inevitable in the circumstances, FAILURE. There is hardly any poetic success, much less is there the music of lyric song and the defect is not due merely to the task of trying to confine English words in Indian tunes. There is need for further education in the idiom, the grammar and even the vocabulary itself of the English language, and the pages will fill one with distress. Here are the opening lines of the book in the Explanation:

Dumb dares to speak, climbs cripple mountain, By whose grace Him I bow, Joy, supreme

certain.

And here is a specimen of the songs themselves:

Oho, thou my blunt soul, Stung that way beloved, sad? Heeded to her thou has not, Deceived has dear, charmed and mad.

The concluding exclamation is ours and that is an effective comment on the whole book. There are curious illustrations in the book containing an incongruous mixture of Eastern and Western ideas, executed without any ability and they make the "Confusion worse confounded".

TRUE LOVE: S. M. Michael (Published by the Author. Madras. Re. 1).

This is a volume of twenty Sonnets dedicated to love, containing delicate poetic feeling and pure inspiration. The author has caught some of the essential features of the Sonnet-form, though the lines occasionally deteriorate into conversational diffuseness and prosaic utterance as in "I think and think, decide, then hesitate". He has, however, the essential inspiration of the love-poet.

All that is good and beautiful and bright, All loveliness, all joyousness and light, In one, have made my love a peerless sight, A wonder and a vision of delight.

It does not matter much if the last line is somewhat reminiscent of part of a well-known line of Browning's and of another well-known line of Wordsworth's—the feeling necessary for a foundation is there and it should not be difficult in course of time to build a good structure on it. We congratulate the author on his production.

Lays of Goa and Lyrics of a Goan: By Joseph Fartado (Fartado and Sons. Bombay. Rs. 2.)

It is not surprising that with its fascinating traditions, Goa should continue to be a centre of poetic inspiration. Here we have a real child of Goa, proud of his environment and giving expression to his joy in interesting and readable verse, sometimes rising to high excellence as in his tribute to Camoens inseparably associated with Goa and Portuguese India as he is with the greatest masterpiece of the Portuguese language, the *Insiad*.

Then with a voice unheard for ages sung
To a magic harp the glories of his race,
And dropped down weary, hungry, yet no rest
Nor bread he found, though crowds enwrapt
had hung

Upon his song, till Death came as a grace And took him straight to regions of the blest.

Mr. Fartado has occasion to write of Roman Catholic mysteries and legends of which Goa is so full and he does cast his eyes sometimes across the seas to Portugal in view of its affinities with the immediate surroundings of his life, but he is essentially *Indian* in spirit and it is to the life and civilisation of the great country of his birth that he often turns for effective inspiration. Alfred Austin, the much-neglected English Laureate who succeeded Tennyson, writing in praise of England asked: "Where was the woman ever found to match an English maid?" Mr. Fartado is equally proud of the sisters of his own land and it is significant of his catholicity that he should burst out in the following praise of Brahmin girls:

I've seen the East, I've seen the West, And truth it bids me this declare, Of all the girls the Brahmin girls Are fairest of the fair, Upon their nose the ring of pearls And jasmine in their hair! Opinions may differ on the aesthetic nature of 'rings of pearls' on the nose, but Mr. Fartado is full of appreciation of things Incian. He has also a fine sense of humour which adds additional interest to his poems.

P. SESHADRI.

The Mahabharata: By V. Venkatache'lam Iyer, High Court Vakil, Nellore V. Ramaswami Sastrulu & Sons, 292, Esplanade, Madras. Pp. 415 + XV.

Internal evidence has already established that the Mahabharata in its present form is not a genuine one being full of spurious matters. The present volume is, as the author himself styles, "Notes of a Study of the Preliminary Chapters of the Mahabharata being an attempt to separate genuine from spurious matter." He has analysed here some stories of the Mahabharata and shown thereby clearly how the things therein are contradictory and inconsistent, and are interpolated, and how they can be detected by careful study. We have read it with much interest. Those who want to make a critical study of the Mahabharata should not be without a copy of it.

VIDHUSEKHARA BHATTACHARYA.

# HINDI.

RASHTRIYANDOLAN AUR VAIDLE DHARMA: By Malita Ramchandra Shastri and to be had of the Vaidic Pustakalaya Mohanlal Road Lahore. Crown 8vo. Pp. 88. Price as. 6.

By means of quotations mainly from the Vedas it has been shown that the present-day agitation has the sanction of the Arya religion too. Passages from Tulsikrit Ramayan have also been laid under contribution and quoted at several places. The book is a tresis interspersed with apposite quotations, but that does not mar the value of the publication, as a somewhat original booklet. As an example of the former the following quotation from Manu may be mentioned : ब्राह्मणार्थे गवार्थे वा सदा: प्राचान परिवाजेत . This occurs in the dissertation on the cow protection movement. Similarly from the Yajurveda घर दुहानामादिति जनाय मा हिंसी: Similar observations have been made on the cuestions of temperance, untouchability, and similar other subjects. We commend the book to public attention, as it may be considered a book on moral culture too. No one of any rank or society will lose anything by its perusal, while on the other hand much useful information or old matter from a new standpoint can be found in it even by a passing reader. The paper used is rather thin at some places and hence the printing

has been blurred. In other respects the get up is not bad.

Hamari Sadion ki Gulami-ke Karan: By Stree Satyadeva and published by the Lavania Publishing House, Bagh Mazaffarkhan, Agra. Crown Svo. Pp. 36. Price as. 2.

It is a pleasure that the author has again taken up his pen and commenced his Karmayoga Series, of which the publication under review is the first one. His essay is highly instructive and he has traced in a very interesting manner the successive elements which have brought about the downfall of the country. It is right when he says that the tyrannical attitude of the Hindus towards Buddhism after the days of Shankaracharya has produced its effect according to the laws of Karma. A case for the restoration of the Budh Gaya temple to the Buddhists has also been made out. The book ought to be widely read.

M. S

AVATARA RAHASYA: Translated by Santipriya Atmarcmji. Published by Jayadev Bros., Baroda. Pp. 118. Price as. 12. 1922.

This work belongs to the Sayaji Sahityamala and is the translation of a Cujrati work by J. P. Joshipura who again collected his materials from an English work. An attempt has been made to present a comparative sketch of the mythology of both the East and the West. The very name of the work is misleading, because by the word 'avatāra' we mean the innumerable incarnations of Vishnu—who is identified with the sun—though only ten are touched upon here. The work is interesting and the introduction by the translator is illuminating.

Samudragufta: Translated by Professor Ravisankar Ambaram Chhaya, B. A., LL. B. Published by Jayadev Bros., Baroda. Pp. 86. Price as. 10. 1922.

This is another publication in the above mentioned series, and contains the all but too short description of the times of the Gupta emperor, besides a detailed historical perspective. The several appendices which are reproductions and illustrations of inscriptions, coins, pillar, etc., are useful in forming an idea of the times described.

Sanaya-darsana: By Tlakur Kalyan Singh Sekhawat, B. A. Published by the Hindi Grantha Bhandar. Benares city. Pp. 180. Price Re. 1-2, 1921.

The author, who is the first graduate among the 'tajimi sardars' of Jeypoor, has written this thoughtful treatise on the lines of an English work 'How to Live on 24 Hours a Day'. The

attempt is praiseworthy and the style befits the

subject-matter.

The Vijnan Parisat of Allahabad issues a series of simple and popular treatises on various subjects of scientific interest. The usefulness of such an attempt cannot be overestimated. The following booklets are written in a very simple style:—

Hamare Sarirki Katha: By Dr. B. K. Mitra, L. M. S., Medical Missionary. Deals with physiology. Pp. 20:

JWAR NIDAN, SUSRUSHA AUR CHIKITSA: By the same. Pp.35.

PHASAL KE SATRU: By Sankar Rao Joshi.

This interesting book running to a decent size of 80 pages deals with the pests of plants, and gives several illustrations. This is bound to be useful to agriculturists.

Alu: By Pt. Gangasankar Pachauli. Pp. 60. This booklet gives useful information regarding the cultivation of potato.

Kritrim Kastha: By Pt. Gangasankar Pachauli. Pp. 27.

This publication is compiled from an English treatise—"Artificial Wood" in the series of "Useful Arts and Handicrafts".

MANUSHYA KA AHARA: By Gopinath Gupta. Pp. 144.

This work deals with various matters in connection with human food-stuffs.

Samaj Darsan: Compiled by Ramrakh Singh Sahayal. Published by the 'Chand' Office, Allahabad. Pp. 194. Price Re. 1-4. 1922.

The compiler of the work is to be congratulated on furthering the cause of women by selecting several writings in the form of stories, and by writing some instructive articles dealing with the many aspects of the ills which the womanhood of this country suffers through the social iniquity. The facts and figures giving comparative tables of eastern and western countries are quite welcome, and will bring the matter home to those who care to study the problems.

Bala Baidhavya Mimansa: by Muralidhar Kakkad, B.A., LL.B. 1921. To be had of the Samaj Sudharak Pustakayala, Allahabud.

More than one-fifth of the total of about one hundred million of India's women are widows, and the number of mere girls is considerable. The cause of these girl-widows is sympathetically taken up by the author, who proposes measures either to check early marriage or to enforce remarriage.

GULAMI SE UDDHARA: Compiled by Mulchard Agrawal, B.A. Published by the "Viswamitra" Office, Calcutta. Pp. 207. Price Re. 1. 1922.

Some of the thoughts of Tolstoy on the Society, economics, and politics of the present-day world are collected in this work. How the slavery of our times is eating into the hearts of the poor and ignorant and how the unarmed can fight with the armed forces of Mammon and Power are delineated in this work in a lucid style.

RAMESH BASU.

#### SANSKRIT-ENGLISH

INTRODUCTION TO THE BHAGAVADGITA: By Dewan Bahadur V. K. Ramanujacharya, B. A., President of the District Board, Tanjore, formerly Member of the Madras Legislative Council. Theosophical Publishing House, Madras, London, Chicago. Pp. 257.

This neatly printed volume contains the original Gita leaving out the introductory part in the beginning and last few verses in the end. It is translated into English in simple language following Sri Ramanuja and his great follower Vedantadesika. The special importance of the book is that it supplies for the first time an English translation of the Bhagavadgitā according to the school of Ramanuja. The Introduction covering 53 pages is a well-written one. Herein beginning with the Upanishadic doctrine that Atman can be realized (drastavya) by hearing (sravana), thinking (manana), and meditation (nididhyāsana), the author has lucidly explained the truth of the Gitā of which he has been a student for over twenty years. He loves it and its Teacher. He has also great regard for the commentator, Sri Ramanuja, but he could not blindly always follow him or his disciple, Sri Vedantadesika, in explaining the text. The notes are brief, yet quite explicit.

VIDHUSHEKHARA · BHATTACHRYA.

#### TAMIL.

Skanda Sasti Publications, Three parts: By N. S. Ramachandra Iyer, B.A.L.T. Skanda Vilas, 17, Vellala Street, Vepery, Madras. Pp. 26; 28; 30. Price 10 annas.

The author of these booklets is himself a bhakta of Skanda and his songs of prayer are so simple as even a man of ordinany knowledge may profit by a reading of them. Sanskrit Mantras that are uttered at the time of Archana are all found translated into Tamil in the first part. Some of these songs, committed to memory and repeated every morning and evening, may prove a source of relief to many an anxious bhakta of Skanda.

Congress Diary for the Year 1923: By the Congress Publicity Bureau, Sowcarpet, Mudras. Price 8 annas.

This is one of the very useful publications of the Congress Bureau. This contains, besides leaving a page to a day, many items of useful information concerning our country and the Congress. There is also the inevitable Panchangam.

PANDITHA MATILAL NEHRU: By Krishnasuamy Sarma. Published by the Congress Publicity Bureau, Sowcarpet, Madras. Pp. 22. Price 2 arnas.

The booklet gives a very concise account of the life of the Great Pandit Matilal who presided over the Amritsar Congress. It is written in an extremely simple and elegant style.

Tolstoy, A Russian Sage and Mahatma Gandhi's Guru: Krishnaswamy Sarma. Published by the Congress Publicity Bureau, Sowcarpet, Madras. Pp. 27. Price 4 annas.

This booklet also is written in the usual style of the author. The author has freely in this work indented parallel passages from Tamil literature and Tamil proverbs and has thus enhanced very much the value of the life that laboured for the poor and lived as one of them.

MADHAVAN

#### MARATHI.

MANASOPACHAR or the science and methol of mental healing: By Dr. G. B. Ganpule, Graduate of the New York Institute of Science &c., assisted by Prof. N. S. Phadke, M. A. Publisher: Dr. Ganvule. Pages 580+40. Price Rs. 4. To be had of the Publisher at House No. 665 Shukrawar Peth, Poona City.

There is no end of 'pathies' in the Western medical science. Yet new systems and wars of healing are coming for the relief of human suffering. Mental healing is not an unknown thing in India or for the matter of that in Asiatic countries like China and Palestine. Jesus of Nazareth, Wi-lung-ki of China and a host of Yogis and saints like Swami Ramdas and Dayaneshwar are said to have worked miracles in the past. They were considered incredible and even pool pooled by Western men of science. Better days, however, were in store for them and what were once derided as mere make-beliefs are now acknowledged as scientific truths. Ganpule has, therefore, rendered a signal service to Marathi literature by producing a book on mental healing, which explains thoroughly and exhaustively, the guiding principles of the treatment of several diseases by the application of the rules of Psychology. They may be briefly stated as follows: Every living being is controlled by two sorts of nervous systems, viz. sympathetic and cerebro-spinal. These may be regarded as the elongation of the Subjective and Objective mind, the former being the master and the latter as its agent with limited powers,—this simile holding good in all details. When this pampered agent brings in all sorts of mischiefs—diseases—functional disturbances of the different systems—digestive, circulatory &c.,—the master has to be coaxed to interfere with a firm hand. This coaxing—bringing the sympathetic system under volition by persistent conciliatory suggestions to the same and creating a congenial atmosphere, forms the art of mental therapy.

This is the gist of the whole work, and the author has done his: part] so well that there is hardly any flaw allowed to remain in his treatment of the subject. There is, however, too much of repetition which has unnecessarily swelled the volume and price of the book. The chief merits of the work are its simple language, attractive style, flow of harmonious thoughts. popular illustrations, and a plain admission as to the limits of this therapy, which, taken as a whole, commands admiration.

This is the only work of its kind in Marathi literature, written by one, who combines in himself the knowledge of the theory of science, as well as the art in its practical applications and has demonstrated their virtue to the conviction of well-known persons like the late Lok. Tilak, Rao Baladur Agashe, Prcf. G. S. Apte and Yet the work may not pass without mild criticism. The author's conception about the varieties of mind is debatable. They are very likely different phases of the same mind. The author being a staunch advocate of nature cure, the indiscriminate use of Enema is not acceptable. If it is considered as a help to nature, there is no reason why as a routine measure other approachable organs should not be cleaned, viz.:stomach, bladder, &c.

The whole work is a mere vernacular compendium of English and American books on the subject. This fact appeals strongest when one finds to his great disappointnent and regret that the author has almost ignored the Indian cult of Yoga and has not made the least effort to collect information about the Yogic method of healing, while he has devoted a whole chapter to Mesmerism, Hypnotism, Christian Science, &c. The dietaries as given in the book are merely copied out from English books and the unnecessary inclusion of beef-juice and pork in them will very likely be shocking to Hindus and Mahomedans alike. The appendage of about 50 pages of selfadvertisement in the form of testimonials could have been more profitably utilized in giving statistics of cases, yielding both favourable and unfavourable results, treated in the authors Psycho-Medical Hall, and a detailed index. Only one example from the present index of 4 pages (appended to a book of 400 pages) will suffice to show how it has been prepared in a haphazard manner. The index shows a reference to the name of the late Lok. Tilak on p. 11. One is likely to expect therefrom either Lokmanya's views on some subject or something like it. But nothing of the sort. Mr. Tilak's name comes there by mere chance in the course of an illustration!

The author assures the public to bring out a companion volume dealing with the abstract part of Psychology and it is hoped that the above suggestions and a few other details will then receive due attention and consideration at the hand of the author.

Radha-Madhav Vilas Champu—or un eluborate Sanskrit poem describing the sports of Radha and Krishna, with an introduction by Mr. V. K. Rajwade. Publisher—Uhitrashala Press, Poona. Pages 280. Price Rs. 3.

The name of the poem does not give any true idea of its subject. Its first five cantos no, doubt, give, after the fashion of some classical Sanskrit poets, fascinating and fanciful descriptions of Nature and the amorous frivolities of Radha and Madhav, but beginning from the 6th canto these two names are not even talked of and readers are at once transported to the Durbar of Raja Shahaji, father of Shiwaji the Great. Raiwade who secured the original MS. in a heap of rags in a village and has subsequently published the same in the form of book, has drawn several interesting inferences from the contents of the poem. According to Mr. Rajwade the poem was composed in A. D. 1658 by one Jayaram who was Shahaji's protege, and who was not only conversant with almost all principal vernaculars of India, but actually composed verses in many of them, including Tamil and Telugu. If he did not compose verses in Bengali or Sindhi, that cannot be said to be the fault of those vernaculars. But Mr. Rajwade thinks otherwise and asserts that Bengali and Sindhi were ignored by him as they were not yet ripe and fully developed so as to be handled by a learned poet like Jayaram. Poor Mr. Rajwade did not know that renowned Bengali poets like Krittības, Chandidas, Shrikar Nandi and others had made their mark in Bengali literature' before Shahaji was even heard of in the Deccan. Jayaram and several other poets recited their metrical compositions in the presence of Shahaji and were rewarded by him with rich presents. This practice long known to history does not connote any knowledge of Sanskrit, Prakrit or Brij dialects on the part of the royal personages before whom they were recited. But Mr. Rajwade makes it a main plank of his proposition that Shahaji was fully conversant with Sanskrit, Prakrit, &c., and must have left his

knowledge as a legacy to his illustrious son who is unjustifiably described by English historians as unlettered. Such hastily drawn and unwarranted inferences apart, Mr. Rajwade's voluminous introduction of 200 pages has done full justice to the subject of determining the place of Shahaji with reference to the establishment of the Mahratta Empire. Mr. Rajwade has succeeded in showing that the seed of that Empire was really sown by Shahaji, which subsequently germinated and developed into a vigorous growth later on. This portion of the . introducion is well worthy of the great scholar of Mahratta history that Mr. Rajwade is known to be. His raids into other regions of history and his attempt to trace the origin and growth of certain castes might well be taken to be mere intelligent conjectures though they are so worded as to look like positive assertions. The book is nicely got up and forms a valuable addition to Mahrathi historical literature.

Shastriya Shikshanacha Onama or the ABC of the education in Science: By Prof. L. G. Sathe M. A. of the Mayo College, Ajmer. Price as. 8. To be had of—Messrs. Parchure, Puranik & Co. Bombay.

There is dearth of vernacular books in science. The supply will in due course follow the demand, which has to be created by popularizing the subject in the student world and this cannot be better done than by writing such books as the one under notice. The value of the theoretical knowledge of science is almost nil if it is not accompanied by its practical utility. Hence the value of such a book which lays a firm foundation of scientific knowledge in the minds of youngsters, and inspires them with the desire of making observations and experiments. Only familiar illustrations are used, and such apparatus is brought into requisition as is not costly or can be manufactured by the pupil himself without much effort or skill. The book is calculated to give a good grounding of the subject and will make a highly useful text book in the higher standards of primary and secondary schools in the Marathi-speaking districts of the Bombay Presidency and C. P.

V. G. APTE.

#### GUJARATI.

We have received a quarterly called "बाखतं". We do not review periodicals. We have received also two leaflets, called "भित्तयोग" and पंचरत स्तोब, with their translations into Gujarati.

A-SAHAKAR ( असस्कार ): Published by Indulal Kanayalal Yajnik, at the Yugadharma Kāryālaya, Ahmedabad. Printed at the Vasanta Printiny Press, Ahmedabad. Thick Card-board. Pp. 815. Price Rs. 2-8-0. (1923).

"Non-co-operation", that is the title of this book, is a collection of the speeches writings of Mahatma Gandhi, dating from June 1920 till he was free to speak and write. It is a pretty large collection and apart from serving its primary purpose of preserving his handiwork in a permanent form and presenting as a connected whole his political ideal and creed, it serves to show, from a literary point of view, the style of writing Gujarati prose, which he has made his own: terse; direct, unsparing, homely, such as would appeal to the uneducated masses (who were his first objective), it has the flavour of intimacy, i.e., of one soul speaking to another. Its simplicity is its predominating feature, and though rugged in places, and very rarely classical, it has its own grandeur. He has found imitators in style as in his other activities, but Brummagem is Brummagem, it can never take the place of the genuine article.

ASIA NUN KALANK ( **ए**सियानु कल क याने कोरीयानी কয়া ): By Amratlal Dalpathhai Sheth. Printed at the Saurashtra Printing Press, Ranpur, Kathiawad. Paper cover. Pp. 104. With pictures. Price Rs. 0-8-0. (1923).

The tragedy enacted in Korea by Japan, is by now well known. The history of that unfortunate country, which the author calls the Stigma of Asia, is feelingly told and any apathy or absence of interest that an Indian may feel in the story and fate of a distant land, is so skilfully met that one does not like to leave off this little book without reading it from cover to cover.

A few sad songs by the author, in memory of a friend, feelingly written.

Punarjanma ( पुनर्ज न याने मस्ति न मख् खिन्नस् ):

By Kanayalal Fakirbhai Mehta, Broach. Printed at the Diamond Jubilee Printing Press, Ahmedabad. No cover. Pp. 24. Unpriced. (1922).

This is a translation of a Bengali farce by D. L. Roy in which a miser is brought to his senses by the combined efforts of his wife, sons and relatives. It will appeal more, looking to the way in which it is translated, to the public, if staged. In reading, much of the effect that the translator has sought to bring about, is lost.

MAHILA SANSAR ( महिना संगर ): By Dr. (Miss) Rakhmabai (M. D.) and Mrs. Manekbai K. Kavi, Rajikot. Printed at the Dhragandhra State Printing Press, Paper cover. Pp. 96: Price 0-0-0. (1923).

Several papers read now and then by Dr. Rakhmabai and Mrs. Manekbai on the defects of the Hindu family system so far as women are concerned and their remedy together with advice for the exalted rank that should be given to the fair sex in our society, are now presented in book form by the joint authoresses.

RAYAN (रायन): By Jugalram Chemanlal Dave of the Rashtriya Vinaya Mandir, Sabarmati. Printed at the Navjivan Printing Press, Ahmedabad. Paper cover. Pp. 123 + 18. Price Rs. 0-8-0. (1923).

"Rayan" is a luscious sweet little fruit obtainable in Gujarat in the hot season. As a collection of songs, ancient and modern, intended for little girls and to serve as a continuation book for a predecessor called चणीवार, this little volume is sure to win the heart of every child, so aptly has each song been selected.

PRAN PRATISHTHA ( प्राचमितका ): Printed by the National Printing Press, Ahmedabad. Faper cover. Pp. 112. Price Rs. 0-6-0. (1923).

These are some of the outstanding speeches of Mahatma Gandhi.

HIND KEM PAYMAL THAYUN ( **चिंद केम पायमाज** अष् ): By Narhari Dwarka Das Parekh. Printed at the choice press. Paper cover. Pp. 158. Price Rs. 0-8-0. (1923).

This is a continuation of সাহৰ্**না জাখজা** (know this much at least) and shows how India declined in prosperity.

Tulanatmak Nondh ( धुजनास्तक नोंध ): By Baputhai Jadavrai Vaisnav, B. A. (1920).

The book is nearly three years old. We generally, as a rule, notice current literature. It is a note comparing the literary value of Marathi, Gujarati and Hindi and as such is interesting.

Korea ni Liadat (দ্বাধিনা) ভাল : By Nandlal Manilal Shah Printed at the Vasant Printing Press, Ahmedabad: Paper cover. Pp. 51. Price Rs. 0-3-9. (1923).

We noticed only very recently a small book on the very subject—Korea's fight against Japan issued from Ranpur. This book also follows the same source as the other one. It is good in its way, but not so impressive as the first one. We doubt if there is room in literature for two such books.

SWADESHI NO GHERO (ছাইমী না ছার্য): Published by the Navjivan Publishing Office at Ahmedobad, Paper Cover. Pp. 67. Price Rs. 0-4-6. (1923). The title page makes out the subject of the book to be the Swarup or true form of the fight against (i.e. picketing of) foreign cloth shops. It is a collection of newspaper articles bearing on this much discussed weapon of offence, and has a preface by Mr. Abbas Tyabji, the aged leader of the movement in Gujarat.

PRAMAN SHASTRA PRAVESHIKA (মৃদ্যু মান্ত মন্ত্রিকা): By Ram Narayan Vishwanath Pathak. Trick card board cover. Printed at the Vasant Printing Press; Ahmedabad. Pp. 352. Price Rs. 2-0-0. (1923).

As its name implies, it is a manual of Logic, meant for those who want to get acquainted with the principles of that subject. It is the first fruit of the National School established as the result of the present political propaganda. The subject is being taught in that seminary by the author in Gujarati, and in order to be accurate in his exposition of a subject, where accuracy is the very soul thereof, he was led to write out his lectures. It is these lectures which are now cast into book forms. European and Indian sources have been ransacked and utilized in producing a book which shows every sign of assiduity and erudition.

HIND NUN RAJYA BANDHARAN (ছিন্**র ারের** বন্ধারের): By Prof. Harilal Madhavji Bhatt, B. A. Printed at the Lakshmi Electric Printing Press, Baroda. Cloth bound. Pp. 366. Price Rs. 2-0-0. (1923).

This is the second edition of a book on the administration and governance of India which we had welcomed when it first appeared. It has still further increased its value and usefulness by embodying in it the latest changes and phases thereof.

NAVA VALLARI ( লব জারী ): By Nagardas I. Patel. Printed at the Anarvi Printing Press, Surat. Cloth bound. Pp. 272. Price Rs. 2-8-0. (1923).

In a covering letter the author calls his book "a publication regarding Gujarati poetical ornaments." He means, it is a book dealing with "figures of speech" in Gujarati. It is the attempt of a plodding amateur, who has taken the trouble of tapping such sources as the difficult works of authors like Kuvalayanand, and Appaya Dikshit to furnish materials for his collections. He has also often gone to Gujarati authors of good repute to illustrate the figures and that is its redeeming features.

K. M. J.

# STUDIES IN THE SCULPTURE OF BENGAL

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#### DELIVERANCE FROM BONDAGE.

THE national awakening in mediaeval Bengal was an all-round achievement secured by the establishment of Law and Order in place of the forces of disorder and chaos. It was a triumph which replaced end by good. It proceeded primarily from a firm determination of the national mind, and gradually manifested itself in action by formulating the Ideals of life. The history of this change has yet to be adequately written.

The different territories of Bengal were found in the seventh century by the Chinese pilgrims in a state of segregation,—without a king, or any universal constitution,—the only common feature being visible in the inherent peace-loving character of the people noted for their respect for learning. The

land was one of plenty, but everywhere there were signs of stagnation. The religious edifices, once the ornament and pride of villages and cities, were fast falling into decay, resorted to only by a decreasing number of devotees, devoid of real enthusiasm for their faith.

The country appears to have gradually fallen into a state of dependency of the kingdom of Bhàskaravarmà of Kamarupa (Assam) who was issuing his Royal grants from his victorious camp of Karnasuvarna in Sumbha (once the independent capital of Sasànka, the Lord of Gauda); and Bhàskaravarmà, in his turn, appears to have been shining in a borrowed light, as an allied feudatory of Harshavardhana of Kanouj. The death of of this monarch, the last of the race of adven-

tures, who endeavored to emulate the prowess and splendour of the Imperial Guptas of immortal memory, was followed by a century of scramble for empire in all Northern India, from the west to the east, during which the condition of Bengal ultimately degenerated into one of utter despair. Anarchy reigned supreme, exposing the fertile plains of the lower Ganges to the ravages of numerous adventurers, or fostering internal quarrels of local chieftains, which established in the end a sort of reign of terror, described in Samskrita by the epithet Matsya-nyaya, indicating the condition of fishes, under which the strong devours the weak. Tàrànàtha gives a graphic description of the situation thus :-

"In Odivisa, in Bengal, and the other five provinces of the east, each Kshatriya, Brahmana and merchant constituted himself a king of his surroundings, but there was no king ruling the country." "The wife of one of the late kings by night assassinated every one of those who had been chosen to be kings, but after a certain number of years, Gopàla, who had been elected for a time, delivered himself from her, and was made king for life. He began to reign in Bengal, but afterwards reduced Magadha also under his power. He built the Nàlandrà temple, not far from Otantapur, and reigned forty-five years."\*

This tradition, now forgotten in Bengal, but preserved in Tibet, and recorded by her historian of a later age, received unexpected confirmation by the discovery of a Royal grant of Dharmapaladeva, the son and successor of the first elected king of Bengal.† It not only disclosed the fact of the election by all classes of the prakriti, but also its purpose,—the removal of the state of the màtsya-nyàya. The true significance of this election may be adequately realised by a reference to the Indian books on Polity, in which the word prakriti is defined to include

almost every class of interest of the people and the State.

The effect was a miracle,—as surprising as it was far-reaching. A nation was quickly built up, and it carried its banner of victory far and wide. With the establishment of Law and Order, peace returned to the land, prosperity smiled upon the people, and art found an impetus in the rebuilding of palaces and shrines, devastated by the chronic anarchy of the preceding age. Several dedicatory inscriptions have now been discovered bearing eloquent testimony to the buildingactivity of this age, in which old and dilapidated public buildings and shrines came to be repaired, and new ones built, to beautify the land. The building of new cities and capitals also contributed in no small measure to the development of art. The patronage thus extended to the artists was by no means confined to Kings or Royal Courts; humble persons, like sons of stone-cutters, built temples, consecrated images, and excavated tanks, for the benefit of the public.\* A very large number of ruins and mounds still bear testimony to this activity of the past.

The firmness, with which evil was trodden down and kept under control, found a graphic expression in the execution of images, by which mythology endeavored to illustrate the moral triumph of good over evil. Brahmanic or Buddhistic, the Sculpture of the age intuitively came to adopt poses and expressions which reflected the spirit of the nation. Some critics have dimly discerned a special feature of the sculpture of Bengal in its earth-bound inclination. This was an inevitable result,—peculiar in its nature, brought about by the peculiar circumstances of the situation.

Human interest appealed with irresistible force to the imagination of Bengal in this age of national advancement. The hero naturally came to captivate the popular mind with a spirit of admiration, which soon learnt to adore him as the deliverer. The first King

मात्स्यन्यायमपोहितुं प्रकृतिभिन्धं स्त्राः करं ग्राहितः श्रीगोपात दृति स्तिशिशिष्टरसां चूड़ामिशस्तित्स तः। यस्त्रोतिक्षयते समातमयशोराशिदिशामाश्रये श्रोतिस्त्रायदि पौर्णमास रजनी ज्ञातस्त्रातिभारिश्रया॥

<sup>\*</sup> Indian Antiquary, Vol. IV, pp. 365-366

<sup>†</sup> Epigraphia Indica, Vol. IV, p. 243 and Gauda-lekhamala, pp. 9-28. Thus:—

<sup>\*</sup> A stone-inscription found by Cunningham (Mahabodhi plate XXVIII, 3) at Mahabodhi, now in the Indian Museum, Calcutta, records the building of a temple, consecration of a sivalingam, and excavation of a fathomless tank at a cost of three thousand Drammya-coins in the twenty-sixth year of the reign of King Dharm mapaladeva, by Kesava, the son of a stone-mason named U jala.—Gauda-Lekhamala, pp. 29-32.

Gopaladeva came in this way to be actually compared to the Bodhisattva Lokanatha in the inscriptions of most of the succeeding reigns. It was thus an easy step for the art of the age to represent mythological accounts of hercic achievements of gods and goddesses in unequivocal human propensities. If this made them less celestial, it brought them nearer to the human heart. Inspite of the canon cal obligation to retain the supernatural forms prescribed by the scriptures, the art of Bengal infused into every limb, every action, every tendency, an unconcealed inclination towards the adoption of the human standard. This is clearly visible in the images of Varāha, Tripurāntaka, Mahishamardini, and the like.

Figure 1 represents the image of a Varaha avatara (Boar-incarnation) of Visnu, discovered in Varendra. Mythology ascribes to Visnu the adoption of the form of a ferocious boar, when he had to dig down to Pātāla, the region of the Naga-king, to rescue the Earth-goddess kilnapped and kept confined in bondage. It is a story of deliverance, after a successful struggle, in which the vanquished Naga King and Queen were eventually cornered to sue for mercy. The sculptre retains the essential elements of this mythological story including a realistic Boar-form during the digging operation, but in the subsequent stage, infuses even into the uncouth boar-head the pose and look of a buman hero in his hour of triumph. The Earth-goddess, young and handsome, being rescued from bondage, has been placed on the left elbow of the deliverer, as required by the canons; but the elbow has been uplifted by the artist to indicate the manoeuvre of keeping the goddess beyond the reach of the Nagaking, while the fight is still being continued with the feet. The disposition of the legs, the display of the broad-shouldered chest, the determination with which the weapons are being wielded, all combine to illustrate a successful combat in which the manliness of the victor is manifested in every detail,even in the deep breath, suggested by an irflation of the chest. The inevitable hediousness of superhuman form, -half man and half best .- was thus wonderfully counter-balanced by a display of beauty, from the standpoint of view of artistic appropriateness, which preferred the spirit to a mere outward

Figure 2 represents another find from Varendra, the torso of a Boar-incarnation of Visnu.



Figure 1.—Varendra Varaha-Avarata.

Although almost nothing remains of the original statue, yet enough survives to show the main conception which guided the genius of the artist. The turn of the face and the display of a manly "athlete pose," by the modelling of the trunk and the waist, bear ample testimony to the special features of the Sculpture of Bengal.

This is a case of actual physical struggle and a physical triumph, as in the cases of Siva Tripurantaka, and Durga-Mahishamardini, in each of which the fact of the victory overshadows the fiction of the mythological story, so that the picture appeals to all, without any strain on the imagination. Each is a case of



Figure 2,-Varendra Varaha-Avatara (torso).

triumph, which none can fail to notice or to appreciate, as the directness of appeal is entirely human. For this the art of Bengal may justly be called "earth-bound". But it sought thereby not to lower, rather to raise the earth to the level of heaven, to elevate the human to the sphere of the divine, even as the Boar-incarnation of Visnu lifted up the Earth-goddess on his elbow from the bondage of the nether world of degradation.

The influence of this school of sculpture was by no means confined entirely to Bengal; it was exerted over all the neighbouring provinces of India, and extended to many

far off countries of Eastern Asia. Magadha was for long within the zone of this influence; and some of the stone-images of the Varāha-avatara of Visnu, still visible in Magadha bear a significant family-likeness to the type developed in Bengal. Figure 3 represents a varaha-incarnation-specimen from Magadha now in the Indian Museum, Calcutta, in which may be noticed all the characteristic traits of the Varendra specimen. The artist was free to choose the right moment in the struggle for his purpose, and this accounts for the unimportant variations, chiefly connected with



Figure 3.—Magadha Varaha-Avatara,

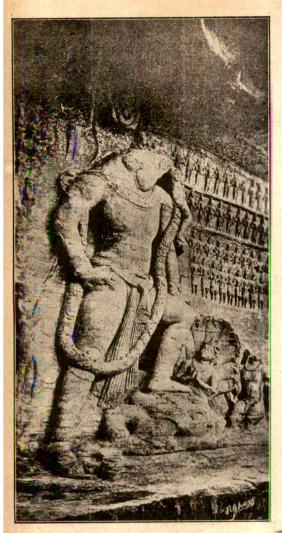


Figure 4.—Gwalior Varaha-Avatara.

the stage of the fight. In both cases, however, the main theme was one of deliverance; and a deliverance with a self-reliant exhibition of physical power constituted the keynote of the Bengal school of sculpture; which was also the keynote of the Magadhan specimen.

A comparison of this style with one visible at Udayagiri in Gwalior (Figure 4) will

show at a glance the difference in the prominence given to the entreaties of the discomfeited Naga-king, and in the indifferent standing pose assigned to the victor; with the Earth-goddess seated on his shoulder in an uncomfortable situation. The hero has been exhibited here not so much by his action, as by a display of exaggerated flesh and proportions; revealing a decided inclination to represent the myth rather than the spirit of the deliverance. The prosaic dullness of this performance stands out in a clear contrast with the poetic treatment which the mythological legend received in the sculpture of Bengal.

The text supplied by mythology received in this way a new interpretation, and this interpretation clothed the superhuman with a human pathos which naturally touched the heart of Man. The sculpture of Bengal was thus a creation, and not a translation of the mythological account into the conventional language of art. It indicated an advancement and not a decadence of art,—a creative force as opposed to imitative labour,—an achievement which was essentially its own, brought about by circumstances which related peculi-

arly to Bengal.

Visnu was invoked in a royal grant of the Pala-age, as the preserver of the seed of creation, for which he had to assume the Boarincarnation, as if in a spirit of playfulness. This poetic interpretation was a corollary to the artistic one, both proceeding from the same conception of deliverance, if not actually suggested, yet evidently influenced by the deliverance of Bengal from the bondage of a reign of terror.

#### A. K. MAITRA.

\* The Kamauli grant (in the Epigraphia Indica, Vol. II), describes the image as the standard of measurement of the height of the skies, thus:—

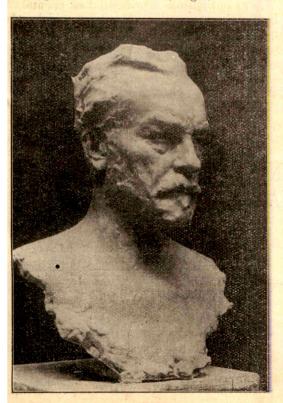
ग्रस्वर-मानस्तमा: कुमा: संसारवीज-रत्त्वाया: इरिदन्तरामितसूर्मिः क्रीडापोबी दश्किंयति॥

# PASTEUR CENTENARY CELEBRATION AT PARIS, 27th DECEMBER, 1922

Born at Jura (Eastern France), December 27th, 1822.

Died at Garches (near Paris), September 28, 1895.

HE centenary of the birth of Pasteur was celebrated in many places in France and in almost all the important councies of the world honoured by kings and eople alike, on the 27th Dec. 1922. At the asteur Institute in Paris, representatives of 9 scientific societies of France assembled toether, on the day, under the presidency of the President of the Republic to pay their omage to the great savant. In the evening the same day, representatives of students of Europe and America met together at the



Pasteur.

Sorbonne (University ) under the guidance of the Minister of Public Instruction to celebrate the ceremony. The enthusiasm of the people was profound. The French Government, to honour the great savant, has decided to celebrate the ceremony in an official marner in the month of May, 1923, at Strassbourg, where the eminent scientific men of the world have been invited to come and assist in the ceremony and a scientific congress and exhibition will be neld there. The French Government will commemorate his memory by issuing international postage stamps with the effigy of Pasteur. It is gratifying to note that the Indian medical profession united together in Calcutta to honour the memory of Pasteur.

Many people of our country know the name of Pasteur in connection with the treatment of dogbite. Though it was the last great discovery of the great man, his previous discoveries show the evolution of his genius. The following are some of the important researches of Pasteur:—

obcar on or	of Last	Cui	
1847	Studies	on	Molecular Dissymmetry.
1857	,,		Fermentations.
1862	,,	,,	Disproving the theory of
			"Spontaneous Genera-
The state of the			tion."
1863	,,	,,	Wine.
1865	,.	,,	Silkworm Disease.
1871	- ,,	,,	Beer.
1877	,,	,,	Virulent Diseases.
1880	,,	,,	Virus-Vaccine.
1884	,,	"	Prophylactic Treatment
			of Rabies (doob te)

How he began his life as a chemist, and how, while studying crystallography, he suspected the phenomena of fermentations; and how, while studying fermentations, he imagined the human organism to be a factory of ferments; and how, while studying the silkworm disease then prevailing in France, he suspected the same processes to be in play in human diseases; and how, while studying microbes, he discovered the causes and treat-

ment of many diseases and revolutionized the bacteriological and biochemical ideas in medicine, surgery, obstetrics, hygiene, agriculture and industry,—is a fascinating record of brilliant researches leading on to immense benefit to his country and to humanity. In fact, in a single life, he traversed a range of subjects with which many of the scientific workers in different parts of the globe are still engaged, and they wonder, while they work, about the ingenuity of his original experiments. He may be called the founder of the modern bacteriological science.

What made him a great man? Coupled with a keen intellect, he had a philosophic imagination, an indomitable determination to realise his ideas, and above all, the love of work for humanity. He often used to repeat the words-"work, work always"-work for the country, work for humanity. His vigor for work did not abate even after his attack of paralysis (hemiplegia) in 1869. He used to say: "When a man comes to you ill you do not ask 'To which country do you belong?' You say—You suffer, that is sufficient. I shall try to relieve your sufferings." When he began to work, he began to think it so much that he began to be extremely unmindful about external affairs, and did not stop till the success brought out its reward. As a scientific worker, he observed his facts extremely carefully and minutely, but when once certain that he had found out the truth. he, usually timid and reserve, began to fight out his case before the scientific world with great tenacity and force. This formidable will or as the French call it "volonté", was a marked characteristic of his nature, which is well-marked in the photograph. This strong will or determination was manifested in his actions of what he thought to be right. At the same time, he used to give a patient hearing to the workers in the laboratory or outside. He used to say: "Life is not worth living if one cannot be useful to others." And this life he lived till the time of his death on the 28th Sept. in 1895.

He was fortunate in having an ideal wife who sacrificed herself to the cause of her husband. She often worked late at night assisting her husband in writing out the notes of experiments, and used to actually guide Pasteur in all his actions when he used to forget the external affairs being deeply absorbed in thinking about or doing his experiments.

Pasteur's life is a pride to France and an inspiration for other countries which may aid to allevate the sufferings of humanity.

Institut Pasteur, Paris A. C. UKIL.

# DEPARTMENTALISATION—A NEW PRINCIPLE IN FINANCE

R. A. Hyderi, the Finance Member of the Hyderabad State Executive Council, is the originator of a new principle, namely Departmentalisation of Finances. And the latest Budget of Hyderabad (1922-23) is an experiment towards realising the practicability of this principle. Sir John Strachey, when he was Finance Member with the Government of India, once observed that the different Provinces of British India often made large demands on the Government of India treasury, without considering the other liabilities which that treasury had to face. Mr. Hyderi's idea of Departmentalisation is

based on an analogy between Provinces in British India and departments in a State Government. In brief Departmentalisation means the fixing of grants for expenditure by different departments in a Government for a period of, say, 3 to 4 years, in view of the estimated receipts of that Government; the arrangement to be in the nature of a contract between the Government on the one hand and each of the Departments on the other; the working of the contract to be based on rules which lay down conditions, limitations, and safeguards. The whole scheme is laid out in 12

rules shown in the Budget Note of Mr.

Hyderi.

The established procedure in framing a Budget is first to estimate expenditure and then to find the required amount of money to meet such expenditure from different sources available to Government.

"The amount of the Revenue required by the State depends on the number of functions it undertakes to discharge for the benefit of the community." (Bastable—"Public Finance".)

Said Mr. Gladstone:

"The training I received from Sir Robert Peel was that the right and sound principle was to estimate expenditure liberally, to estimate revenue carefully, to make each year pay its own expenses."

But Mr. Hyderi's argument is:

"The receipts and.....expenditure have come practically to balance each other and our expenditure has now to be regulated with a strict reference to the income. It is, therefore, necessary to make a forecast of our income and then to allocate it to the different departments for a certain number of years."

Coming from such a capable and experienced financier as Mr. Hyderi, this new principle deserves careful study, clear understanding, and considered criticism at the hands of all financiers and students of finance. And even though the principle has been evolved by him in connection with his duties in Hyderabad as Finance Member, yet it may profit others to consider its applicability to other parts of India and other countries.

The arguments in favour of this principle are weighty. Individual departments do not generally understand, appreciate, or remember the conditions of other departments, and not being in a position to compare the relative urgency of demands from different quarters, they often insist on the grant of their respective proposals. This places the finance department of any Government in an awkward position, and in trying to meet each case as considerately as possible, it may sometimes lose the whole perspective and sanction grants disproportionate to the real needs of different departments; it might even happen that the total expenditure goes higher than the amount that can conveniently be collected by the State, having in view the conditions of the times. The elasticity of the total receipts of a State

may not be great in a short period. And the Departmentalisation Scheme offers facilities to prevent such errors.

Secondly, the increase of expenditure is rapidly accelerating all round with no proportionate rise in receipts. This is partly and newer newer functions ( mostly humanitarian ) undertaken Governments in recent years, and partly due to the general rise in salaries, wages, and prices. Often, such a position has been due to the War and its liabilities like interest. repayment of debt, and fluctuations in exchange. Under such circumstances, starting with expenditure as the basis may probably lead to huge deficits. The Departmentalisation Scheme may be a more cautious plan as estimates of expenditure will be based on expected receipts.

Thirdly, each department will try to economise as far as possible, the burden of at least balancing income and expenditure and the aspiration of earning a departmental surplus for securing some elbow room in later years, acting as powerful motives. (Rule 6 of the Scheme provides that during the contract period, the full savings of the earlier years will be at the disposal of each department in the later years, and even at the end of the contract period, 50 per cent of the savings secured will be earmarked for

the saving department's later use. )

Fourthly, there may reasonably be expected a prompter despatch of departmental work because the Head of each department will have practically, subject to the usual financial rules regarding routine, the final say in all matters concerning his department so long as his proposals do not exceed his departmental grant. (Rules 8 and 9 invest every head of department with powers of inter-appropriation, firstly, among grants for travelling allowances, tour charges, and contingencies, secondly among savings out of salaries and temporary appointments, and thirdly among permanent reductions in the sanctioned cadre and creation of permanent appointments.)

Fifthly, the scheme may help in inculcating a spirit of cautiousness and business among departments which in their nature have to deal with large amounts of ontlay on capital works, because the responsibility for finding interest on the capital applied for and sanctioned will devolve on the concerned department; and according to Rules 4 and

7 such interest amount will be the first charge on the gross receipts of the respective departments. The element of speculation will go out of Government investments in capital works, and there will be every chance of efficient management without which any capital outlay on works must fail to be remunerative. This may probably lead to the disproving of the dictum that Government management of capital works and inefficiency always go together.

Sixthly, spending departments according to Rule 2, are authorised to impose fresh rates and cesses (for which they are legally competent) and to utilise the receipts therefrom for themselves in addition to the departmental grants. This will create an incentive in such departments to tap reasonable sources of income with a view to add to the expan-

sion of their work.

On the other hand, there are many apparent drawbacks, but the Rules expounding the details of the principle (issued by Mr. Hyderi) anticipate most of them and deal with them effectively. A possible fall in total receipts is arranged to be met by the reservation of power to the Finance Department to reduce departmental grants in such circumstances; and if there be a larger income than estimated, the excess will be distributed among the different departments according to the decisions of government (Rule 1). In special circumstances it is open to Government to give extra grants provided they are satisfied that the expenditure will be covered by a corresponding increase in the receipts of the Department (Rule 3). Commercial or quasi-commercial departments will not be impeded from launching schemes for useful and remunerative capital outlay, the only condition attached being preparedness to pay interest on the advanced sum. Possibility of bad departmental finance is safeguarded against by the necessity for formal scrutiny and sanction by the Finance department.

Apart from these, there appear to be a few points on which the scheme, as expounded in the Rules, does not offer any definite measures of check or prevention. Rule 4

runs:

"Each of the Commercial and quasi-commercial departments mentioned in the margin shall have (a) its normal net grant if any is fixed. (b) the Receipts earned by it out of which it will have to defray all working expenses inclusive

of depreciation charges and to pay to Government whatever profits the circumstances of department permit. If any of these departments is allowed further.....expansion of capital, 6 per cent interest shall be payable to Government for the additional capital sanctioned and shall be the first charge on its gross receipts."

While this argument is perfectly all right from the business point of view, one cannot but feel that every commercial and quasicommercial department, in so far as it is meant to cater to the benefits of the people, must provide for some activities which are highly beneficial to the people but which vield no material return. The Industrial Department must hold some industrial exhibitions, run some industrial schools and demonstration stations, and if possible, train some students in its own work-shops or in foreign ones. And while all the country. round, the task of industrial education is being shifted from the education department to the shoulders of the Industrial Department, the Rule that "receipts earned by it will have to defray all working expenses" may act a bit harshly. A technological Institute and a system of polytechnical secondary schools imparting "real," education involve the expenditure of lakhs of rupees annually. Or, if it is meant that expenditure of an educational character, whichever department may incur it, must be charged to the educational budget, the arrangement must be made ex plicit, and even then carrying on of work will be difficult; the education department to sanction grants and the industrial department to incur the expenditure means that the needs of industrial education of all kinds are to be judged not by the latter but by the former.

The need for construction of capital works in India knows practically no bounds. As a small instance, the recent loan of Rs. 150 million floated in London by the Government of India—only for the purpose of railway construction—may be cited. investments may not sometimes yield returns in the years immediately following the investment; the process of investment itself may run over years. In such cases, it may be a real difficulty for the department concerned to find moneys to be paid as interest regularly; possibly, in such circumstances, such department will have to apply to Government under Rule 2 (special circumstances) but Rule 2 does not appear to comprehend cases of this kind. In any case, where investments in capital works go up to large sums, the plan of fixing the responsibility for them entirely on the Head of the department may very probably persuade commercial and quasi-commercial departments to undertake neither the task nor the responsibility; and an excellent industrialist may sometimes, probably often, be a zero in finance.

Next, the present conditions of India demand-all must agree to it - a speedy expansion of the humanitarian departments; the needs of India in matters like education, medicine, sanitation, and insurance are very great, and very little has as yet been done. The inauguration of the 1919 reforms has assisted different provinces to take on hand vast schemes to discharge duties like those specified above more efficiently. In such cases the fixation of grants at a particular level for a number of years of the contract period may, probably is sure to, act as a deterrent. And to have stable financial conditions at the expense or the stoppage of elevating conditions of life in the country may not be an achievement worth it. What is more, grants being fixed, and special encouragement being given to economy, there are chances of humanitarian departments retrenching and even contracting their activities, and there is nothing in the rules to provide for the prevention of such a reaction.

Again the Government having succeeded in fixing expenditure at a level slightly lower than the total receipts estimated, it may discourage the expansion of the functions of the State generally, arguing that the income is fixed. In other words, the Government may neglect both duties—the duty of looking the humanization of its people and of finding money for carrying on such a task. fair sources of legitimate income like the development of natural resources (a factor in which India has been a favourite of Nature may be left untapped on account of the difficulties of tapping them. In brief, it might lead to Adam Smith's ideal Laissez faire Government, and that is not the ideal of the post-war world.

In a sense, this scheme appears like a precautionary measure against some of the errors into which the new British Indian

Provinces with their newly acquired financial rosponsibilities have fallen. But all students of the present economic conditions of India must agree that the said errors are not on the grounds of principle but on grounds of haste. The warm feeling for the people's upliftment made some of the Legislative Councils and ministers take on hand magnificent schemes for educational expansion and development work, and under the unhappy burdens of provincial contributions to the central Government, they find that they cannot immediately manage balanced Departmentalisation But the Budgets. Scheme does not appear to be a suitable remedy. The expansion of State functions and the exploitation of natural resources are respectively the problem and the solution of modern and future Indian finance.

The Departmentalisation Scheme, finally seems to have one supreme merit. It appears to suit admirably the Western countries in their present conditions of comparatively exhausted natural resources and and taxable sources, and overburdensome liabilities. Through the last century and till the outbreak of War in this century, they did all that could be done for the good of their people in matters like education, sanitation, etc. And their main problem now being to successfully handle their national debts, their interest payments, and their treasury bills, the fixation of departmental grants for a number of years and the handling of the finances of Government on that basis may powerfully aid them in organizing sinking funds, unemployment insurance funds, industrial reorganization funds, and exchange stabilization funds.

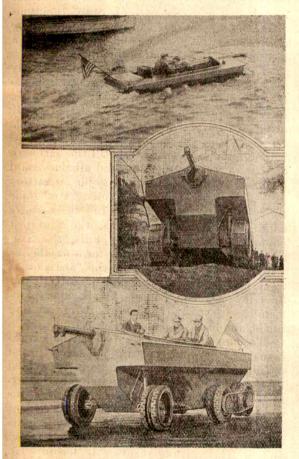
To conclude it appears that all the advantages of the Scheme can be secured and possible disadvantages or dangers be avoided by the utilization of the principle of Departmentalization by any Government, not for establishing contracts between Government and Departments, but to form a working basis for the Finance Department itself to proceed upon. This arrangement will ensure an adjustability and an impetus for expansion respectively for the financier and for the departments, which will necessarily be absent in a contract arrangement.

S. R. IYENGAR.

# GLEANINGS

#### War Tank that Travels by Land or Water

The last word in war vehicles in an armored truck that travels by land or water, that climbs steep embankments, that jumps over trenches, and that makes short work of any obstacle such as wire entanglements, walls, or breastworks.



Above: The Armored Truck Seen Crossing the Hudson. Right: Front View of the Armored Truck. Bottom: Armored War Truck without the Continuous-Tread Attachment

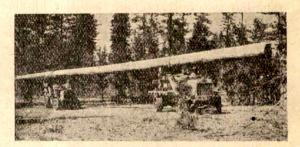
This armored truck is the invention of Walter Christie. This new machine has an armored body mounted on three pairs of double wheels with heavy rubber tires, and in this form it looks

much like a heavy motor truck. The armored body is 15 feet long, 6 feet wide, and carries one 75-millimeter gun pointing forward. The crew consists of 10 men, and the truck carries provisions and ammunition sufficient to last 24 hours. Altogether, it weighs 6 tons, and on land, in its truck form, it is capable of traveling over 30 miles an hour.

At the top the Armored Truck is seen crossing the Hudson River at a speed of about 20 miles an hour. At the middle, we have a front view of the Armored Truck as it climbed to a height of 100 feet up the Palisades on the New Jersey Side of the River. For this kind of work the Continuous-Tread is necessary, and this can be seen on the wheels. At the bottom the Armored War Truck is seen without the Continuous-Tread Attachment. The rear set of wheels does not touch the ground when the machine is running as a Truck on smooth level ground. The gun carried by the car is a 75-millimeter fieldpiece of the type made famous by the late War.

### Poles 92 Feet in Length

Poles, 92 feet in length, were hauled on two motor trucks from the woods where they were cut. In accomplishing the task, the only extra equipment used on the trucks were exceptionally



One of the 92-Foot Poles being Transported Over the Countryside by Means of the Two Odinary Motor Truck

loud whistles, or sirens, with which signals were blown, so that the drivers could act in unison when rounding corners, negotiating steep grades, or traveling over unusually rough places.

#### Cakes of Ice are Used to Place Statues

Cakes of ice were used in the placing of two heavy sculptured stone lions at the entrance of the Summit County Courthouse in Akron, Ohio recently. When the statues had been hauled to the scene, it was found that no derrick having sufficient lifting capacity to hoist them from the

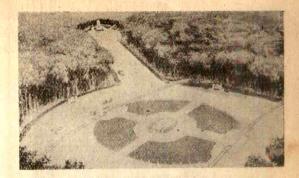


Sculptured Stone Lion Shown Resting upon Cakes of Ice

wagons and into position, was available. Consequently the excavations in which the stone lions were to rest were filled with ordinary cakes of ice to a level with the wagons. Sliding the figures from the wagons into the ice was an easy matter, and by melting the ice with hot water, they were soou lowered to their foundations.

# Place of Armistice-Signing Marked by Memorials.

The historic spot in the forest of Compiegne, where the armistice that ended the World War was signed on November 11, 1918 has been cleared and several impressive monuments have been established to commemorate the incidents of that historic event. A granite slab inscribed "Le Marechal Foch," has been laid on the exact spot where the train conveying Marshal Foch halted on the military railway, and at some distance from it, a similar slab, inscribed "Les Plenipotentiares Allemands," has been laid

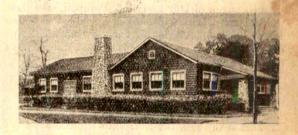


Clearing, in the Forest of Compiègne, Showing the Commemorative Slabs. In the Background is the Armistice Crossroads with Memorial

where the train conveying the German envoys halted. Midway between these two slabs, a third one, larger and with a fitting inscription, marks the spot where the armistice was signed. At the end of an avenue leading from the main clearing to the Armistice Crossroads, a monument has been erected to the memory of the soldiers of France, presented to the town of Compiegne by a Paris newspaper.

### Boy Scouts' Achievement.

The enterprising Boy Scouts of Evanston, Illinois, bought an old navy building for \$200, hauled it 20 miles, and converted it into



This building was hauled 20 miles by the Boy Scouts of Evanston

this attractive structure, which is now their headquarters. It proved to be a most profitable undertaking in every sense of the word.

#### Caruso's Memorial Candle to Burn for Centuries.

There has been manufactured in New York the largest candle in the world as a memorial to Enrico Caruso. This giant candle, 16 teet high 5 feet in circumference at the base, with a taper



Largest Candle in the World Made to Burn for 24 hours Each Year in Memory of Caruso: The 11-year-old Girl beside It, Indicates Its Size

to 18 inches at the top, and weighing a ton, will be shipped to Italy, where it will be placed in the church of Our Lady of Pompeii, the last place that Caruso worshiped in. It will burn for 24 hours on All Souls' Day, November 2, of every year, and is expected to last for several centuries.

### Jackie Coogan's Feat.

Jackie Coogan, the well-known child actor of the movie screen, is seen in his tiny car. Though short in stature, he is long in speed, for he

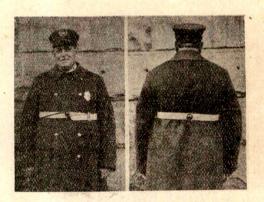


Jackie Coogan in his small car racing with his father

has just raced a dead heat with his dad in the big touring car.

#### Red Signal Lights on Belt of Traffic Policemen

Special belts, having red signal lights on the front and rear, are worn by the traffic police in Denver, Colo. Thus, every crossing policeman becomes a semaphore, and when signaling the

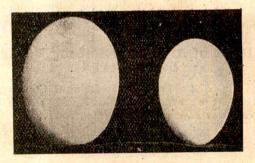


Left: Front of Specially Designed Signal Belt for Traffic Policemen, Showing Light Attached. Right: Rear of Signal Belt

traffic to proceed, say, north and south, the vehicles approaching from the other directions are flashed the common red "stop" warning.

#### World's Largest Hen's Egg Owned by An American

That he is in possession of the largest hen's egg in the world, is claimed by a California man who has obtained affidavits giving the lengthwise circumference of the specimen as 7.87 inches



The Hen's Egg Pictured at the Left is Claimed to Be the Largest in the World. An Egg of Ordinary Size is Shown to the Right

and the circumference around the center is 6.75 inches. The diameter at the center is stated to be 2.15, the diameter lengthwise 2.81 inches, and the weight  $4\frac{1}{8}$  ounces.

#### Ox Team Used in China to Pull River Boat Across Shoals

This strange scene is from a river in China during a dry season, when the water level has dropped to such a low point that traffic is considerably hindered by boats frequently running

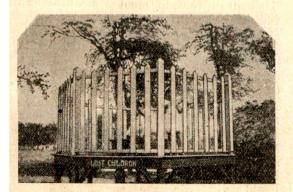


Ox Team Used in China to Pull River Boat

aground in the shallower places. A team of bullocks is being used to haul the heavily loaded craft into deeper water.

### Pound for Lost Children

This inclosure is a Pound for Lost Children and is located in a Municipal Park in Milwaukee, Wisconsin. So many children were picked up by the Park Police every Sunday and holiday



Pound for Lost Children

throughout the summer, that some place was needed to keep them until missed by their parents.

#### Etectric Lamp on Float for Night Fishing

Night fishing is made easy by the use of a

float, in connection with the fishing line, that has inside it an electric battery, and screwed into a socket on top of it a small incandescent lamp. The fishing passes through an eve at the bottom of a wire soldered to the lamp socket. Fish nibbling at the bait causes this wire to make a contact that forms a circuit and flashes a light in the lamp, thus affording the fisherman a sure sign of a possible catch.



Electric Lamp on Float for Night Fishing

# Shoe-Polishing Machine Works Automatically

An electric shoe-polishing machine that shines both shoes automatically and in only three minutes has recently been developed. The appliance resembles the commonly seen slot machines for weighing, except that in place of the usual scale platform, there is a footrest. To operate the outfit, the prospective customer places his foot on



Left: Automatic Shoe-Polishing Machine, Showing Customer with Foot in Position, Placing
a Nickel in the Slot for a Shine. Right:
Interior of Machine, Showing the
Four Brushes and the Operating
Mechanism

the rest, drops a nickel in the slot, and then pulls down a small lever that switches on a \(\frac{1}{4}\) horsepower motor inside. This motor drives four brushes which first thoroughly clean the shoe and then, after polish has been automatically sprayed

on the brushes, shines it efficiently. The brushes revolve for a minute and a half, after which the customer "changes feet" and pulls down the lever for a second time to have the other shoe polihsed.

# THE PACIFIST CONGRESS AT LEIPZIG, OCTOBER 25, 1922

OR some years the German pacifist organizations have been bound up in a Federation which can be looked upon as representative of the pacifist movement in Germany. It does not follow, however, that all the individual organizations represented by it are always in full agreement with all the resolutions carried by their annual Congresses and all its activities. They have now reached the number of fifteen. The best known ( either by age or activity ) are : the League of Radical Schoolreformers, the German Peace Society, the League of War Opponents, the Peace League of Veterans, the World Youth League, the Pacifist Students and the Women's International League for Peace and Freedom. They all differ in their individual programs and aims, but there are, especially in the present state of constant political and economic unrest in Germany, a good many cases, when it is possible and necessary to undertake common political action, and effective work is often accomplished. Their annual congresses follow the same purpose. The eleventh has just been held at Leipzig with considerable success. It was an improvement on the usual Congress inasmuch as some few lectures by prominent men and women ( the latter are not yet acknowledged in this community as they ought to be among pacifists!) under the one heading: "International and National", and thus gave a certain unity and conciseness to all discussions. This Congress was in some ways a distinct step in the development of the pacifist movement in Germany. The Resolutions which were carried ( to give the verbal contents here would lead much too far, texts are to be had at the address: Berlin S.

W-68, Zimmerstrasse 87) showed very clearly that the left wing was in the majority. Not that all of them would take the stand of the conscientious objector and non-resister, but they fully realized that Passive Resistance and the General Strike are two of the very best barriers and weapons against the outbreak of wars. The preaching of this individual and collective boycott of war must involve the control of the manufacture of weapons and munition by the League of Nations and the International Trade-Unions. They were furthermore fully aware that capitalism and militarism are linked so closely together that fighting militarism means fighting capitalism as well. All who listened to the sincere address of the internationally-minded socialist speaker felt deeply that 25 millions of organized workers stand for "No More War" and that the end of that antiquated institution can and will come through the earnest conviction of these workers, who are prepared to do so to the point of risking their means of livelihood.

The defenders of the Conscientious Objectors had asked an English and an American Dutch conscientious Objector to move their resolution. They as well as the Australian, Mexican and Austrain guests stood strongly for their anti-capitalist—anti-militarist ideals. They confirmed our conviction that the intellectuals of the world will win the confidence of the workers only by adoption of an uncompromising pacifism, which will go to the length of absolute non-resistance and boycott of war.

GERTRUD BAER.

Munich, Germany.

## H. G. WELL3-BIOGRAPHICAL

By J. H. MAXWELL, PRINCIPAL, BAREILLY COLLEGE.

A SHORT, stocky man with a scrubby moustache and a high-pitched voice; a man nearer sixty than fifty, but looking considerably younger; a man whose like you can see a thousand times a day in every city street. Such, superficially, is H. G. Wells, whom Anatole France has recently described—and accurately described—as the greatest intellectual force in the English-speaking world.

Herbert George Wells was born at Bronley, Kent, on September 21, 1866. He was the son of Joseph Wells, a professional cricketer, who, at the time of the birth of his distinguished son, kept a small general shop in the country, but without success. Eis mother was the daughter of an innkeeper at Midhurst, and after the failure of the shop she became the housekeeper in a large country-house near Petersfield. Wells was educated at Bromley, and in 1879 entered a drapery shop at Windsor. He did not, however, take kindly to the drapery business. and soon we find him acting for a short time as pupil-teacher at Wookey in Somerset. Then he went on trial as an apprentice to a chemist at Midhurst; but by 1880 he was back in the drapery trade at Southsea, where he remained two years. From 1882 to 1883 he was an assistant master at Midhurst Grammar School, and in 1883 proceeded to South Kensington to train as a teacher. In 1886 he moved to a school at Holt, near Wrexham, North Wales. A year later he returned to London and obtained a post at the Henley House School, St. John's Wood. There Le remained till 1889, and during these years graduated B. Sc. with first-class honours in zoology and a second in geology. As the result of overwork a breakdown followed, and Wells was ordered complete rest. He now resorted to his pen to try to earn a living, and after a struggle attracted the attention of the public in 1895 with The Time Machine. After this Wells was able to devote himse f exclusively to literary work.

Wells' own account is as follows:

"I was born in that queer indefinite class that we call in England the middle class. I am not a bit aristocratic: I do not know any of my ancestors beyond my grandparents, and about them I do not know very much, because I am the youngest son of my father and mother and their parents were all dead before I was born.

My mother was the daughter of an innkeeper at a place named Midhurst, who supplied post-horses to the coaches before the railways came: my father was the son of the head gardener of Lord de Lisle at Penhurst Castle, in Kent. They had various changes of fortune and position; for most of his life my father kept a little shop in a suburb of London, and eked out his resources by playing a game called cricket, which is not only a pastime but a show which people will pay to see, and which, therefore, affords a living for professional players. His shop was unsuccessful; and my mother, who had once been a lady's maid, became, when I was twelve years old, housekeeper in a large country house.

I, too, was destined to be a shopkeeper. I left school at thirteen for that purpose. I was apprenticed first to a chemist, and that proving unsatisfactory, to a draper. But after a year or so it became evident to me that the facilities for higher education that were and still are constantly increasing in England offered me better chances in life than a shop and comparative illiteracy could do; and so I struggled for and got various grants and scholarships that enabled me to study and take a degree in science and some mediocre honours in the new and now great and growing University of London.

After I had graduated, I taught biology for two or three years and then became a journalist, partly because it is a more remunerative profession in England than teaching, but partly also because I had always taken the keenest interest in writing English. Some little kink in my mind had always made the writing of prose very interesting to me.

I began first to write literary articles, criticism, and so forth, and presently short imaginative stories in which I made use of the teeming suggestion of modern science. There is a considerable demand for this sort of fiction in Great Britain and America, and my first

book, The Time Machine, published in 1895, attracted considerable attention, and with two of its successors, The War of the Worlds and The Invisible Man, gave me a sufficient popularity to enable me to devote myself exclusively, and with a certain sense of security, to purely literary work."

The rest of Wells' career is the uneventful life of a literary man who has produced books in considerable profusion. At different times he has written short stories, novels, scientific romances, history, and books resembling social and political tracts. Sometimes he is a social satirist and assails the customs and institutions of his day. Sometimes he loves to play the prophet and succeeded in foretelling the aeroplane, the tank, the coming of the great war, the deadly destructiveness of modern warfare, and even the sort of tactics employed in the late war. Sometimes he allows his lively imagination to run riot and play round the fantastic creatures he imagines inhabit other planets. His appeal is, therefore, very wide, and he has attracted a large and varied circle of readers. Some will like his novels, for Wells can be an admirable story-teller, even though he does write a novel with a purpose in it and rarely misses an opportunity to introduce some of his pet theories. Others may prefer his views on social and political institutions and scrutinize narrowly his views on socialism, racial equality and inequality, and the future government of the world. Whatever be the predilections of the reader, Wells usually contrives to be interesting and stimulating and important, and invariably repays study. He is essentially a man of ideas, whatever

you may think of his style. He writes because he has something to say, something he believes full of import for his contemporaries. Always abreast of the times, he is ready to modify his views or even discard them, when facts or circumstances have proved him wrong. He changes changing circumstances. That is what has helped to make him such an interesting personality, one of the most widely-read of authors. The war, which has left not a few distinguished men of letters hopelessly outof date and out of touch with the modern world, found Wells ready to adjust himself to the new order of things and ready to propound new ideas suitable to the altered condition of the world. He grows daily, and has developed into the intellectual Colossus of our day. "Mr. Wells," as Gilbert Chesterton has said, "began his literary work with" violent vision—vision of the last pangs of this planet.

"He went on to wilder and wilder stories about carving beasts into men and shooting angels like birds.......Since then he has done something bolder than either of these blasphemies: he has prophesied the political future of all men; prophesied it with aggressive authority and a ringing decision of detail."

Such is the man whose work we have to consider, an arresting personality, full of ideas on all the burning questions of the hour. If it is a good thing not to devote all our time to the great writers of the past at the expense of contemporary authors, then no more fitting publicists could be selected than H. G. Wells, "the greatest intellectual force in the English-speaking world."

"The Rishi is different from the Saint. His life may not have been distinguished by superior holiness nor his character by an ideal beauty. He is not great by what he was himself but by what he has expressed. A great and vivifying message had to be given to a nation or to humanity; and God has chosen this mouth on which to shape the words of the message. A momentous vision had to be revealed; and it is his eyes which the Almighty first unseals. The message which he has received, the vision which

has been vouchsafed to him, he declares to the world with all the strength that is in him, and in one supreme moment of inspiration expresses it in words which had merely to be uttered to stir men's inmost natures, clarify their minds, seize their hearts and impel them to things which would have been impossible to them in their ordinary moments. Those words are the mantra which he was born to reveal and of that mantra he is the seer."

Aurobindo Ghose.

## INDIAN PERIODICALS

#### Rabindranath Tagore on Benga i Literature.

The Behar Herald has published summaries in English of two addresses delivered in Bengali by the Poet Rabindranath Tagore as president of the Uttara Bharata Bangiya Sahitya Sammelana (North India Bengali Literary Conference), held at Benares on the 3rd and 4th March last. "It is the first attempt to organise into one unitary whole all the isolated literary activities of the Bengalis scattered all over North India", outside Bengal. Some passages are quoted



H. G. Wells

below from the summaries of the two addresses. Whatever one's race (scientifically speaking), religion, caste, dwelling-place, &::, may be, he or she is a Bengali, if his or her language and literature are Bengali. The

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Bengali language and literature constitute the only positive common bond of unity which makes the Bengalis one living whole.

"In the national life of Bengal a festival of spring was going on for some time. There was a time when English literature had captured. the heart of Bengal, and students of English literature made light of Bengali literature, and Sanskrit scholars too did not show sufficient respect to it. Bengali literature has survived this neglect and contempt, and is athrill with resurgent joy, too. It is a wonderful phenomenon. In their letter of invitation that joy had found a vehicle to reach him. It had revealed to him where Bengal finds her joy. In Bengal there have been political and social enterprises. but then their message has not been a message of such joy. Far and near in the different districts of Bengal her heart is tremulous with joy at the call of her literature. There is a great truth behind it. Man realises himself in his expression. Man is not the creature who can express himself in isolation from all others. Man finds himself in his relations—he is linked with many through his relations. He is nothing where he is alone and cut off. He finds his joy where he gains the unity in his relations. It looked at as a mere plot of land, Bengal has no Her unity does not consist in her Geography. A country is not all earth, it is a spiritual entity. Birds and beasts also are born in Bengal, the Royal Bengal Tiger also is born in Bengal-but since he has not realised the unity, therefore it is that his greatest joy consists in eating up the sons and daughters of Bengal. Hence the mere fact of being born in Bengal does not make one a Bengali.

"Then comes the unity that is political. The word Jati has various meanings. In English a Nation means politically self-determining group under one government despite all diversities of religious opinions. A nation creates its own institutions according to its genius, and finds its bliss in the enjoyment of the self-government of its own achievement. The Bengalis are not a nation in this sense—that they have no selfdetermination is superfluous to mention. Then jati has still another significance which is religious. The Hindus, Mussulmans and Christians are jatis. Jati means caste also. Then there is the scientific significance. Jati, a race, is determined by measuring the length and breadth of the forehead and the height of the nose-but that is

a dangerous ground to tread on for a layman, for on one knows how much of the Mongolian, the Kolarian and the Aryan blood may be in us. Therefore the Bengalis have no homogeneous unity anywhere except in their language. Those that speak the Bengali language are Bengalis. This is no outer relation, but a deeper one. As long as a man remains in obscurity, he does not know the wealth of his powers and capabilities; he remains small in the world. We attain to greatness, by self-expression. There was a day when the Bengali language was a little parochial and weak, and was unfit to convey deep ideas and sentiments. Then the Bengalis were engrossed in petty village feuds in the Chandimandap. They did not belong to the world. Those that studied the classics had an entrance into the knowledge that is universal. But they neglected the Bengali language. They had their pass into the stores of Indian culture. Little wonder therefore that they should make light of the, nursery rhymes."

The Poet then spoke of the impetus that Bankim Chandra gave to Bengali literature, and proceeded to say:

"Every nation creates its own world in politics, in set, and in other spheres of activity. Most of these spheres are shut against the Bengalis, learing only literature where their genius can have free play. In other provinces even fathers wil. write letters to their sons in English.

In history we find that the feud between England and Scotland was not solved by statecraft. The literature created by Chaucer and others was so powerful in its attraction that the Scots made it their own and it helped the welding of the two peoples. The growth and development of provincial languages and literaturs, far from hampering the unity of India as a whole, is bound to make the whole richer and fuller. Weakening the parts does not mean strengthening the whole. To know one's own language is the first requisite step to know another language. It was not when Latin was the common language of Europe that Europe saw the Festival of Light, but when the different countries developed their own languages it was then that interchange of thoughts became possible, for every country then found its own. By an irony of fate English has been the medium of interchange of thoughts in this country. Uniformity is not unity. To bundle together five and fasten them with one rope is not making them one. Imperialism cannot be run without un-formity. When two horses that naturally refuse to work together, are yet made to pull the same car, the driver will keep them together by the lash of the same whip. It is for this that in Ireland even language has been

persecuted. Mechanical unification is but another name of destruction—inner unity is what leads to the spring of creation—that spring is bound to come in India—and when the vernal flowers will grow into fruits the feast will be all the richer for the diversity of the crops."

The following is the Behar Herald's summary of the Poet's concluding speech;—

"The growth of very great civilization has centred round a great City. In an animal organism there are several centres which regulate the flow of activities that have their sphere in the whole—the heart and the brain are such centres, one of the nervous system and the other of circulation. So also the culture of a country has its seat in a definite centre. In India Benares is such a centre. It has evolved out of itself. Rome was such a centre of the ancient world, Paris in France, and Athens in Greece. Radhakumud Babu has shown how even in the vedic age Kasidham was the seat of Upanishadic learning. Buddha chose this place where to establish his dharma chakra. The vital force in Indian history has drawn all intellectual efforts far and near towards this centre. So in the Mussulman age. For then it was that Kavir, Bharatapanthis, and the sufis lived and preached here. Hence the very trend of history in India requires that the renaissance in Bengali Literature which is another great movement in India should flow into this City. Then Bengali literature will be saved from extreme provincialism and be able to make itself India's. For the pilgrims that come here do not carry only their bodies, but also bring all that is best in them. This is therefore the fit place for a cultural exchange. Then Bengali literature will cease to be an object for boasting for Bengalis and become a pride for all Indians. Jealousy rest upon pomp, pelf and youth. Loving unity rests on the superior wealth in man. If we can create great things in Bengal those are not exclusively ours. They will belong to all. There has been much of provincial patriotism and boastful bragging among Bengalis. They studiously maintain a rigid separateness here in the western provinces. But the living heart establishes relations with its surroundings. We constantly nestle over what we have already stored up. There is no effort for fresh earning.

"The soft soil of Bengal does not preserve anything, it produces the Sunderbons. But here in the western provinces the hard stony soil has preserved much of the ancient relics. My earnest request is that the organisers of this sammelan see that the proposed Museum (Saraswata Bhandar) is made permanent. There was a time when we did not know our own art. Okakura came from Japan, and then there came some scholars from Europe, and they taught us to see

what great treasures we had neglected. Many priceless things have already gone away to foreign countries. In Nepal a Japanese savant has collected some Mahayana shastras and sent them to Japan, where probably they will remain for sevenhundred years unread, for the Japanese are not so proficient in Sanskrit. England has won India by force of arms—other countries have got her by love and respect."

#### Six Indian Problems

According to Indian and Eastern Engineer, in his presidential address to the Indian Science Congress at Lucknow,

"Sir M. Visvesvaraya made some useful suggestions. He advocated at the very outset of his Address the institution of a Section of Engineering in connection with the Indian Science Congress following the example of the British Association for the Advancement of Science, which is the prototype of the Indian Science congress. He mentioned the following six problems as being of fundamental importance to the country's material prosperity which urgently demand scientific investigation and research:—

- 1. Application of Science to Industry.
- 2. Application of Science to Agriculture.
- 3. Population and Food supply.
- 4. Low Standard of Living.
- 5. Undeveloped resources.
- 6. Untrained citizens.

In expounding the importance of these problems the 'President again referred to the omission of Engineering from among the Sections of the Science Congress. "What we want is a policy in all these matters based on world experiencea policy approved both only by the people and the Government—to regulate our affairs and activities to the best advantage of the nation. Development work is retarded by lack of workers. Our colleges for instance barely turn out 100 graduates a year in mechanical engineering for the service of a country where 320 million have to be supported. Even now there does not exist a single college in the whole of India which has begun to give a full course of training in the highest grades of electrical engineering. A future Congress should be able to suggest scientific remedies to all the ills referred to and the suggested Advisory Council of Government should advise practical action.",,

## Pasteur's Early Home Life.

'The Pasteur Centenary supplement to the Calcutta Medical Journal is a well got up and interesting and instructive publication. In it we are told:—

"In many ways Pasteur's home life was the secret of his future career. The household was typical of the French peasantry. It was poor, but not with the pinch of intense poverty: the life was one of hard work, but of skilled technical work: whilst the traditions of the great Emperor roused and kindled the imagination. To work incessantly: to honour one's country: to put spiritual things before a material, and other people before oneself: to bear the changes of fortune with courage and patience : these were the precepts and the practice of Pasteur's home. "For thirty years" wrote Pasteur in later life, "I was the subject of my father's constant care and thoughtfulness. In character he was certainly above his station, if you judge a man's station as the world judges such things. When I was at Besancon the cost of my college fees kept him constantly and laboriously at work. Yet I have seen him in his scanty leisure hours incessantly educating himself, drawing, wood carving, studying grammars to gain at 40 or 50 years of age the learning which had been denied to him in his earlier years.".

#### The Woman's Cause in Many Lands.

We take the following items from Stri Dharma for March:—

REMARKABLE REFORMS UNDER A WOMAN RULER

The Indian State of Bhopal has as its ruler a remarkably able woman, the Begum of Bhopal, who administers her State in a progressive spirit that reflects the trend of public opinion and political developments. Her activities in the cause of education, and details of social reform ( such as the wholesale gift of clocks to public bodies so as to ensure punctuality ) have been mentioned several times before in this paper, but her latest reforms are typical of the influence of woman in public life. Her Highness has introduced total Prohibition in her State at a sacrifice of 4 to 5 lakhs of rupees per annum to the State revenue from the sale of liquor contracts. This income she has removed in the hope of corresponding improvement in the material condition of her subjects. In this matter she has thus set a commendable lead to both British Provinces and Indian States.

A new Constitution has been framed based on the Government of India Reforms Act by which over a third of the population is to be enfranchised and to send their representatives to the State Assembly. Her Highness is also to be the President of an Executive Council newly created under the new Constitution.

. BURMESE WOMAN AND POLITICS

In an important annual session of the All-Burma Women's Conference which met in Pegu they passed Resolutions stating that women should stand as candidates for the Legislative Council and for Local Bodies, that they should take to the study of law, and that they should not buy rny more diamonds but spend their money in forvarding national causes.

A men's Nationalist Conference ( Councilentry section ) which was held at the same time and place voted that Burmese ladies should be Eligible for election to the Legislative Council and requested Nationalist M. L. C.'s to move in the Legislative Council for the removal of the sexc isqualification.

Another Municipal Woman Councillor

Anantapur Municipal Council in Madras Presicency is the latest to honour itself, and better equip itself, by the addition to its membership of a Woman Councillor, Miss Krillies.

THE RECORD PROPORTION OF WOMEN VOTERS

His Highness the Thakur Sahab of Rajkot State, (north of Bombay) has introduced a scheme of Reforms for His State in which 27,209 people have been enfranchised, 13,300 of them being women. This latter feature is specially praisewordry, showing, as it does, the liberal-mindedness and true statesmanship of His Highness. This s the largest proportion of women voters enfranchised so far in India, and as education is well advanced in this small State it is likely that women will use their vote intelligently and in .arge numbers.

#### Сніка

The economic independence of China's woman-

hood is making rapid progress.

The greatest enthusiasm was shown at a mass meeting in Hongkong in support of the Governor's Bill for the abolition of girl slaves, of whom there are over 8000 in the city. The meeting was also notable in having a Chinese woman speaker.

Many leading Japanese women educators and social workers have started a "Women's Property Campaign." According to the present laws women's right to possess property is not recog-

## Hand-loom Weaving in India.

In the Journal of Indian Industries and Labour for February, Mr. K. S. Rao, L. T. M., Textile Expert to the Government of Bihar and Orissa, asserts:-

"That the power-loom in India does not produce cloth cheaper than the hand-loom may seem paradoxical to the layman; but to one who has had opportunities to study both the actual working of power-looms and the conditions in which the Indian weaver now works, and will probably

work for very many years to come, this statement need not come as a surprise. The following facts relating to costing in a modern mill ought to be enough to dispel any doubts that may be lurking in the minds of readers of the Journal. Below are figures showing the actual cost of production relating to two of the most common types of cloth manufactured only a few months ago in one of the leading mills of Bombay, working nearly 2,000 looms under expert European supervision. These will make it clear that there are other items of expenditure, many times more than the actual weavers' wages, which the mill-owner must meet before he can get cloth out of his power-looms."

Mr. Rao gives details of costing to prove his assertion.

#### Teaching of Hygiene.

In the Calcutta Review for March Mr. Ramesh Chandra Ray writes in the course of an article on the teaching of hygiene:

"The first thing necessary to-day is—education. Not that education alone which the University imparts, but also education in sanitary matters. This education and the call for it must come from the people. Every man who has received any kind of academic training and every qualified medical practitioner owes a duty in this respect to his country. He should not sit complacently in his office-chair and think of his clientele only. He must make the teaching of sanitation his religious duty. He must organize classes, he must coordinate the activities in this respect of every educated man in his sub-division. The medical man, the engineer, the school master in every village must all co-operate and not only carry on systematic educational propaganda, but also actually undertake sanitary works. Students of all classes must be taken on in hand and led through practical courses in gardening, levelling, mosquito-hunting and mosquito-identification, quinine distribution, guarding drinking tanks and wells, watching and nursing the sick, disinfecting contagious materials. These involve slight expense but are of immense educational value. We will go farther and suggest that models of insanitary tanks, of insanitary households and of insanitary practices, diagrams dealing with the same, may be made by local artisans and displayed in every village. The cost of these productions will be very insignificant and can be met by local subscriptions, if desired. It is in this way that we people should among ourselves-

- 1. Create a Sanitary conscience;
- 2. Prepare practical sanitarians;

3. Educate schoolmasters in sanitary matters."

#### A Noble King.

In Welfare for March, Mr. W. W. Pearson, in his article on "A Memory of Oxford" refers to

"the story of a certain king of Italy who, when his subjects were suddenly stricken by the plague, was advised by his courtiers to fly to some place of safety. He turned upon those who gave him this advice with the words:

"At Padua they rejoice, at Naples they die-

I go to Naples."

Would that there were more men inspired by the spirit of this noble King of Italy!

## An Experiment in Rural Reconstruction.

In the same number of Welfure, Mr. L. K. Elmhirst, Director of the Department of Agriculture and Village Economics, Visva-Bharati, describes an experiment in rural reconstruction which is being carried on at Surul, near Bolpur. It says that he, eight students and a village worker set to work in almost complete ignorance as to what the problem of the villages was and as to whether literary students of the middle classes of Bengal could engage profitably in practical work.

"Our first responsibility of course lay with the students. We had no sweeper and we had somehow to turn the jungle into a garden. So we made a start by trenching our own night soil and cutting the jungle. I do not say that we all took to the first job gladly, but we felt that here was perhaps the most serious problem of the Bengal village, that of sanitation, and we must at least make an effort to find a solution to that before we went further. Besides which we knew that the whole question of soil fertility was wrapped up in our proper treatment of available resources, such as night soil. After a year's experience I can honestly say that, with a few exceptions, the average Bengali middle class boy can adapt himself to a life in which the activity of his brain is united with the labour of his hands, and make a good thing out of it. When a boy of high caste is no longer afraid to act as his own sweeper, when he learns willingly how to handle leather in the tannery and to keep laying hens for profit, there is no limit to the possibilities of his future, and there is no fear of his having to be content with an M.A. degree

and Rs.30 per month. Of the boys who came to us at the start, one has just replaced an inefficient labourer in the dairy and at the same time he is making a good thing out of a patch of tomatces of his own growing. Another is busy organizing troops of Scouts in the neighbouring villages after his work as an apprentice in the garden is over for the day and another will, I hope, be earning his board in our weaving department before very long."

Mr. Elmhirst thinks that in Bengal,

"the village is suffering from certain diseases which make good farming impossible. The three chief of those diseases in our neighbourhood are Malaria, Monkeys, and Mutual Mistrust. And of all three the last is the most serious. Once this last disease is cured I have no hesitation in saying that malaria can be wiped out in a year, that the villages of Bengal can be put upon a sound economic foundation and the present dry rot can be held up."

## Social Service in Maharashtra and Bengal.

In the same journal there is a descriptive and critically appreciative account of social service activities in Maharashtra by Mr. Herambanath Bhattacharya, and a very interesting illustrated article on Welfare Work in the Sholapore Spinning and Weaving Mills by Mr. St. Nihal Singh. The latter makes a suggestion that the Government of India should annually send a scholar to Europe and America to study Welfare Work in those lands—a suggestion which the editors support. Mr. Singh's article shows how some of our mill-owners are practically alive to their duties to the working men.

In describing the problem to be faced in north Bengal, Mr. C. F. Andrews points out how gradually the proprietors of small holdings may come to see the advantages of using tractors by means of cooperative methods—some of them having already done so in the flooded areas because of the paucity and weakness of oxen for ploughing.

# Freedom from the Clutches of the Past.

In To-morrow Mr. K. M. Panikkar has contributed an article entitled "Past is Past: A Plea for a Social Revolution". challenging the idea that there is salvation in going back to our past and reviving past conditions. On the contrary, he asserts:—

We must begin to question the basis of customs and engrave on our minds the noble principle of Descartes to accept as true only what could stand the test of reason. This liberation of the Indian mind from the dead weight of semi-religious customs and the enthronement of reason as the bases of human conduct can only be the work of a social revolution of the first magnitude.

At the mention of revolution people begin to see red. Society, they say, must organically develop and real progress in their opinion can only be achieved by slow and gradual evolution. A social revolution, they proclaim, will defeat its own end. This is a superficial argument based on a supposed antithesis between evolution or revolution. There is no such difference. Neither a historian nor a biologist, nor one who studies philosophically the growth and devolpment of societies, can for a single moment accept any fundamental difference between evolution and revolution. In an evolutionary process which has led merely to a blind alley a sudden and spontaneous variation from type has been too long an accepted fact in biology. This certainly is the case in social life also. Further evolution along the life that we have followed up to this time can only lead to disaster and what is now required is to our mind a spontaneous variation in our social life, or the production of a type absolutely different involving, as it certainly does, a revolution in our mental attitude.

Now is India's opportunity. The vision of a new and great world has been opened out to her. Her heart throbs with new hopes and her young men are bent on making her future worthy of the world and worthy also of her past. We must cease now to sing of the glories of our golden age. What we want now is picneers who will annex the culture of the world first and then go on to fresh fields and pastures new. We should not think of taking up where we left off but from where others are to-day. The culture of the world belongs to all who deserve it and until we have earned the right we cannot benefit by others' greatness.

We shall earn that right of participating in the world's culture only when we have freed ourselves from the clutches of a past which holds us in a vice-like grip. The Jericho of unreason must fall before we are liberated from the shackles that have manacled us for centuries. Then only shall we have reconquered India for ourselves and then only shall we be able to stand up to the world and say that we too shall now contribute to the welfare of humanity.

# Education Along Indian Lines for Indian Christians.

The editor of The Indian Christian Review thinks that the question of education along Indian lines is one of the problems regarding the Indian Christian community which awaits solution.

"The question of education along Indian lines is one of the problems regarding our community which awaits solution. Up to this time the tendency has been to educate the Indian Christian along semi-European or semi-American lines. The foreign Missionaries tried to give us what they thought honestly to be the best for us, without giving serious consideration that we are Indians with centuries of social tradition behind us, and with a social organisation, in which though there are some defects which require reforming, is still the most perfect of its kind in the world. We doubt whether that social organization has ever been seriously studied, and if it has been studied, it has been studied only with the idea of finding out its defects and, having found them out, of laying the utmost stress on them, and instead of trying to reform them, they have been replaced wholesale by Western manners and customs. The Missionary has treated the Indian, more or less, as he would have treated the savages found in the primeval forests of Central Africa. With the best intention in the world, the Missionaries have, in a sense been instrumental in doing us the greatest harm by turning out from their boarding schools men and women unprepared, under Indian conditions, the responsibilities, of life. No doubt, there have been exceptions; and these exceptions are always being trotted out by the denationalized advocates of a semi-Western system of education, but let these people remember that these exceptions were, what they were, not because of, but in spite of, the education which they received. They had the sense and the will-power to rise superior to their training. As far as our community is concerned, socially Christianity has been almost great failure. It has given the Indian Christian community a Western system of living which, if not reformed in time, will ultimately end in its ruin. Extravagance and ostentation seem to be its dominant factors. Many Indian Christian families live for mere show. They appear to have no idea of economy, of thrift, of simplicity of living, and this is the principal reason why they are heavily in debt, and have little or nothing to contribute in support of their religious organizations. This high standard of Western living is also the cause of much secret immorality prevailing amongst our young men. A young man cannot afford to marry till he is able to keep his wife in

a certain state of extravagant comfort, and the result is that he very often goes to the well in his fight with nature. This missionary education has also shattered the joint family system, a system which is the main-stay of Indian social life. It has got some drawbacks no doubt; so have all systems. But simply because of hose-drawbacks to wipe it out of existence is certainly not the path of wisdom.

#### Vivekananda and Socialism.

Prabuddha Bharata quotes Vivekananda as saying:

"I am a socialist, not because I think it to be a perfect system, but half a loaf is better than no bread. The other systems have been tried and found wanting. Let this one be tried—if for nothing else, for the novelty of the thing A redistribution of pain and pleasure is better han always the same persons having pains and pleasures."

and observes:

"Thus wrote Swami Vivekananda in a mood of utter despair, as his compassionate heart oled to see the extreme penury and untold sufferings of the labouring masses as contrasted with the immense opulence and extravagant luxury of the aristocracy and the capitalist in every lanc, in the East as well as in the West. He was grieved beyond measure to notice during his long travels all over the world how the so-called upper classes have all along the course of human history been relentlessly sucking the lifeblood of the masses and crushing them under foot until the poor people have nearly forgotten that they too are human beings like the oppressors. He was cut to the quick to observe how "poverty, priestcraft and tyranny" have been degenerating and dehumanising the bulk of the human race. His -ery soul rebelled against this deplorable state of affairs and he wished from the very depth of his being that the present wrongs and injustice of society might be brought to an end at any cost, and thus to emancipate the masses from the degradation and slavery to which they have I een most unjustly subjected for ages.

Every human society is constituted of the priest, the military, the merchant and the labourer, whether this division is based on occupation, or heredity, or both. The labouring classes form the very foundation of society. They have to bear the whole burden of the upper classes which, with honourable individual exceptions, have not hesitated to exploit and oppress them in some form or other. The absolute rule of the priest and the military is over, never to return.

The present is the age of the capitalist.

### Losing One's Life to Save It.

In The Young Men of India Mr. C. F. Andrews refers thus to the life work of the Earl of Shaftesbury to show how by losing his life in the service of others, he had saved it:

The Earl of Shaftesbury was one of the noblest men of last century. There came a great call to him to do a work which was in some ways as great and noble as the abolition of negro slavery itself. He set himself to abolish the slavery of little children in the factories of England. The little children were being ground down in a cruel slavery under the factory system, and there was no one to take their part. 'The Earl of Shaftesbury determined to sacrifice everything he had for the sake of these tiny children. For therty years he gave his very best,—his time, his talents his money, his life itself, to the task. One day, just as the struggle was drawing to its close, and he saw the possibility of getting the cruel factory laws altered, somebody came to him and said: "I want to ask you one question. How is your soul?" He answered: "To tell the truth, I have been so taken up with the work of the factory children, that I had almost forgotten whether I had a soul."

It was a great and memorable answer. Ev losing his life in the service of others, he had saved it.

Surely this is what, in our highest moments, we all of us long to do. The Earl of Shaftesbury had so completely forgotten himself, that when he was asked about his soul, he said: "I have been so occupied with this work, that I have forgotten all about it."

When we come to hold an ideal of service with such intensity as that, then the lower ambitions of life vanish, and we are free. In losing ourselves, we have found our true selves.

### Washing the Feet.

A writer in *Everymans Review* considers the practice of washing the feet an example of the wisdom of our ancients.

"Washing the feet is perhaps a unique Hindu habit. Any person, be he a stranger or a member of the household, on entering the premises is required to wash well with water his feet. Such washing of the feet is made imperative before any one can enter such parts of the house as are preserved pure and sacred, like the dining room, the kitchen, the nursery and worshipping room.

"Whether people walk on the street with or without shoes, it is clear that the lower parts of their body must have been rendered dirty and contaminated by the impurities on the road.

Imagine what our houses would be if the dirt and contamination on the gutters, roads and dustbins of our towns should all be carelessly carried and spread all over our houses. The ancients foresaw this evil and provided against it, may be under the cloak of religious sanctity, that one should well wash his feet before entering a house. We find that even in the houses of Englishmen, near the doorstep, what are called door-rugs, with bristles for brushing off the dirt and the dust, from underneath the soles of the shoes or boots. In cold climates where people cannot walk barefooted and where washing the feet frequently would neither be possible nor easy, door-rugs are perhaps the only conceivable substitutes. But in tropical countries there can be no question that the most hygienic rule would be to wash the feet with plenty of water. No amount of energy wasted in even careful rubbing of the soles of shoes would or could be so efficacious as a thorough washing of the feet. Heaven only knows how many disease-harbouring germs stick to our feet or shoes when we go out!

"It is an invariable practice in all the orthodox Hindu houses of Southern India to place at the entrance or somewhere near by, a big brass or copper vessel containing water with a smaller vessel close by to enable those who come into the house to wash their feet. The sight of this is the symbol of the reign of ancient wisdom in household and of the cleanliness of habits enforced or expected therein. Unfortunately it is saddening to note that this practice is fast disappear-

ing."

#### Co-education.

In Education Pandit Badrinath Chhibber thus supports the idea of educating boys and girls together:—

It is said that in ancient India the students often resided with the family of their gurn and thus the school approximated to a home. And as the student was not banished from home influences, he must have mixed with the members of the family and must have surely played and associated with the boys as well as with the girls, as do brothers and sisters, mothers and sons.

"To bring up boys and girls entirely ignorant of each other for the best formative period of their life and then suddenly to bring them together at mature ages of 25 and 16 and then to think they would learn to know each other and suit each other is the height of absurdity. We teach boys one set of catchwords and girls another and then expect them to pass their days in harmony and joy when brought together by the freaks of whimsical parents. The old system was based on distrust and the idea that human

nature is necessarily evil. Let boys and girls be brought and educated together by the teachers of both the sexes, thus bring in school-life nearer home-life. Trust begets trust. Human nature is neither good nor bad. It is what we choose to make it. If the school influences approximate to home induences, I think there is absolutely no danger in bringing together persons of opposite sexes. The company of girls and grown-up women purifies and chastens the thoughts of men instead of demoralizing them. It is impossible to ignore the existence of the fair sex in all fields of activity in the life of a nation, and as the years pass, women all over the world will take more and more intelligent interest in all matters concerning the national well-being. India must either move with the times or die. In all spheres of activity, men and women are to work together. Then, why not, give them opportunities of learning to know each other as early as possible? Why delay their meeting after their convictions thoughts and ideas have taken a definite shape? I lay great stress on the mutual understanding of the sexes."

#### Art and Modern Indians.

The Indus for February opens with "Some Thoughts on Art and Modern India" by Sreemati Sujata Bose, in which, among other things, she says:—

"Ancient India gave birth to an art which not only occupied one of the highest places in the world's art, but is still living in so much that it exerts its influence on the modern age.

"The beautiful weaving, dyeing and embroidery, and extremely fine work on conch-shell and various metals, along with many other handicrafts have conclusively proved that the Indian people possess a peculiarly aesthetic temperament."

"How much do we Indians, at the present moment, think of any art, and especially of our

own t"

"Look at our paintings. True, there is the School of Indian Art in Bengal, but how few amongst us really understand either our own Indian painting or good painting of the West! We admire some well-known artists of the West because their work is realistic, but I doubt if we could tell their work from any other third-rate realistic work, if we had both front of us incognito. The evil is that we have given up cultivating the artistic side of our nature. We are not brought up in a traditional artistic environment, as used to happen when a weaver's child was always brought up amongst the weaver's; neither do we have a conscious training of aesthetic thought in schools and colleges, where almost cent per cent of our "educated" people go. The educated

people form the standard of a country; and as they grow up without any idea about art, and admire anything that is new and crude, so does the whole country follow after them."

## The Need of Indian Exchange Banks.

An editorial note in the March number of The ModernReview referred to a project which is being promoted by Mr. Amitabha Ghosh of Paris and Calcutta for the establishment of an industrial and exchange bank in India and of an automobile industry in connection with it. The Indian Review for February contains an article by Mr. S. G. Warty, M. A., in which the need and advantages of Indian Excharge Banks are dwelt upon.

"The value of exchange banks to the organisation and development of foreign trade is unquestfoned. Indeed, if trade is to be carried on, on modern lines and according to up-to-date methods, the use of banks as financing institutions is indispensable. One main reason why the foreign trade of India is in the hands of foreigners and not of Indians is that the latter possess no exchange banks of their own. The foreign exchange banks which at present do business in India, through their branches established here finance foreign firms and foreign business men and were meant for that purpose alone. If any Indian firm happen to get the benefit of them, it is only after the foreign firms' wants are satisfied. The Indian thus has to depend upon the mercy of the foreign banks and is thereby greatly handicapped in his trade."

"It is clear that such a state of things should be improved, and that the Indian should have a fair chance of competing for the profits of his

country's large trade."

"It may not be possible, in the beginning to get a trained Indian to manage the bank. Incian intellect has not yet had sufficient opportunity for being trained in the management of a banking concern. Foreign expert intellect may have to be employed. This should be done without hesitation. The best man should be sought for, without regard to the salary to be paid. For we have to remember, it is a beginning we are making, and future efforts will be guided by the success of the first enterprise. The foreign expert must preferably be an American."

"Besides the advantages to the Indian merchants mentioned in a previous paragraph of an Indian managed exchange bank, there is one more important advantage which deserves to be parti-

cularly pointed out. The fire and marine insurance companies in India, are mainly branches of the foreign companies and do a large amount of business in India, consequent on the large volume of the foreign trade of the country. They get indirect help and support, which are the very breath of their business from the foreign exchange banks, in that the latter recognise insurance policies with the former without objections whereas if the insurance company happen to be an Indian concern, objections are always raised. Thus the foreign marine insurance companies enjoy a preference and are thereby enabled to carry to their own countries the insurance profits which ought rightly to belong to Indians, if policies with Indian Insurance Companies were equally recognised by the foreign exchange banks. There is therefore need for Indians to be organised to this end also."

"A further advantage is that encouragement will also have been given to the starting and development of Indian steamship companies."

### The Common Indian Bee-eater.

We read in the Agriculturel Journal of India:—

"Blanford gives the following vernacular names of the Common Bee-eater, patringa and Harrial in Hindi, Banspati in Bengali, Tailingi, Veda Raghu in Mahratti, Chinna Passeriki in Telugu, Kattalan Kuruvi in Tamil, Monagyi in Arrakan, and Hnet-pasin-to in Burmese; but, as he remarks, several of these terms are applied indiscriminately to other species of Bee-eaters also."

Agiculturists do not like this bird because,

"The food is composed exclusively of insects, in the broad sense of the word, and the largest proportion of it is composed of flying insects taken on the wing. Of these, bees and other Hymenoptera form the vast majority and this Bee-eater is a very serious pest in most localities in the plains where agiculture is practised. Our agicultural experiments at Pusa have been largely brought to a standstill, almost whorly on account of the activities of these Bee-eaters, practically all the newly-raised queen bees being snapped up by them whilst on their marriage-flight. So far as its feeding-habits go, therefore, this bird does not seem to deserve the protection throughout the whole year which it enjoys at present under the Wild Animals' Protection Act in Bombay, Bengal, Assam and Burma."

## FOREIGN PERIODICALS

## The Real Significance of the Angora Government.

The importance of Turkey in present-day world politics does not lie in its size or population, but on other considerations, as brought out in an article contributed to *The Forum* by Clair Price.

"In the number of square miles and in the population of which it disposes, the new Turkey is only a tenth-rate State. Such importance, as it has, lies not in its size, but in that role on the world's stage which 'Islam has conferred upon it."

"No other country enjoys the relationship to forces outside its own frontiers, which Turkey enjoys. It is this fact which gives profound significance to events in Turkey which, in any other country, might command only a local meaning."

"The present Turkey is a small bridge, but it is the bridge between the industrial West and the Islamic East, and its very existence is of the deepest meaning to West and East alike."

The Christian countries of Europe and America have long ceased to be theocracies. In some of them there may still be a combination of Church and State, but the head of the State nowhere in Christendom exercises spiritual powers. But in Turkey the Ottoman Sultan-Caliph continued, till recently, to combine in himself temporal and spiritual functions.

"From 1919 to 1922, we waited for a decision. The Ottoman Sultan-Caliph, now the mere shadow of a great tradition, still stood at the European end of the bridge and from India came the powerful voice of Islam demanding the restoration of the pre-war domain. Apparently, Islam had learned nothing from the war. It still thought in terms of theocracy and if the Turks themselves who had borne the heavy duties of the Caliphate since 1517, had learned anything from the war, they were keeping it a secret in Asia Minor. Foreigners were not permitted to enter the interior of Asia Minor except with the permission of the new Turkish authorities at Angora, and Allied intelligence officers at Constantinople have lived on a pleasant grassy slope, casually and confidently forgetful of the possibility that the summit above their heads might be the crater of a volcano."

The writer of *The Forum* article was among those who were able to enter Angora. And what did they see?

"Those of us who were able to enter Angora, found there a small but surprising organism. The military forces which it was assembling might have been of interest to the Allied intelligence services in Constantinople, but to the rest of us they were not as interesting as the organism whose weapon they were. The Turks called their new Government at Angora a Nationalist Government. They said they had adopted the Western political doctrine of nationalism. They said their Orthodox Christians had given up their political prerogatives and had set up an autocephalous Turkish Orthodox Church as a purely religious body with its center at Caesarea. They said that their Government had similarly divorced religion and politics and that the Minister of Sacred Law who sat in their Cabinet for the time being, no longer enjoyed the precedence which the Sheikh-ul-Islam enjoyed in Constantinople and which the Archbishop of Canterbury still enjoys in England. They said furthermore that when they recovered Constantinople, they proposed to put an end to the Sultanate and to make of the Caliphate a purely religious office. They repudiated the theocracy which India was urging upon them. They were good Moslems, they said, but the institutions of Islam were a responsibility upon all of Islam and were not a burden which they, the Turks, could continue to bear alone. As a Turkish Government, their functions were political and not religious, and the time had come when it was imperative to separate the two functions."

Clair Price thought, all this was important if true. And true it was.

"In the meantime, the Allies, the Occumenical Patriachate and the shadowy Sultan-Caliph continued to occupy the European end of the bridge, in unbelievable ignorance of what was happening at its Asiatic end. It was not until late last August that an ominous knocking was heard at the Asiatic end, and before December arrived, the new Turkish Government had reoccupied its old bridge up to the banks of the Maritza River on the borders of Western Thrace. The Sultan-Caliph fled, a new Caliph was elected and India's Moslems, having recovered from their initial astonishment, acquiesced in the belief that the Caliphate belonged to the Turks

and that whether the Turk was correct or not in stripping it of temporal power, he was still "our brother the Turk."

The writer then asserts:—

"A new Turkey has come into being, determined to effect the same separation between religion and politics which we in the United States achieved in our War of Independence. Its success thus far is incomplete, for it is treading a new path and treading it with caution, but it has travelled farther than any of us who made our way into Angora a year ago dared dream. Abandoning the old foundations at Constanti iople it has had to build the country anew while contending for its right to exist. They were noble buildings which were put up on the old foundations at Constantinople, but they belonged to an age long past and Western weather has rapidly crumbled them. The new Turkish Government is a simpler edifice and one which we Westerners can comprehend."

### And why? Because,

"For the first time in history, we have a Turkish Government which we can look upon as a political organism and not as a theocracy. It has adopted our political creed of nationalism, with a display of courage which only those can realize who understand the intimate relations it has maintained in the past with Islam. The Turkish people are still devout Moslems and always will be, but their Government is a Nationalist Government. Whether its peace-time achievements will merit our sympathy remains to be seen but if it is to our advantage, as I believe it is, that ideas should freely flow across the Government which Turkish bridge, the new occupies that bridge ought to receive our watchful patience as it works out the heavy task which lies ahead of it."

Clair Price ends the article with mentioning a large opportunity which lies at the hand of Christians for contributing toward a durable peace in the Near East.

The time is approaching when it will be possible to look upon Islam as a faith purged in India, as it has already been purged in Turkey, of its traditional antagonism to that creed of political nationalism which we have lifted up. Among the world's religions, there are three monotheisms which, as far as their human origin is concerned, have sprung from the same corner of the globe and which among them command to-day the allegiance of half the world's population. The oldest of the three is the Jewish faith whose communicants number only some 12 millions. By far the largest number of communicants of any of the world's religions, owns its alleg ance to Christianity, the number of them being usually

estimated at 560 millions. The youngest of the three monotheisms is that of Islam which is customarily credited with 220 communicants."

"Cf these three, Christianity and Islam are active missionary faiths. Islam was a revolt against the decadent worship of its day, and the circumstances of its origin are not wholly dissimilar to those of the later origin of Protestant Christianity. Islam and Protestantism are still marked by a rigid simplicity of worship and, in point of doctrine, Islam makes a distinguishable approach toward Unitarianism. I need not emphasize the fact that very important differences of doctrine exist between Islam and Protestantism, for abundant emphasis has been laid upon our differences in the past. I do suggest that the belated separation of religion and politics in Turkey makes it possible to explore the elements of religious community which exist between us, with a view to extending to Islam a degree of that fraterrity which we have rightly extended in the past to Orthodox Christianity. No single contribution at our disposal would so powerfully assist in the preservation of a durable peace across the all-important Turkish bridge, as the realization that Moslems and Orthodox are children with us of the same Father."

### The Hypocrisy of the Mandatories.

Tennyson's Northern Farmer (new style) tells his son, "Thou'll not marry for munny—Noa—thou'll marry for luvv," and therefore both his father and mother think him an ass. Their advice is, in the words of a "Quaäker feller." "Doant thou marry for munny, but goa wheer munny is!" In The Forum Chase S. Osborn sarcastically bases a sort of political sermon on a text like the above, saying:

"It is one thing to marry a woman who has wealth for her money. It is another thing to marry a woman who has money for real honest-to-God love of the woman. The money may be used by her husband incidentally to promote the happiness and welfare of the wife, but action in this regard has to be of a nature so very delicate as to involve the very best there is in the human concept.

"Another illustration: No guardian is justified in using the substance of his ward for any other purpose than the ward's well-being. Justly there may be an honest charge for administration but it must be exactly honest, if there may be admitted degrees of trust probity.

"What I am driving at is the mandatory powers provided by the League of Nations."

Shall it not be demanded first that the Giants of the League, having their territories guaranteed

as of status quo and gaily assuming mandatories shall prove clearly they have not married the woman for her money; have not assumed wardship in order to malappropriate the trust funds?

"I am very particularly thinking of the attitude and actual practice of Great Britain, France and Japan, and I have exactly in mind Iraq and Mosul Oil Fields, the Nauru phosphate deposits, the extensive concession got by France in the illegitimate Angora treaty and other similar natural values. It can be argued successfully I think that these riches are world necessities and belong to the world, but the logic fails in practice when they are permitted to be absorbed by a small group of financiers who dole them to the people of the world at a big price per dole. And if we are to assume that the oil of Mosul does not belong to the Emir Feisul and his people in whose territory it is, what are we going to do about the oil in Russia, Mexico, America and Roumania? Not to speak of Earth riches of all kinds everywhere? Just hold them by might?"

The fundamental principle of Government in Nauru is absolutely non-British, the tripartite agreements on the phosphates is a violation, in spirit at least, of the Covenant, and, thirdly the system of Chinese indentured labor would

have been called slavery in 1904-6.

"In short, the dominant objective, the dominant personnel the dominant motive of the whole enterprise is not service to humanity but phosphates. This is what is wrong with the

world to-day.

"This is a reversal with a vengeance both of British and mandate policy of trusteeship and the sacred trust—for such services as education, health, and justice are quite definitely and explicitly subordinated to the very material object of winning phosphates for the British Empire."

"There is naught the matter with the world anywhere. The sun is as sweet, the rain as life-giving, the soil as rich—all is well with the earth. But what is wrong is the strifeful

selfishness of the people."

#### "The Green International."

Charles Merz announces in The Century Magazine that

"With no blare of trumpets, but a rather heavy tread, a new alliance marches into European politics. It calls itself "The Green International." It numbers several million peasants in its ranks."

Its stronghold lies in the five countries of Czecho-slovakia, Poland, Bulgaria, Jugosla via, and Rumania. It has also organized what it calls "Russian Section." The chief

purpose of this green international is to pin politics down compactly on two central and important points.

"Land for centuries has been something in the Danube Valley to support a few families in

almost royal pleasure."

"To break up the great estates, then divide the land into peasant holdings—that is the program of the Green International. To these two central principles it subordinates all other issues. What it aims at is a democracy of peasants working their own farms. It believes there is no other way to healthy economics in south eastern Europe, no other way to redistribution of political power on a more democratic basis, no other road from feudalism to the modern state, no other road, ultimately, to peace and understanding between people who have been egged on to fight one another for three generations."

This Green International is definitely and emphatically opposed to socialization. It may support, and probably will some day, the partial socialization of the means of distribution, as that result is being achieved in many parts of America, through state-owned terminals, warehouses, and the like. But so far as the land itself is concerned, it maintains stoutly that the peasant wants to be his own employer. "Peasants the world over all have the same task, the same love for a piece of ground—that ground where they

live, create, and battle."

Nor has the Green International, like some of the other internationals, any apparent intention of attempting to hack its way to power by sheer force. It does not propose to seize those great estates which worry it. It proposes to acquire them through the tactics of the ballot-box. And it proposes compensation in all cases for the owner; prefers a program of payment via longterm credit, which it declares is practicable."

#### His Religion and Hers.

Mrs. Charlotte Perkins Gilman discusses in two articles in *The Century Magazine* the relative value of the masculine and the feminine contributions to religion. In the first article, published in the March number, her views may be briefly summarised thus:—

"Death, according to Mrs. Gilman, was the outstanding crisis in the life of the primitive man; birth, the outstanding crisis in the life of the primitive woman. Primitive man, standing over his fallen victim, whose soul had fled the body, said, "Where has it gone?" Primitive woman, holding her baby in her arms, said, "What can I do for it?" Thus the religion of man has been concerned with the afterwhile; the religion of woman, with the here and now."

Death being the outstanding masculine crisis, the "death-complex was too strong even for his [Christ's] teachings."

"What he taught us to pray and work for here was ignored in our eagerness to get to

heaven through his virtues.

"In this twentieth century we have seen Christian Europe hating and fighting exactly as did heathen Europe in the past. Christian Germany has left a record of conduct which we may mildly term inconsistent with that faith. Christian Ireland is a beautiful example of forgiveness, patience, and loving one another. Our own Christian nation maintained slavery after every other advanced people had outgrown it, and still stands black before the world in that most hideous of savage practices, the slow torturing to death of helpless prisoners—"lynching."

"The Christian belief has been taught all over the world, but it has not established connection with life. Its revivalists still make their passionate appeal on a basis of what is to

happen to you after death.

"Pursuing the evidence of masculinity in religions, we find one glaring proof at once—the guileless habit of blaming the sin and trouble of the world on women. One after another shows this scorn of women, making no provision for them in heaven, sometimes denying that they have souls at all. This ultra-masculine attitude has been maintained even in Christianity, owing to its mistaken adoption of ancient Hebrew and Assyrian legends. There is no more unworthy product of a "masculinized" religion than "the curse of Eve."

"The various paradises which have been devised by the minds of men are naively masculine in their attractions. The Moslem warrior looks eagerly forward to his "reward"—feasting and dalliance with eternally young and lovely houris; but there are no silky-mustached he-houris

beckening to pious lady Moslems.

"'The savage pictured a happy hunting-ground.' That was his idea of a good time; but we do not hear of any happy nursing-ground for the squaw. Valhalla also, a glorious festival of beer and bloodshed enhanced by stimulating valkyrs, was most attractive to the male."

"As priest increased in numbers, and their demands of tithe and sacrifice increased also, the common man, whose offerings fed them, was moved to inquire whether it was God indeed who liked the fat of rams, or only a number of hungry priests and their families. If the priests had no families, but were celibates, there arose further questioning on the part of the same common man as to the historic relation between the priest and the woman."

The greatest good force in human life is religion.

"When that great power ceases to concentrate its attention on death and turns it upon life and the improvement of life, there will be no difficulty in inducing people to "accept religion." It will be of such visible and joyous use that no rational being can reject it. With such help we can soon outgrow such disgraceful diseases as war and poverty; we shall blush at the memory of intemperance and prostitution; our children will grow up in the assured hope of a better world of their own making and the daily glory of making it.

"With its tremendous vision reaching even to eternity, having power to subordinate individual interests to a high ideal, and with the practical immortality of a church, working in unbroken sequence from age to age, religion could have held before us the splendid picture of the race we might be, and helped us up the broad, clear stairway of right progress. It can

do it yet, and will."

#### East and West in World Politics.

Nathaniel Peffer expresses in The Century Magazine his opinion that

"Almost every problem of first importance in the international relations of to-day roots in the Occidental dogma that mechanics is progress, efficiency the highest law of life, and Western civilization the only civilization."

"In the main the real issues on which international relations turn and the real prizes for which nations struggle are the undeveloped regions of the world, the untouched storehouses

of raw materials."

"As originative force and also moral foundation there is our assumption of the superiority, the ultimate truth, of our own civilization; that is, a civilization based on the full realization of the possibilities of applied science. That assumption—it is a conviction, rather—furnishes justification."

"The policy of the great powers toward China, India, Mexico, Turkey, Africa, and insular territories is in its every aspect, religious, cultural, diplomatic, and commercial, based on the premise that the whole world must mechanize and industrialize, and that the twentieth century civilization of the Occident is the form of life to which every race must adapt itself."

"Western civilization, so far as it is distinguished from other civilizations, is science. Steam, steel, and electricity are its foundations, communications and quantity production its concrete manifestations, and materialism is its spirit. The school, the press, the railroad, telegraph, telephone, wireless, hospital, and esthetic

so were and sanitation are by-products of industrialization. So also the inhuman pace of the factory and the city built about the factory; so also standardization, regimentation, and leveling to a monotone of mediocrity; so also the greater destructiveness of instruments of war."

"I have ventured to put against the prodig ous achievements of the industrial era the question, to what end? As a standard of n easurement I have suggested not size or speed or complexity of process, but content and meaning. The radio is the work of supermen, but what is communicated by radio? So is the modern printing-press, but what is circulated by the daily paper? What is the product of the universal school system? Not education, but literacy; nor keener discrimination, but a more facile gulping cf stock ideas, a more efficient regimentation behind the standards of orthodoxy. Sensations have been multiplied and given a higher f-equency of repetition, but without deeper penetration. All increase is quantitative, not qualitative. There are more things for use, but no nore enjoyment; more possession, but less happiness.'

"There is a vast machine, with a small product of human good. And simultaneously there has been created by industrialism a machinery of war that destroys faster than industrialism can build; so that with all the conceded intentialities of science to create a form of life beyond the most iridescent utopias, its highest intentiality as thus far revealed if for annihilation."

Referring to the Gandhi movement in India, Mr. Peffer says:—

"As the Gandhi movement revealed, emancipation from British rule is only one of the issues in India. Another is the demand for a retreat from mechanization back to the older economy of craft and household industry."

Some thinkers, e. g. Mr. Bertrand Russell, Lold that the East should take Western science but reject Western philosophy, take the West's scientific method, but retain its own tranquillity and culture. But the writer holds that

"The price of mechanization is standardization, or life as it is lived in America. It has yet to be shown that a synthesis of the older civifization of the East and the newer civilization of the West is not inherently impossible. The fundamental principles and postulates of the two are diameterically opposed and mutually exclusive. Such synthesis would be the blending of oil and water. Even compromise is doubtful."

He also thinks that the inroads of the

West may be resisted without adopting the weapons of the West. Japan did adopt those weapons, no doubt, but she has had to pay dearly for it, becoming herself westernised by adopting the imperialism, militarism and industrialism of the West, with all their evils of heavy taxation, hideous exploitation of cheap labour, starvation wages, 12 hour day inhuman working conditions, slums, etc. Mr. Peffer thinks passive resistance may be a better weapon.

"Given the desire to resist, I believe some of them can make an effective resistance, particularly those with old and firmly established cultures. If resistance is with the weapons chosen by the stronger countries, then it is vain. But it need not be with these weapons. The eastern peoples have a much more effective weapon in passive resistance. The powers have never been able to deal with that. Both China and India have given proof, India only recently."

He concludes his article thus:—

"The question of comparative civilization is not academic or vain. It underlies the issues of international politics and interracial relation-We must begin to face it with more honesty and sophistication. We have taken for granted too complacently the superiority of our own civilization and acted too confidently on the assumption. I have tried to show that the assumption is unwarranted and that at any rate, actions based on it are dangerous. They have been dangerous in the past; they have already produced wars. They will be more dangerous in the future; they will produce wars on a much larger scale. Not so much for its inner grace as for its safety the white race, the great powers particularly, must cultivate a little more intellectual and spiritual humility. First, it must realize that it is itself somewhat parvenu and its civilization a little callow. Out of that realization tragedy may be escaped."

### "The Marriage of East and West."

Claude Bragdon observes in Orienta:

"Through its mastery of physical science, the West holds the key to power in the World Without—the world of phenomena. Through yoga, introspection, the East holds the key to the World Within—the world of noumena. These worlds are one, and are capable of being so realized in consciousness, but this can only occur when West and East—in the world and in the individual—are united, so to speak, in a nuptial embrace."

#### Democracy in East and West.

In the same journal Mr. B. P. Wadia declares his belief that

"Democracy in the East is possible and cooperation from the West is necessary, provided that it is co-operation and not one-sided imposition of Western methods and weapons applied to Eastern problems of life. The cause of democracy is one and indivisible all the world over. Democracy cannot triumph in the West if it fails in the East, and the reverse is also true. It should be realized that democracy must be allowed to manifest its inherent force along the line of least resistance in different countries. If we begin to recognize the fact that the soul of a nation is as palpable a fact and as great a reality as the soul of man; nay more, that the soul of a nation is the nation as the soul of man is the man, then our concept of mutual help and cooperation teaching and learning from each other will undergo the necessary change. Democracy does not imply the sameness of political institutions and economic civilization everywhere. It means variety in expression enveloped and permeated through and through by the common principles of democracy. The world should be like a beautiful garden in which many plants shrubs and creepers grow; on them bloom in all their elegance of coloring and beauty of fragrance different flowers, but the same bright sun and the same fertile earth and the same nourishing water help the growth of all; so also the variety of political institutions nourished by the same great principles of democracy should make of our civilization a harmonious and beautiful

. "Is it not likely that the present chaos in the Western world can receive help from the Ancient Wisdom of Asia?"

#### The Future of Women in Politics.

Mary Garrett Hay thus forecasts the future of women in politics, in *The Woman Citizen*:

The Future of women in politics will be one fraught with much responsibility and full of great opportunities for service. Women will, first of all, attain equality in the political parties. They will be given equal representation with men on important and minor committees; they will reach a point where there influence is acknowledged, their wishes respected, their advice and help frankly and openly sought. It will be considered strange not to consult them, not to use their ability, resourcefulness, and enthusiasm in party management and in political campaigning. They will be not simply

tolerated, as at present, but will enjoy the confidence of men and will be encouraged to co-operate in the planning of policies and programs and in the execution of every kind of constructive work.

There will be many women office-holders in the future and they will hold office, not because it is deemed expedient to give members of their sex positions of trust, but because the fact will be recognized that there are many offices that women can fill more acceptably than men and that there is certain work along educational and welfare lines for which women are peculiarly fitted by temperament and training. There will be a stronger union between women's organizations in the future for non-partisan government work and for remedial legislation. The need for women to rally strongly to the support of both is now felt and in the coming years thousands of women will be found working harmoniously and earnestly for good results along these lines. There will be widespread knowledge of public questions and government problems in the future among the general run of unorganized women, this being achieved by their organized sisters, dissemination of such knowledge, and this will result in a larger proportion of women going to the polls to vote, and in a more intelligent use of the ballot by those who do vote. The future of women in politics will, I feel sure, be a bright one, since women will grow more accustomed to the assumption of big responsibilities and more clear as to the special work they can do for their communities and for the race. Mary Garrett Hay, Chairman N. Y. C. League.

#### World News About Women.

The following items of news are culled from The Woman Citizen:—

Mrs. Simmon Introduces a Bill

Mrs. C. B. Simmons, of Portland, Oregon, whose election to the state House of Representatives was noted in the December 2 Citizen, has just introduced a bill requiring physical examination of applicants for marriage licenses. A mentality equivalent at least to that of a twelve-year-old child is a prerequisite, and freedom from communicable or contagious diseases. The State Board of Health, in Mrs. Simmons's plan, is to handle such examinations, and a fee of not more than \$2.50 will be charged. If dissatisfied with the findings, an appeal may be taken to the Country Court.

Colorado's State Poet

Governor Sweet of Colarado has bestowed upon Mrs. Nellie Burgett Miller, of Colorado Springs, the appointment of poet laureate of Cclorado. Since moving to the state, fifteen years ago. Mrs. Miller has been writing poetry. She has won all the poem prizes awarded by the State Literary Club, is chairman of Literature of the General Federation of Women's Clubs, and plans the literary program in every state.

#### A Novel School

Harrisburg will soon be the scene of a novel school-not private-planned and managed by Mrs. Gifford Pinchot, wife of the reigning governor of Pennsylvania. This school will have at least a dozen children to begin with. It is to be self-governed and self-instructed, the teachers acting merely as advisers. The pupils will make rules for themselves and judge the offenders: by actual handling they will study diferent commodities, the problems involved in their manufacture, history, value, and transpertation. Thus interwoven with practical experience, they will learn arithmetic, geography, history and English. A mental test will be given upon entrance by Dr. Leta Hollingworth of Teachers' College, Columbia University.

The purpose of the school is to develop the child as an intelligent thinker, taking his place from the start as an active member of society.

#### Advanced Finland

In the recent elections in Finland nineteen women were elected members of the Riksdag.

#### Davish Income Taxes

A deputation has approached the Folkthink requesting that the incomes of Danish husbands ard wives be taxed separately instead of jointly: At present the punishment for default of payment is the suppression of electoral rights, and it is to safeguard women against the possibility of losing their vote that the question has been raised.

#### The Mother a Citizen.

That motherhood itself is one of the highest and most important functions of citizenship, is a view on which Helen S. Thomson expatiates in *Child-Welfare Magazine*. Says sle:

"There is no field of social work which offers greater opportunities for service, to this and succeeding generations, than that of motherhood. There is no greater opportunity open to the ambitious woman of today, whether her ambition be for useful citizenship or the realization of personal happiness, than she may find, if she will within the four walls of a well-ordered, intelligently conducted home in which there are children.

. "A woman who is a scholar, a deep thinker,

and who, as a teacher, has had years of experience in dealing with and in observing children and their parents, said to me a short time ago:

"The most crying need of American motherhood today is a better knowledge of child psychology and the intelligent conduct of home

life.'

"The home is the first unit of society: What the homes are, the nation must be; and the home can be no better than the individuals of which it is composed. Let us, then, as mothers, search ourselves for our own faults that we may correct them and thus accomplish a definite bit in helping to raise the average of American motherhood. Only as we seek to raise our own standards, can we hope to render effective aid in the betterment of home and nation."

## Learning City Government on the Playground.

And it is done as follows in the American city of Newark, according to The Playground:—

"Notices of election" posted on all Newark playgrounds inform the children that they are to elect five city commissioners from among their number, who are to govern the playground in the same manner the city commissioners govern the city. Candidates are nominated by petition, any boy or girl being eligible to candidacy by having had his or her petition signed by at least twenty five patrons of the playgrounds.

"The playground elections have all the features of a municipal election. Candidates select slogans, such as "For a Better Playground," or "Good Government" and are privileged to make speeches explaining what they stand for and what they propose to do if elected. The city lends real ballot boxes, for the election, into which the playground citizens cast their votes. Election clerks (two boys and two girls) and judges of election (one boy and one girl) are chosen at a primary election.

"The candidate receiving the highest number of votes becomes Mayor of the playground government. The next in order becomes respectively Police Judge, Police Commissioner and Sanitary Commissioner. Once a week all commissioners meet and enact laws for the government of the playground. They select a City Clerk to act as secretary, and appoint members of the police force and sanitary department.

"The civil service examinations which aspirants for the sanitary and the police forces have to pass consist often questions about the civic

facilities of Newark and its government and why the boy or girl wishes to become a member of the playground sanitary or police department."

### Music as a Spur to Production.

We learn from The Playground that in America,

"Scores of large firms are now employing music in industry. As one correspondent of the

Board has summed up, from the standpoint of the employer, music is valuable because it increases production, it enlarges the zone of agreement upon which employer and employee can negotiate, and it cuts down the turnover, while from the viewpoint of the employee,' it breaks the monotony of the working day. It gives a social interest and a chance for the expression of individual talent, and it makes for better acquaintance and closer friendship."

## WOMAN LABOUR IN MINES

HIS is what we found at the Pure Jharia Colliery. Men and women go down into the pit at about 8 o'clock in the morning and come back at between 4 and 5 o'clock P. M. Work also goes on at night, beginning from 10 P.M. and continuing till dawn. The men and women who do the day work one week, have to do the night work during the next week.

A woman who has a suckling babe, takes the child with her to the pit, feeds it when necessary and puts it on a small *khatuli* or cot the rest of the time. Older babies are left above ground with a sister or brother. But we did

not meet with many such.

The pit seemed very dark when we first entered it. After a minute or two the long passages and the walls and floors of coal became visible. The place was full of smoke and bad smell issuing from the small tin kerosene lamps. At short distances we saw a man and a woman working together, the man cutting coal with a pickaxe and the woman collecting the pieces in a basket and then carrying it up to fill a tub. Three of such tubs full of coal make two ions. That we heard was the average quantity of coal cut, loaded and brought above ground by a pair of coolies, generally husband and wife, each day. The daily wages of the pair together come to nearly Rs. 2. The price of 2 tons of coal is about Rs. 15.

The labourers work 5 days in the week, from Tuesday to Saturday, at Pure Jharia. Saturday being the pay day, they work the hardest. At Khatrasgarh the coolies said they worked till Sunday noon, i. e. five days and a half in the week.

The dhouras or coolie cells are not perhaps worse than the huts in which most of the labourers live in their own villages. But in the villages the women can have, outside their juts, much more space to move about and also pri-

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vacy, of which here they have little or nonz. The closeness of the different cells, all being one long row of small compartments under the same roof, separated only by walls, cannot but be dangerous when an epidemic breaks out. The scarcity of water is also a great hardship for men and women covered over and blackened with the dust of coal they cut down and carry.

Talking with the women we found that many of them leave work and go to their native homes before confinement and a few remain in the colliery. It was not possible to find out how many children lived and thrived and what was the proportion between the birth and death rates. A record of the leaves granted to would be mothers and a register of the births and deaths of children in the collieries should be kept for getting an approximately accurate idea about this.

Woman labour in mines is only a part of a larger question, that of woman labour in general in all great industrial centres, as distinguished from cottage industry and life and work in the homes. Woman labour in great industrial towns, as well as in tea gardens and other plantations and mines always involve:

1. The breaking up of homes for the work-

ing women.

2. Some risk to the health of the working women and the little children they carry with them and to the children to be born in future.

3. Drunkenness and immorality in the men, away from their home and community, affecting the life and morality of the women working with them.

4. Consequent decrease in the birth rate of children, leading to gradual extinction of the

There is no flowery path for a woman whose poverty forces her to earn her own living or help her husband in supporting her children by by sical labour. It is almost always hard labour and means absence from home and neglect of domestic duties for at least certain hours of the day. Life underground is undoubtedly injurious to a woman's health as also to that of her little shild: but conditions in some other industrial centres are no better, if not worse. We have to think of the woman in tea gardens, working in sun and rain, mostly in pouring rain, as in Assam, with their little children on their backs. Carrying heavy baskets of coal up the inclines is tiring work, but we often see hill women carrying fearfully heavy loads uphill. In Bengal we see women carrying baskets of bricks up bamboo ladders that are almost perpendicular, up to threestoried and four-storied roofs of houses when these are being built; and this goes on for six to whether it is good for their health or not. As for neglecting children, even the maid-servant class, well-sheltered themselves, have to leave their children to themselves or to the care of careless neighbours.

When we questioned the women in the Pure Jharia and Khatrasgarh mines if they would like to work above ground, while their menfolk went below, they said: "No, no; we should like to be together, otherwise we shall always, be in fear and anxiety thinking what might happen to them. When we work together we have no anxiety, for if we die, we die together." This way of looking at the matter deeply touched me. If a woman must leave her home and her native village to work for a living, let her work by the side of her husband or father or brother, as we found many Sonthal and other aboriginal tribes women doing. These carry the feeling and influence of home with them and an atmosphere of affection and the sense of mutual responsibility. So that from the point of view of family bond and morality it is a good arrangement.

It has been said that when after the day's work women go to cook food for their husbands, the latter betake themselves to the bazaar and get themselves drunk. It may be so in some cases, but not in all. The aboriginal tribes women also dring, but not heavily and not except on festive occasions, and they drink in the company of their husbands. When they go to market, husband and wife go together, taking their children along with them. It is pleasant to watch the whole family, including at times a small child on the shoulder of the father and a sitll smaller in the arms of the mother, and some bigger ones, all marching back with rice and earthen pots and pans and whatever other purchases they have made, all happy and laughing. I think the nearness of wife and children cannot but be a check to a man's irregular habits, drunkenness and immorality, and a check also to the reckless waste of his and his wife's hard earned money.

In this connection I would suggest the introduction of a rule for compulsory saving of a small part of a worker's weekly wages, against hard times. These men and women are improvident as a rule. Many of them spend all they earn, and do not think of the future. The employers must think for them and devise means for saving something for them each week and month and gradually teach economical habits. Talking to them, arranging for them harmless amusements when off work, on Sundays or Mondays, as the case may be, opening night schools for adults and morning schools for their young boys and girls left above ground, but uncared for, these are some of the means for eight hours in the hot sun! Work they must educating them and for making them more rational and efficient labourers.

> From the point of view of health and preservation of the race, measures should be taken to keep the men healthy, both physically and morally, as much as women, for life underground is also injurious for men, though not to the same extent, as for women. In plantations and mills and mines where men, and women of different sorts are thrown together, where social bonds are loose and communal discipline has no force, it is best to have men; and women; in equal number, if possible, then, many may form new family ties and live like house-holders. When the number of males is much in excess of females, the latter are forced to live a degraded life.

> . To sum up-it should be our endeavour to make the conditions of labour underground as favourable for healthy maternity and moral life as possible. So many hours for work everyday and no more: So many months of rest for a woman before and after confinement: So much pay, so much bonus, so much laid by for bad days:-Such lights to be used underground, as not to make the air still more unhealthy: -Such and such precautionary measures to be taken against possible accidents; housing, clothing and medical attendance of such and such a kind for preservation of health under an unhealthy occupation and a good supply of water for drinking and washing purposes: these should be carefully thought out and rules laid down and strictly followed. Violation of these rules by owners of mines should be made punishable. Scarcity of water was evident in the places we visited, but we were told that a big scheme for supplying plentiful water was in the hands of the Mines Board of Health.

> We have seen ordinary kerosene kupis in a mine we inspected. We were assured there was no gas in that mine to catch fire and that the workers were quite safe. If safety lamps are too expensive, good lanterns would be better than

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these kupis, that fill the pits with smoke and bad smell.

It was suggested that cutting coal by michinery would do away with the necessity of woman labour in coal mines. If an Act be passed by Government prohibiting women working underground, owners of mines would certainly suffer loss for a time by having to pay increased ates to men—for men would charge more than wcmen for the same piece of work—but they will soon take to using coal-cutting machines and wil get more work done in less time than now. Even now in some mines where coal-cutting macLines are being used, Punjabi workers have offered themselves to work as carriers, as the aboriginal tribes men who had so long had that work lone by their women refused to do it. Some say, however, that accidents are likely to be nore prevalent if coal cutting machines are used, as they fill the pit with very fine coal dust that easily catches fire and that the air underground being heavily laden with the same dust it would be more injurious to the health of the workers. , in a large transfer of the large transfer

As we are not experts, we only mention what we have heard and do not venture to risk an opinion. But the use of machinery, while throwing so many women out of employment, could not be an unmixed good; in fact it would be more of an evil. It would also be the ruin of the owners of small mines, who could not afford to purchase expensive machines. We have looked into: the Mines Inspection Report and find that though there are accidents in mines, when compared with other fields of industry they are not more in number. Probably mines in India are not as dangerous as in other parts of the world, or they have not yet been developed to a dangerous degree. Whatever be the fact, from our limited experience we do not think woman-labour in mines is at present much werse than in other industrial spheres and we think that when a woman is forced by poverty to leave home and earn her living, the best thing for her would be to work by the side of her hisband or some near relation.

KAMINI RAY.

## Description of the Control of the Cont NOTES

Russia and India.

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Out of the terrible suffering of revolution, Russia will at last emerge, purified and strengthened for the great task of humanity that lies before her. In Bertrand Russell's new book, called 'The Problem of China', he singles out Russia, India, and China, as the tiree countries in the world, at the present time, with the greatest spiritual gifts to offer to mankind. The following is taken from a latter of Mr. Ervin Baktay, a young Hungerian writer.

"Russian actors are here, and they perform their 'Russian Cabaret.' Poor homeless creatures! What they produce is purest art. In our Budapest, where cynicism is the leading feling in men, and erotics the only adornment for their life, it was wonderful to see and hear these Russian artists. Theatre and stage art without erotics! Who could think it to be poss ble? It is highly human, simple and childlike, pure and lovely. No raffinerie, no pride of art, only beauty and deep humanity, even in the comic and grotesque scenes. There was a production, which left a very deep effect on my soul, as

Will be a few to be to be on the souls of many others. It was a simple song; the song of the poor barge tuggers on the Volgat The scene was a wonderful sunset on the low shores of the Volga,-the sky dark glowing red. Some eight poor Russian peasants, ragged, young and old, are bound to a thick rope. They are leaning forward in their tugging girdle, and they sing,—sing sadly.—'Ey uhnem.'
—They work and sweat. From time to time, they raise their voices.—It is as if humanity would cry to heaven for help in the hard struggle and toil of life. The rope cannot be left alone—so they sing. And they lower their heads again, and tug. Then they turn round in order to tug better. And so they remain, with suffering faces in the glowing red rays .--"Csorba, who was with me, almost wept. I too. He said :- They look like so many Christs, under their crosses.—In that little scene there was the suffering and toiling of the whole human race. Even the hardest gold-worshipping heart was touched, at least for a moment, with love and compassion for our human brethren. Dostoievski and Tolstoy's deep and loving feeling was in that little scene. I cannot describe its effect.— It must be seen and heard to be realised.

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"After leaving the theatre, I felt that Tolstoy

and Dostoievski were right in believing that only Russia will set the example of real humatity among the western peoples. After the present curse of Bolshevism is lightened off their leads, the Russian people's soul will rise in splendid light before the wondering eyes of the West.

"And I understood why, in my deepest feeling, I was always drawn towards two parts of the Earth, only two: India and Russia.

"I cannot express my thoughts, my English I nowledge is too poor for the purpose. But I lope you will feel what I wanted to say.

ERVIN BAKTAY."

The novels of Dostoievski and Tolstoi ought to have a far greater place in Indian libraries than they have at present. It should not be forgotten, that Russia, as a whole, has been from the first intimately one with Asia. Only in very recent times, has Russia been regarded as an outskirt of vestern civilisation. In reality, its village Lfe, which has survived through all the changes that have taken place, as essentially one in spirit with that of India, as Tolstoi I imself so fully understood and appreciated.

C. F. A.

#### East Africa.

So long as the Europeans in East Africa place in the forefront of their programme, for which they are ready to commit violence, "he ultimate prohibition of Indians from Lfrica,' all hope of any settlement appears to Le futile. Things are certain to drift from had to worse. The visit of the Governor of Eenya to England is obviously a pretext for delay and nothing else. Every point has Leen thrashed out again and again. There is nothing new to be said. But the moment the colonial office decides to do anything that is reasonable and just, the threat of armed resistance is made. This threat has become especially serious, because the European community in East Africa has been able now to get European support both in South Africa and Central Africa almost solidly on their side. It is very instructive to notice, that the 'back door' argument, which has been used with regard to the Northern Territory of Australia, is now being used about Kenya. In Australia I used to hear the Northern Territory called 'The Back Door' ir to Australia. People used to say,-"It is true that the Northern Territory is in the Tropics, but then it is the 'back door' into the temperate South. If once we open the 'back door, Indians and Chinese will come pouring into the South." This same argument has now been used, in a parallel way, to convince the Europeans in South Africa, that they are in danger of an 'Asiatic' invasion. Mombasa is called by the Kenya Settlers the 'Back Door' to South Africa. "How can you prevent them coming from Kenya through Mombasa southwards and passing down at last into South Africa?" Thus the question is The real answer is, that Beira, in Portuguese East Africa, has been open to Indians all along and is nearly 1,000 miles nearer to the South African Union than Mombasa. It also has a railway connected with the South African Union. Yet no Indian filters into South Africa through the port of Beira. But people, who are filled with racial panic and are also very ignorant of geography, do not listen to reason. They only follow their emotions.

C. F. A.

#### Student Life in Germany.

I have just received the following letter about Germany from one who knows the situation thoroughly and has just come back:—

"With regard to your enquiry about Germany, things have gone from bad to worse in the Universities. Students are literally undergoing starvation. This might well lead to great embitterment, and to a materialistic reaction. I found when I was there, for two or three visits last year, that the stronghold of militarism, so far as it continued to exist, was among certain types of University men, both students and professors, and among a few in the middle classes. The working classes, broadly speaking, except in Bavaria, have revolted entirely against the spirit of war. They are animated by an extraordinary idealism and are keen about positive social reconstruction. I think that, in the Universities, perhaps the militaristic group were ex-officers, who went back without baving come into contact with the new spirit that swept Germany at the time of the revolution, and has grown in the 'Youth Movement' and similar movements. That generation of students would, of course, go out in the process of time. Among the younger professors, I found a much more generous and constructive, peace-loving spirit.

"The trouble is, however, in Germany, that the situation changes from day to day. The NOTES 513

terrible economic distress and the neutral, helpless attitude taken by England must necessarily harden the feeling among all classes; and the wonder is that they have retained their friendliness. They quite frankly admitted that Germany had been at fault, and indeed horribly at fault. What they said, however, was, they had allowed themselves to be over-ridden by the Court and the Army. They made an end of these things in the Revolution. They were very cheered at the evidences of English willingness to make a fresh start on the line of International co operation. They were perfectly ready to make amends. But they said that as fast as they understood and agreed, to one demand, another and a harsher one followed, which made it impossible for them to comply with the first. This, however, they put down to France, merely saying that they thought that France was gradually twisting England round her finger.

"I hear this morning from Berlin that in one University town half the 800 students, who, before Christmas, were getting then one meal a day from the Student Relief have ceased to turn up,—which mean that they have given up a hopeless struggle and abandoned the effort to

secure a University course.

"You may be interested to know how very eager working people here are to study the writings of Rabindranath Tagore, the Indian Poet, and they respond to the inspiration of his poetry. A friend of mine, who lectures a good deal to Adult Schools, and particularly to working women who are in many cases illiterate, finds that an introduction to the Poet's work is always appreciated more than anything else."

In another letter, upon the same subject, the writer has told me that in Germany, the Poet, Rabindranath Tagore's works have been sold to the extent of many hundreds of thousands of copies, and that students have given up some portion of the very scanty food, which they have rationed to them day by day, in order with their savings to get a copy of one of his writings. It appears that one of the most popular is a translation of the novel, called 'The Home and the World.'

C. F. A.

## Underground Work for Women.

In previous issues of this Review we have opposed the practice of women working in mines underground. We hold the same general opinion still. But when the circumstances of a family are such that the women also must earn, and when no morally and physically healthier remunerative occu-

pation than work in mines with their husbands or other male relatives can be found, underground work ought not to be stopped. That is the view which is upheld by Mrs. Kamini Ray, one of the leaders of the woman movement in Bengal and Bengal's foremost poetess, in an article published elsewhere. Her paper, written from personal knowledge, with its criticism and suggestions, deserves serious attention.

Similar views have been expressed in a report submitted by Dr. Mrs. Kadambini Ganguli to the health officer at Dhanbad. She urgently advocates the early establishment of schools for both the adults and the children in the mine areas. There ought also to be, she urges, lantern lectures on sanitation, child welfare and general health.

#### Budget of India and Japan.

Roughly speaking the population of Japan is a quarter of that of British-ruled The Japanese Government's draft budget for the fiscal year 1923-24 shows a total revenue of 1,350,000,000 yen, which is roughly equivalent to two hundred and five crores of rupees. This, we presume, is not gross revenue. The budget of British-ruled India for 1923-24 shows a gross estimated revenue of 198.52 crores of rupees. So, an Asiatic country having one-fourth the population of British India is found to have a greater revenue than India. Yet, it is not a fact that Japan's natural resources are greater than those of India or that the Japanese are naturally a more gifted race than the people of India. What, then, are the causes of Japan's far greater wealth? Let the people and the Government of India try to answer.

## Army Expenditures of Japan and India.

Japan's total revenues are greater than those of India. The expenditure budgeted for the Army Department of Japan for 1923-24 is 205,000,000 yen, or, roughly, Rs. 307,500,000, or, say, about 31 crores of rupees. From a smaller revenue than Japan's, the Government of India has provided in its budget for 1923-24, the sum of 62 crores of rupees for military expenditure, that is, double the amount provided by Japan for her army. Yet, Japan's army has sufficed to keep her independent and to make her

feared by the Asiatic, American and European powers. On the other hand, the Indian Army is not feared even by the remi-civilised Pathan tribes beyond the north-western frontier of India—not to speak of Afghanistan or Japan. On the contrary, we are repeatedly told that if all the money budgeted for military expenditure in India be not available, there is imminent danger of a foreign invasion.

It strue, for defensive and offensive purposes, Japan has a Naval Department also, which India does not possess. For this Naval Department the Japanese Budget provision is 276,000;000 yen. For the Army and Navy Departments combined, Japan's budgeted expenditure for 1923-24 is 481,000,000 yen or Rs. 721,500,000. So by spending 72 crores of ruppes, or only 10 crores more than the expenditure on the army alone in India, Japan is able to maintain an army and a navy which make her formidable in the eyes of all the other great powers in the world.

If India could be as strong and as prosperous by spending only 10 crores more than she does for offensive and defensive purposes, she would gladly do so.

It may be asked, how could India have so much money? Before answering that question, let us point out that Japan's military and naval expenditure is not all waste and not a drain of her wealth to foreign countries. The money spent by her military and naval departments goes into the pockets of her own people. For, all her naval and military officers, from the highest to the lowest, and all her soldiers and marines, are Japanese. Thus, as the salaries and allowances are received by these men of Japan, they can pay taxes from this source of income. That is one reason why the Japanese can give their Government a greater revenue per head, than we can

For the manufacture of all the things required by the Army and the Navy, Japan has her own industries. She has her ship-building yards, her gun factories, her powder factories, and her works for the various other kinds of munitions required. The profits of all these big industries swell the coffers of the Japanese people themselves. The wages paid in these yards and works are received by Japanese labourers. In these ways also, the Japanese are enabled to pay more taxes to their Covernment than we are to the British Government.

If all our soldiers and officers were Indians and if all our munitions could be made in India in Indian-owned factories, we, too, could have spent more on an Indian Army and Navy.

### Salaries in Japan and India.

We have seen that though Japan has a quarter of the population of India, her annual revenue is greater than ours. But the salaries paid to her highest officers are far more surprising. Her annual revenues come to more than two hundred crores. Yet her Prime Minister gets a little more than Rs. 1500 a month or Rs. 18000 per annum, the other ministers getting Rs. 1000 a month. Let us contrast this with the salaries of our executive councillors and ministers. The annual revenue of Bengal is about onetwentieth of that of Japan. But her executive councillors and ministers get Rs. 64,000 per annum per head, as against Rs. 18,000 paid to the Japanese prime minister and Rs. 12,000 to the other ministers per head. The highest judicial officer in Japan gets about Rs. 750 per month or about one-sixth of the salary of our High Court Judges and less than that of our Sub-Judges of higher grades.

## "Responsible Government" in India.

The Leader of Allahabad, which is an organ of the Moderate or Liberal party; wrote thus in its issue of the 24th March:—

"Apparently the days of happy co-operation between the Government and the Assembly are coming to an end, and strangely enough, not as a consequence of the entry into the latter of the would-be wreckers, the non-cooperators, but as the result of Government's obstinacy. The order of the day seems to be that if a Bill is put before the Assembly, and if the Assembly does not pass it in the form prescribed by the Government, the latter should proceed immediately to use their emergency powers and carry out the piece of 'legislation' in spite of the Assembly; if an item of expenditure budgeted by them is reduced or deleted by the Assembly, the reduction sliculd be nullified and the item restored, on the pretext that it is necessary for the discharge of their responsibilities. The Princes' Protection Bill has thus been enacted; 114 lakbs of rupees for expenditure on railways intended by the Assembly to be drawn out of capital instead of revenue has been put back in its place by a writ of the Governor-General in Council; the Rs. 3 lakhs

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refused by the Assembly for a Commission the country did not want and could not approve of has been similarly restored; and, as if to crown all this autocratism, the Governor-General 'recommends' to the Council of State to pass the Finance Bill, which has emerged from the Assembly in the form in which it was originally ordered to be introduced. If the 'recommendation' is not accepted by the Council and later acquiesced in by the Assembly, the intention is obviously to place the Bill on the statute book with the unaided might of the long arm of the executive Government."

The reference in the last two sentences is, in particular, to the enhancement of the salt tax. Since The Leader wrote, the Council of State had agreed to the Governor-General's recommendation to increase the salt-tax; but the Assembly has again rejected the enhancement by a majority. There may not be time for us to record further developments in this issue.

In the provincial councils we have often seen recommendations made and resolutions passed, which were not accepted or acted upon by the provincial governments. Restoration of a grant or part of a grant cut down has also occurred. But what has been done in the Indian Legislature is thought by the Liberals to be more serious.

Technically, or according to the letter of the law, the Governor-General may not in a single instance have exceeded the powers conferred upon him by the Reform Act. The reason why the Moderates make a grievance of the recent acts of "autocracy", as the Allahabad paper calls it, is that they had expected the Governor-General's powers to remain a dead letter. They have now been disillusioned. Evidently the words "emergency powers" are understood differently by them and the bureaucracy.

As the Reform Act does not profess to have introduced the element of responsibility in the central government, it would be technically incorrect to say that the Governor-General has acted in an irresponsible manner.

We admire the persistency of the majority of the non-official members of the Legislative Assembly, though we do not share their feeling of injured or aggrieved surprise. They had formerly earned the approval and applause of the bureaucracy for their sense of responsibility in voting additional taxation and "free" gifts of crores of India's money. Let them now bear the opprobrium of being

called by the bureaucracy and the Anglo-Indian journals "sentimental", "superstitious" "unwise", "wreckers of the Reforms", "irresponsible", etc.

The list of autocratic acts given by The Leader is not exhaustive. The Legislative Assembly had raised the age of consent of a girl to her own ruin to eighteen. Government did not consider the Assembly's vote in this respect binding; it has obtained power from the Council of State to give effect to the Assembly's decision or not, when it chooses, after obtaining the opinions of the local governments and the people—whatever that may mean.

Though there has not been any pretence even in the Reform Act of "responsible government" having been given to the Indians in "All-India" matters, there has been much informal and loose talk, on the part of nonofficial and official Englishmen and their Indian hangers-on, of parliamentary institutions having been conceded to India. Hence the Anglo-Indian apologists of the bureaucracy have felt called upon to explain why British parliamentary procedure cannot be adopted here when budget items are not voted and Government legislative proposals are In England, when a governrejected. ment, that is to say, a ministry, is defeated over a Eill or when it cannot get the supplies it asks for, it has to resign, and other members of the Parliament who have the corfidence of the House and can carry on the Government are called upon to form a mini try. We are told that here in India, the Governor-General and his "cabinet" cannot resign, because they are responsible to the Crown and to the British Parliament for the discharge of their duties; and they must discharge their duties according to the "light" that is in them, not according to the "darkness" (as we must suppose it is) that is in the members of the Legislative Assembly

We need not consider anybody's responsibility to the Crown, for the British sovereign is a constitutional monarch who reigns but does not rule. There remains to consider the responsibility of the foreign rulers of India o a foreign Parliament. This responsibility is n reality a farce. For, the Indian Budget day—in the years when it is discussed—has been generally the signal for the members of the house of commons to vacate it, shoving how little interest is taken in it by them. The indifference of the British Parlia-

ment to India's weal or woe is notorious—
t is only when British interests are concerned
that the members become wide awake. As
regards the knowledge of India possessed
by them, the less said the better. Their
ignorance of India is, in fact, immeasurable and unfathomable, but their knowledge
of it is a negligible quantity. If the bureaueracy of India can be said to be responsible
to such an apathetic and ignorant body of
men, the thing may be admitted to exist.
But it is patent that this so-called responsibility is no check on what the bureaucracy
mere may choose to do.

The Secretary of State for India in Council does exercise some control on the Government of India. But his council consists for the most part of retired bureaucrats who have had their day in India, and he himself is more or less an ignoramus, so far as India is concerned. Therefore, this control exercised from London is ineffective so far as the good of Indians is concerned.

All over the world, responsible government has meant and means a government responsible to the people governed. To think that there can be responsible government when the governors are supposed to be responsible only to ignorant and apathetic men dwelling thousands of miles across the sas, is a grim joke, which we are unable to enjoy because to us it is not only the greatest cf tragedies but also the greatest insult to cur patriotism, manhood and understanding. For what does this so-called responsibility to the British Parliament imply? It implies that the nembers of the Legislative Assembly and the Jouncil of State of India have no knowladge of Indian affairs and do not undersand wherein India's interests lie; or, that in any case their knowledge of Indian affairs and interest in her welfare are smaller far tran those of the members of the British Farliament.

We have pointed out that the bureaucracy in India have only a nominal responsibility to Parliament. So practically it comes to this that the wisdom and sincere desire to do good to India which must be assumed to be possessed by the Governor-General and the other ruling bureaucrats, should be acknowledged to be far greater than the same things possessed—if at all—by all the non-official Indian members of the Legislature combined. On no other supposition

can the Governor-General's power to override the decisions of the Legislative be justified.

### The Salt Tax. ~

We have no desire to discuss the scientific question as to how far salt is a prime necessary of life or how far it is good or bad for the health of ordinary people—we mean people who are not affected by any disease; for we are not food experts. It suffices for our purpose that it is used in all families all over India, and that among the poor, it is very frequently the only article of consumption which adds relish to their scanty and coarse morsels of food.

The question is, is it right to tax such a commodity? We think, not. But there is already a tax of Re. 1-4 per maund on it; and any increase of this tax is certainly objectionable.

It has been argued by Anglo-Indian papers and their clientele that the incidence of this increase would be only three annas per annum per head of the population, which to them appears a ridiculously small amount. look at the matter from a different point of view. We think that taxation should touch the poorest of the poor only when the well-todo classes, that is, those who can and do save something usually, have been taxed to the utmost. Bureaucrats and their advocates have asserted that all other sources of revenue having been exhausted, the Finance. Member has had recourse to an increase of the salt tax. We do not believe a word of it. Have all the possible export and import duties been imposed to the full? Has taxation of the propertied and wealthy classes in India reached such a level as to diminish the bank balances of the rich, or the capital of the industrial magnates, or the amounts which usurers invest for the purpose of suckthe life-blood of the ryots and the landless laborers? No. Why then think of compelling the indigent to pay even three annas per annum, seeing that millions of these persons, from the cradle to the grave, do not know a single week of two or three full meals a day, wear rags throughout their lives and have hovels-where they have any-to live in of such a kind as people in the civilised West would not keep their horses, cattle, sheep, pigs and dogs in. No humane person can think of adding even half a pice per annum to the tax paid by such persons.

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Three annas per annum is a small sum. But the payment of additional taxes to this amount would mean to many a 100 per cent. increase in taxation. Would the defenders of the increased salt tax agree to pay 100 per cent. more in taxes than they now do? Three annas is a triffing amount. But it is not an inappreciable fraction of the incomes of multitudes of poor men. Would the defenders of the increase agree to pay an equal fraction of their incomes in additional taxation? This may be mere sentimentality. But such equitable and righteous sentimentality is far better than the theories of taxation appealed to by some men in support of increasing the salt tax.

If those who drive in motor and horse carriages are reduced by taxation to take to tram cars or to walk on foot, it would then be time to think of taxing those who have trudged it on their bare legs and feet all their lives. If the luxuriously clothed are reduced by taxation to wearing plain clothes barely sufficient to cover the body, it would be reasonable to think of taxing the ragged, half-naked or naked. If taxation compels five-, four-, or three-mealers to take only two meals or one meal a day, it would be time to think of taxing the starved, the half-mealers, or the one-mealers. Not now.

One Anglo-Indian paper has said that as the Montagu-Chelmsford Report has described it as one of the objects of the "Reforms" to disturb the pathetic contentment of the masses of the people of India, therefore, even the poorest classes should be made to pay some tax in order to remind them that popular government must be paid for. A very good method indeed of bringing the blessings of popular government home to the masses! But if it be really necessary to make the masses more discontented than they are, why not give them a cut of the whip per back? That would be, to them, a cheaper way of being convinced that such a thing as popular and responsible gevernment existed in India, while at the same time it would make them adequately discontented.

## Multiplication of Universities.

Among Indians there is a small number of persons who are really fit to be University teachers. And owing to post-war conditions, it is difficult to get really qualified

professors from England even for very high salaries. Yet India has been witnessing the birth of teaching Universities one after another, as if the mere name of an University can convert institutions, which are high schools in reality or at best colleges, into real Universities. The Japan Times and Mail rightly observes with reference to the craze for having many Universities:—

"It is an absurd idea to convert a college into a university at a moment's notice without making proper preparations. The true merit of a university is the work of research. The value of research work is incalculable in this scientific age; and any civilized country cannot afford to The number of schoolneglect the matter. where a college course is given should be increased. Universities, which may not necessarily be great in number, should be better equipped and better organized, so that they would be able to produce better results in research. The policy which aims at the creation, as if by a magic wand, of a number of institutions which are of half undergraduate and half graduate courses, is not calculated to answer the pressing needs of higher education in this country [Japan]."

#### A Heroic Girl.

Kamala-bala, a girl pupil of the Amta Girl's School in district Howrah, rescued from drowning another girl of five years of age who had accidentally fallen into deep waters in a tank. The Royal Humane Society has awarded her a testimonial on vellum.

### "Dr. Sun Yat-sen Follows Gandhi".

"Non-Co-Operation for China".

Such are the heading and sub-heading of an article in *The Japan Weekly Chronicle* of February 22 last. A report issued from Shanghai by the Eastern (Japanese) News Agency is embodied in it. It is stated to be "authentic on the whole", though "there is a possible doubt as to the accuracy of the report." It states:

Mr. Wang Yun-pin, Member of the Senate inspired by President Li Yuanhung and Premier Chang Shao tseng, was here a few days ago, and conferred with Dr. Sun Yat-sen regarding the reunification of the North and the South. Following the interview with him, Dr. Sun issued a statement the gist of which is as follows:—

"Since the sixth year of the Republic of China, the people, political and civilian, are quite awake to the necessity of effecting the

reunification of the country. The measures as advocated by me for seeing this carried out are an outcome of my personal experiences gained in these seven years of struggle. Three plans have so fur been proposed in order that the reunification of the country may be effected. They are: (1) by resorting to military force; (2) by enforcing law; (3) by resorting to expediencies. These three proposals, though different in form, are in reality on the same line, viz., they are in favour of leaving the matter to the solution by political schemers, without letting the people keep informed of them and without their approval.

#### . THE PEOPLE POWERLESS.

"The fundamental defect of China at present ies in the people, which is the master of the country, being powerless, being over-powered by the politicians, who are the servants of the State. In order to let the people have utterances with regard to the adminstration, it is necessary to let them keep in touch with the administration and the political strifes connected therewith. The reunification plan as proposed by these political intriguers aims at nothing but personal intersts and profits and has nothing to do with the people at large. What gives the utmost pain, to the people is the presence of the superfluous soldiers, which leads to the conclusion that the first and foremost thing required for the improvement of the situation is military retrenchment. If it is made known that the reunification plan is to be drawn up on the basis of military retrenchment, the people will no doubt be interested in it. My reunification plan is sure to be easily understood by the people, and therefore, get their approval and support.

#### STRIKES AND REFUSAL OF TAXES.

"Although the people are apparently powerless, they have still power enough to confront the powerful, in declaring strikes and refusing to pay taxes. If they are fully given to understand that reunification of the country will bring happiness to themselves and that military retrenchment will make the basis of reunification, they will surely be brought to undermine the mi-1. tary clique. If my plan of reunification, viz., the reunification on the basis of military retrenchment, is followed, success will surely be attained, as the measure agrees with the object and is certain to obtain the approval of the people,"

#### The Bogeys of Inexperience and Liability to Blunders.

One of the reasons urged against giving our legislators the power of the purse and the last word in legislation is that they, The other Indians, are inexperienced and may make mistakes. But in no country are statesmen and legislators born with infallibility and full experience. Everythey have to acquire Everywhere they learn by makence. ing mistakes. It cannot be pretended that the members of the houses of commons and lords in England are or were all well versed in affairs at the time of their entrance

into public life.

The histories of all self-governing nations ·contain numerous instances of grievous mistakes made by their rulers or ruling classes. In England, changes of ministry take place when the people are convinced that the party in power has been guilty of bungling in some matter or matters or of following a wrong policy in general. And in the course of a single generation there occur several such changes. Any tacit assumption of infallibility on the part of the rulers in any country is palpably absurd. Nor must we be frightened by the bogeys of inexperience and liability to mistakes. He never learned to walk who feared to stumble. He never learned to ride who feared to fall down from horse-back. No one can do better than try his utmost to serve humanity. Let us so try, and we need not fear that our success will be less than the success of any other people in any other country who have made a similar endeavour in any age. Let not a foreign bureaucracy throw obstacles in our way. For, if not we, then a Higher Power will surely sweep such obstacles away.

### North India Bengali Literary Conference.

The summary, in translation, of Babu Rabindranath Tagore's Bengali presidential address at the North India Bengali Literary Conference, held at Benares last month, given in our Indian Periodicals section, does not contain some important observations of his. These we quote below from the Leader. Evidently in one part of his address he meant to show that the promotion of any provincial culture need not be considered antagonistic to pan-Indian culture. For we read in the report:

"Then he came to the question of what the strengthening and development of the cultural unity of the Bengalis meant to India. He emphasised that any culture which overshadowed and denied the rights of others was not only suicidal but in reality no culture at all. In India, all

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cultures must be Indian culture, though the aspects may be different, and none need be antagonistic to the others. All cultures in India must be an expression of the true Indian spirit, and hence there should be harmony and not discord. There was no place for disrespect or hatred in the development of any culture. He (the poet) was grieved to find that in many places outs de Bengal, the Bengalis had adopted an attitude of self-importance, with the inevitable result that they were being deprived of the love of other people, which they enjoyed some time ago. So the real spirit of the Bengali culture must be found out and its proper place among the cultures of India must be ascertained. But he wanted harmony not only among the different Indian cultures but also among all the cultures of the world. Hatred should be banished and a feeling of love for all people of the world should be cultivated."

Then follows a paragraph on Hindi.

"He then drew the attention of the Bengalis to the vast field for work in North India. He said that recently he was reading Hindi with a Hindustani student at Shantiniketan and he was struck with the beauty of some of the old Hindi writers. He hoped that Bengali writers outside Bengal would enrich their literature by introducing a new strain caught from non-Bengali culture. He hoped that Bengal would not be deprived of the valuable gift which non-Bengali cultures could give."

This is a duty to which, in *Prabasi*, we have repeatedly drawn the attention of educated Bengalis residing outside Bengal. We earnestly hope that the great poet's exhertation will evoke a greater response than our feeble words have done.

The Poet's address contained some information regarding the study of Bengali n many countries, which must have been very encouraging to his audience.

"He informed the audience how Bengali was being introduced in various places of culture on the Continent of Europe. He regretted that England •took little interest in Indian culture. England regarded the relation between herself and India as that of conquerors and conquered, and that was a false and unreal relation. She was blind with the pride of conquest, and she could not think that there could be anything like Indian culture. On the Continent it was otherwise. Recently he (the poet) had received a letter from the authorities at a University in South America in which it was stated that they wanted to institute a Chair for Bengali, and in this matter wanted his help by sending a professor."

The concluding remarks of the Port contained many valuable suggestions for practica work.

"He announced that a good sum had been donated by a friend of his for the establishmen of a library and central museum at Benarcs. He asked all workers in North India to gather al relics of art and antiquity for that museum and also to collect old manuscripts, Hindi as well as Urdu, for that library. He said that full benefit should be derived from North Indian culture and literature. He said that he expected to see great work done in the course of the ensuing year and he would not be satisfied unless semething solid was achieved by the members of this Conference."

## "Certification" Procedure.

. When any measure is thrown out by the Legislative Assembly or when that body refuses even to consider it, it can be introduced in the Council of State with a recommendation from His Excellency the Governor-General that it should be passed on the ground that it is essential for the safety, tranquility or interests of British India. The classing of expenditure on railways to the extent of 114 lakhs as capital expenditure could not have jeopardised the safety, tranquility or interests of British India, any more than the incurring of the same expenditure from current revenue and classing it as such can ensure the safety, tranquility or interests of British India. Still less is it true that the doubling of the salt tax is essential for the safety and traquility or even for the interests of British India. When the Legislative Assembly refused even to look at the Princes' Protection Bill and it was passed by the adoption of the certification procedure, it was difficult to see how that measure was required for the safety, etc., of British India.

## "Princes' Protection" in Parliament.

It was only to be expected that Colonel Wedgewood's effort in the British house of commons to bring about the King's refusal to give his assent to the Princes' Protection Bill becoming law, would fail. If the British Government in India has ever had any concern for the protection of the Indian States subjects from misrule, it has succeeded completely in concealing that concern. All its anxiety has been to protect the Princes of

these States—not from itself or British politicals, of course. Good rulers neither require nor want protection from Indians, and bad rulers do not deserve it. And it is doubtful whether any Indian States rulers with any self-respect will seek protection in any court in British India, thereby reducing themselves to the level of British subjects. The more intelligent among these rulers may even suspect that the Act is a clever device to lower their status.

We have shown at the time when the bill was passed that it would stand in the way of effective and thorough criticism of the loings of tyrannical rulers. But who cares for the helpless people who may be subjected o such tyranny? It was sought to be impressed on the house of commons that as the Indian rulers had rendered inestimable service luring the war, Great Britain should show her gratitude to them by giving them protection against those terrible enemies, the Indian journalists, who can deprive them of life, limb, liberty, property, etc. Those services were brought in quite irrelevantly. Moreover, whatever money the Princes gave was derived from their subjects. Whatever arms, munitions, etc., which they gave, were similarly purchased with money realised by taxing these subjects. Not a single Indian Prince died in battle, but thousands of their subjects died or were wounded. How have the British bureaucracy in India, the British perliament and the British people shown their gratitude to these nameless warriors and their kith and kin? Echo answers, "How".

## An Original Paper on Plant Movements.

We are glad to find that an original paper "On the Relation between Permeability Variation and Plant Movements" by Mr. Basiswar Sen, B. Sc., Research Scholar, Bose Institute, has been published in the Proceedings of the Royal Society. It was communicated by Professor Sir W. M. Bayliss, F. R. S. Professor S. H. Vines, F. R. S., speaks of the results obtained by Mr. Sen as interesting and important.

## Dr. Gour's Civil Marriage Bill.

The Legislative Assembly has passed Dr. Hari Singh Gour's civil marriage bill by 38 votes to 28.. It has still to run the gaunt-

let of the Council of State, which, it is hoped, it will be able to do successfully.

"Dr. Gour moving its third reading observed that the measure as it had emerged from the Select Committee represented a compromise between the orthodox members and the reformers. It was now greatly restricted and was a purely permissive measure. Those who did not want to make use of it might disregard it. The Bill excluded Christians, Mahomedans, Jews and Parsis, and was applicable only to that portion of the public comprised by Hindus, Sikhs. Jains and Buddhists.

"Under the measure the marriage of any member of an undivided family would be deemed to effect his severance from his family. Persons marrying under the Act would not be worse off than converts governed by the Caste Disabilities Act in respect of the rights of succession. The Bill did not confer on such persons the right to any religious office or service, or to the management of any religious or charitable trust. Succession to property would be regulated by the provisions of the Indian Succession Act. Dr. Gour emphasised that, while the Bill granted a person freedom of conscience, it also conceded the same freedom to the father of that person to adopt another son."

Dr. Nandlal made a "spirited attack" on the Bill. He made the statement that the whole of the Hindu community opposed it, which was plainly false; for even in the Assembly itself there were members of the Hindu community who supported it.

"Mr. Rangachariar maintained that the Select Committee had conceded all that rigid orthodoxy could claim. Under the Bill, their homes, their joint families, their religious trusts, were all safe and he believed that very few people would make use of the Act and those who did would have their eyes open.

"Sir Sivaswamy Lyer welcomed the Bill. He said it had met all possible reasonable objections. He realised that even now it was not in accordance with the sentiments of orthodoxy, but he supported it because of a higher consideration, namely, the liberty of the conscience of the individual."

We have not seen the text of the Bill in its amended form. If it provides that marriages contracted under it must be monogamous, it has done the right thing: if not, it is a serious defect.

About a decade ago Mr. Bhupendranath Basu tried to get a civil marriage act passed but failed, and a similar attempt made subsequently by Mr. V. J. Patel was also unsuccessful;—the times were not then ripe. When Dr. Gour introduced his bill, there was some

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opposition, but it was much smaller, both in volume and intensity, than the two previous bills had met with. The efforts of the reformers had in the mean time evidently told. World events had also told.

#### "Conversion" of Malkana Rajputs.

Swami Shraddhananda's efforts to oring back the Malkana Rajputs within the Eindu fold, have been already successful to some extent. His endeavours have created a stir, particularly among Musalmans.

According to the Agra District Gazetteer, as quoted in *The Leader* of Allahabad,

"Numerous descendants of converted Hindus who go by the name of Malkanas are to be found all over the district, though the majority of them belong to five or six villages of Kiraoli.....They only occur elsewhere in any strength in Mattra, but a few are to be found in Eta and Mair puri. They were classed as converted Rajputs but they ascribe to themselves a different origin in different parts, though in all cases their ancestors appear to have belonged to the superior andowning classes. They describe themselves, though reluctantly, as Mussalmans, but generally give their original caste and scarcely recognize the title of Malkanas. Their names are Hindu, they mostly worship at Hindu temples; they use the salutation 'Ram, Ram'; they scrupulously preserve the topknot of their hair; they intermarry with their own class only, and they profess to be addressed as Mian Thakurs. On the other hand, they sometimes frequent a mosque, they practise circumcision and they bury their dead : but with Mussalmans in general, they have nothing else in common. They sometimes condescend to eat with them, but they think the same mat too small to seat themselves and any Mussalmans, with whom no particular friendship exists. In former days, indeed, Rajputs would eat food cooked with 'ghi' at their hands, but this practice has become obsolete."

As the Malkanas are neither "16 anna" Hindus nor "16 anna" Musalmans, it is open to either community to try to make them such. And Christians and Buddhists also may try to obtain converts from among them. Of course, it is obvious that "conversions" en masse cannot be exactly spiritual conversions. Nevertheless, if entire communities want to come completely within any religious fold for any reasons whatsoever, neither their right to do so nor the sincerity of their desire can be questioned.

Conversions of large numbers of persons in a body are not unknown in either past or contemporary history. Islamic history furnishes many examples. And even in our day, Christian proselytisers take advantage of what they call "mass movements" towards Christianity, either in times of famine or in normal times.

Even if Swami Shraldhananda's efforts serve any political purpose, no one can object to the "Shuddhi Movement" on that ground. In all countries different political parties try to add to their ranks by access on of men from the ranks of their opponents. In India itself, that kind of attempt has been going on for years and is in full swing now.

Though Hindus, including the Arya Samajists, sincerely use the word shuddi (purification) to denote conversions to orthocox Hinduism or to the principles of the Arya Samaj, we do not support or approve of the use of the word. Any particular religious nomenclature does not make a person either pure or impure; nor can any man, or any rite or ceremony, performed by him. make a person pure or impure. It is what a man thinks, feels, says and does which makes him pure or impure—but not for all time.

In ancient times large numbers of non-Hindus became Hindus, and even at the present day many aboriginal tribes supply recruits to the lower orders of Hindu society.

#### The Wave of Communalism.

Though some representatives of the Musalman community have been trying to secure special communal representation for it in all popular bodies and in the public services, and though there has been a recrudescence of class jealousies, rivalries and bitterness, particularly in the Panjab, we need not despair of the eventual accomplishment of Hindu-Moslem unity to an adequate extent. It is necessary to state, however, that it cannot be brought about by any political arrangement: because there can never be any unanimity as to the standards according to which different communities are to have their rights given them. Is the standard to be merely numerical strengt i. or education, or the possession of property. or the amount of taxes paid, or the number of recruits sent to the army, or the vague and undefined thing called "political importance", or the prevailing rural or urban

character of a community in any province; or is it to be a combination of all or several, of these factors?

And if there is to be Hindu-Moslem unity, why not Hindu-Christian unity, or Moslem-Christian unity, or Moslem-Christian unity, or Sikh-Moslem unity, and so cn? If Musalmans are to have special rights reserved to them because they are a minority in India, why should not other minorities, smaller still, like the aborigines, the Christians, the Buddhists, the Sikhs, etc., have theirs? Moreover, where Hindus are in a minority, they, too, may claim special privileges—though, as far as we are aware, they have had the good sense not to make any such claim anywhere.

Anc, if Musalmans are to have special representation or rights, because they are a minority in India taken as a whole, clearly they ought not to claim any such consideration where, as in Bengal or the Panjab, they form the majority of the population.

We say all these things, not to influence the opinion of the Musalman community or of the bureaucracy—we are not so foolish as to entertain such a hope—but simply to indicate that no political arrangement can remove all objections, doubts, or grievances.

The way to unity lies along far different paths. Spiritual rapprochement is the most fruitful and most promising method, and its results are the most abiding. If we only think calmly, we can at once discover what great harmony there is between the spiritual outlooks of Islam and Hinduism; and there are points of contact, too, in the ways of Sadhara of the two faiths. That Hindu and Islamic cultures have combined to produce one Indian culture, that Indian architecture, music, painting, and arts and crafts have been enriched from both sources, have been possible because there is no fundamental incompatibil ty ketween Hinduism and Islam. It is religious bigotry and ignorance of the deep essential principles of the two faiths which make men attach .. exaggerated, and often exclusive, importance to the sacrifice of cows and musical processions. Islam can do and survive without such sacrifice. Hinduism can survive inspite of such sacrifices.

Been and brought up in a most orthodox Hindu family, it is no wonder that generally we carnot pass by a Hindu temple without a feeling of reverence. But there is also a similar feeling—whatever its origin whenever we pass by a Musalman mosque

or tomb. Not to speak of our visits to the tombs of Musalmans of greater achievement or higher character, when we visited Jahangir's tomb at Lahore, an inexplicable feeling of its solemnity came upon us, and we prayed in silence for a while.

We should not conceal that the attaching of any religious significance or sacredness to the sacrifice of the cow or, for that matter, of any other animal, by any sect, produces in us a feeling of repugnance. But in spite of this repugnance the Islamic faith and culture and literatures have great attractions for us.

Another way to unity as already, indicated, lies in the promotion of a common culture as embodied in a common literature and in common arts pursued together.

The greatest disruptive force must be admitted to be politics. But instead of disruption it will promote union if enlightened and deep patriotic thinking leads us to see that the economic, civic and political interests of all classes and communities dwelling in a country are intertwined and interdependent. They are not different and divergent but identical and confluent. Why speak of single countries alone? The results of the last great war have shown, what was plain to thoughtful persons before, that the interests of nations the world over are interwoven and interdependent.

We shall not pretend that we have ourselves been able entirely to shake off the habit of narrowness in thinking, but we may humbly claim that we have been able to perceive that the way to the salvation of India and of all the world lies in giving up the habit of thinking and feeling in terms of racial, credal, sectarian and caste groups.

### Equal Partnership in the Empire.

The Canadians are almost entirely of British and French stock. Canada is a selfgoverning dominion within the British Empire. One of the rights of sovereign states is that they can keep ambassadors in foreign courts and negotiate with foreign States directly. Canada wanted  $^{
m of}$ have an ambassador her own in Washington, the capital of the United States of America. She has been allowed to do so. By this means she is able to deal directly with America in matters in which she is interested. A Reuter's telegram, reproduced below, describes a further development of

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Canada's right to manage her own affairs. It shows that in matters in which Canada is interested but not the United Kingdom, Canada alone will henceforth negotiate without having the United Kingdom associated with her.

"Correspondence; tabled in the Canadian House of Commons shows several messages which passed between Ottawa, London and Washington before the Government obtained the consent of the Colonial Office not to have the British Ambassador, in Washington associated with Mr. Ernest Lapointe, the Minister of Marine and Fisheries, in signing the Fishery Treaty with the United States. Lord Byng, the Governor-General, cabled on January 16th to the Colonial Office asking for conferment of full powers on Mr. Lapointe to sign the treaty on behalf of Canada. This was apparently not clearly understood; for, so late as on February 28th, Lord Byng cabled to the Colonial Secretary that his Ministers were surprised to receive an intimation from Sir Auckland Geddes, the British Ambassador in Washington, that he had been instructed to sign the Treaty in association with Mr. Lapointe. Lord Byng, added: "the view of my Ministers is that the Treaty concerns solely Canada and the United States and does not affect in any particular any Imperial interest. signature of the Canadian Minister should be sufficient." The Colonial Secretary replied that the Canadian Ministers' wishes had been telegraphed to the British Ambassador in Washington."

## Next Term of Visva-Bharati.

Attention is drawn to the wide variety of the courses which Visva-Bharati is offering for next term, as will appear from an announcement made in our advertisement pages. Besides the lectures on the History of Indian Literature by Prof. Winternitz, arrangements have been made for courses in English, French, German, Sanskrit, Pali, Bengali, Persian, Philosophy, Economics, and Sociology by teachers of well-recognised qualifications. Music, Painting, Arts and Crafts, Architecture, Nature-study and Manual Training are special features in the educational programme.

The Nāri-vibhāga (Women's Department), recently started, shows signs of healthy and vigorous growth. Domestic science, cookery, first aid and sick nursing form part of the regular training for girls.

The Kalābhavan (art department) has recently added 'practical training in applied

arts (lacquer work, bookbinding, embroidery and needle work, terracotta, &c.), and may be expected to check the process of deterioration which has been rapidly going on in our country, once famous for the beauty and artistic merit of objects of daily use. The daily activities of the Department of Agriculture and Rural Reconstruction, Sriniketan, Surul, have demonstrated the feasibility of village reconstruction in Bengal, The seasonal festivities , (Varsha-mangal, Saradotsav, Vasanta-Utsav.), as well as the extension lectures, organised by the Visva-bharati Sammilani in Calcutta, have given a wider public some idea about the cultural aspects of its programme.

Visva-bharati is an institution of which our country may well be proud. Rabindra-nath Tagore has given away the whole of his personal property (including the copy-right of his Bengali books) to the institution. But it can live only if a large measure of public support be forthcoming. The executors of Sir Ratan Tata Trust have recently offered Rs. 25,000 for housing Western scholars and students and Mr. Arthur Geddes and the architect Mr. Vadnekar are busy making plans. Contributions from all parts of India are coming in, but the needs of the institution are large.

## An Appeal.

We have received from Babu Pulin Bihari Das a copy of an appeal in which he states that as agriculture is the main stay of India, there is a great need of introducing improved methods of agriculture. certain, he observes, that the increasing poverty of the country may be checked to a great extent by carrying on agriculture accord. ing to modern scientific methods. But as our countrymen are not yet convinced of the fact, he intends to start an agricultural farm on a large scale and is going to acquire some plots of land (about 1000 acres). He has not the money that will be required for the purpose. So he appeals to his countrymen for help, that the enterprise may be started and given a chance.

Srijut Rabindranath Tagore has encouraged him by writing thus on the 24 h December, 1922:—

"Realising the great importance of organising a large scale farm on a commercial basis, in order to prove to our countrymen the efficacy of improved methods of agriculture and knowing for certain that Mr. Pulinbihari Das is one of the most rare of our workers, who has the disinterested spirit of service and marvellous power of organisation necessary for guiding such a work into success, I promise to pay Rs. 500 as my contribution to the fund for which he appeals to the country.

RABINDRANATH TAGORE."

We hope the appeal of Babu Pulin Bihari Das will meet with an adequate response.

All enquiries about this matter should be addressed to Babu Pulin Bihari Das, 90-3 Machaabazar Street, Calcutta.

### "Equal Partnership" of India.

The white settlers of Kenya threaten to use physical force in case the just rights of Indians are recognised there. In South A rica a fresh attempt is going to be made to segregate the Indians in one particular area. Thus the prospects of India's "equal partnership" in the British Empire are not brightening as the days pass. On the contrary, racial arrogance and exclusiveness appear to be on the increase.

We do not want to be equal partners with anybody in any imperialistic enterprise. We only want to be masters in our own house. It is the attainment of that object that can make us respected abroad.

#### Threats of Violence.

How impartial the spirit of empire is, becomes evident when one considers that in days post the Carsonites could with impunity drill themselves, collect arms and hold out threats of violence in case Ulster was not allowed to keep up the union with the United Kingdom and that at present the white settlers in Kenya are playing a similar game with equal in punity; whereas in India men who have not used and never intended to use any physical force have been sent to jail by the thousand.

We do not make a grievance of this spirit. What we desire is that even if threats of plysical violence enable those who have had recourse to this method to attain their object, Indians should not be misled into thinking that they also should adopt the same methods. And that for two reasons. Ir the first place, these methods denote

reversion to savagery and animalism, and in the second place, Indians are not and can not under present circumstances be as well equipped for the use of physical force as the white citizens of the British Empire.

#### Gandhi Day.

The observance of the hartal all over India on the first anniversary of Mahatma Gaudhi's incarceration shows in what respect he is held throughout the country. We do not mean to say that every one who observed the hartal did so from a feeling of respect for him. What we mean is that he is respected by a sufficiently large number of persons to have made the hartal a success.

This should encourage Non-co-operators to strive hard to complete the constructive programme. The present-day spirit of the bureaucracy shows clearly, more than ever, that swaraj would have to be won by civil discobedience of some kind, and for that the full working out of the constructive programme is a necessary preparation.

## ✓ The Legislatures.

Though we have all along been against Non-co-operators entering the legislative bodies, the too easily yielding characters of very many of their members have sometimes recently led us almost to think that it would have been better if some irreconcilables had entered the councils to stiffen them.

#### Ministers' Salaries.

We respect those ministers in different provinces who have, either of their own accord or in compliance with resolutions carried in the councils, agreed to serve on lower salaries than those originally fixed.

It is painful to think that the Bengal ministers have not agreed of their own accord to accept lower salaries than Rs. 64,000 per annum. And it is very discreditable to the Bengal M. L. C.'s that a motion for the reduction of these salaries was defeated by an overwhelming majority, many whilom stalwarts either not voting or voting with the majority. The Bengal ministers are no doubt wise in their generation. They probably apprehend that they cannot become ministers again, and so they have thought it best not to throw away good money. Or, perhaps, as

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the acceptance of lower salaries than those of executive councillors exposes the latter to unpleasant comparison, the executive overnment may have held out hopes to the inisters of another term of employment proded they stood up for the maximum salary. To members also who have voted for the aximum salary may have received hopes of ficial and party influence being indirectly certed and party funds being spent to bring out their re-election.

In whatever way the result may have been ought about, Bengal has reason to be hamed of it. Those M. L. c.'s alone have ayed an honourable part who voted for the duction of ministerial salaries.

### Guru-ka-Bagh Prisoners.

The Punjab Legislative Council has ought honour upon itself by passing a solution recommending the unconditional lease of the Akalis imprisoned in connecton with the Guru-ka-Bagh affair. It was reposterous for the Government to ask that the resolution should require that the men could give an undertaking, which would nount to an admission that they had mmitted an offence, which they had not one.

#### Intercaste Dinners.

There was a big inter-caste and intermmunal dinner in Bombay city ie 11th March last in which persons various castes and no caste were and dined together. Among lose present there were men who are nown all over India. Significant as such event was in a cosmopolitan city like bmbay, a similer function in Trivandrum, e capital of caste-ridden Travancore, repord in Swarajya, is still more significant. At is dinner Ezhawas, Christians, Nairs and an nglo-Indian took part, though no Brahmin as present.

#### Death-rates in Indian Provinces.

The Literary Digest of New York for abruary 24 says that the death-rate for 22 in the United States of America was 8 per 1000 lives and was the lowest, save 1e, ever recorded. What are the death-tes in the British-ruled provinces of India?

We read in the annual report of the Director of Public Health for Bengal, 1921, that in that year the death-rate in Bengal was 30.1 per 1000. "Only four provinces (Madras, Burma, Bombay and Assam) returned lower death-rates than Bengal, the death-rate in the Punjab being exactly the same, whereas it was higher in the Central Provinces, United Provinces, Bihar and Orissa, and the North-West Frontier Provinces."

#### "Racial Distinctions."

There are many ways of insulting a dependent country, though sometimes no insult may be meant. One of these ways is to talk of India being an equal partner in the British Empire. It is an *empire* and the empire is Britain's, yet Indians are supposed to be citizens there, and equal citizens, too. Another way of insulting Indians is to talk of abolishing racial distinctions in India. Unless Indians can raise themselves mainly by their own efforts to the level of the most powerful races in the world, no earthly power can, and the Heavenly Power will not, abolish racial distinctions. Yet recently a committee sat to accomplish this easy task and a law has been passed with that object in view. With regard to it, The Iribune of Lahore writes that.

"the House allowed itself to accept compromises which were distinctly humiliating. Not only did it not interfere with the extended definition of the European British subject so as to include colonials and the continued existence of privileges for Europeans which imply corresponding disabilities for Indians, but it did not even eliminate the provisions from the Bill which accord a special treatment to American and non-British European subjects. Nor did it accept Mr. Agnihotri's proposal to omit the clause of the Bill which accords special treatment to European soldiers. Under this clause, power is conferred on "competent military authority" in certain cases in which European soldiers are concerned to secure the transfer of the trials from Sessions Courts to High Courts. This preferential treatment of European solciers, not only as compared with Indians but as compared even with European civilians, is not only without the slightest justification, but is clearly open to the gravest exception, both because it interferes with the already existing discretion of High Courts in this matter, and because, as was pointed out by one member, the grossest offences against Indians have in the past been committed by European soldiers and

not European civilians. But here as elsewhere, the hands of the Government had been forced (or should we say strengthened?) by the Secretary of State, who had issued distinct instructions for the retention of the privilege, and the House in its accommodating mood felt that it had no choice but to accept the clause."

So, Indians are in their own country to consider themselves inferior to various classes of British and non-British subjects and citizens, some of whom treat us like parishs in their countries, and yet we are to think that racial distinctions have been abolished! Referring to the only amendment which has been made in the original Bill the Lahore paper observes:—

"The only amendment which has been made in the original Bill is undoubtedly a wholesome one. At the instance of Mr. Agnihotri, the House has provided for appeals against sentences ci, whipping. That such sentences can be passed in the case of Indians at all, while Europeans are expressly exempted from them, is itself a curious commentary upon all talk of racial equality, and it is worthy of note that when on Monday the Epolition of whipping was urged by a non-official member on the ground of the racial distinction involved in its existence, the Home member got out of the predicament by holding out the promise that "as soon as the Bill was passed Rovernment would proceed to enquire regarding the punishment of whipping." Yet when Mr. Agnihotri brought forward, his modest amendment on Wednesday, the same member had no Desiration in opposing it on the curious ground that "the amendment raised a large question of improvement in the criminal law."

A recent number of the Japan Magazine contains the information that in Korea Japan has abolished the punishment of rhipping for Koreans.

#### The Extra-marital Age of Consent.

We have referred in a previous note to the power which the Government of India has taken from the Council of State to choose to the new legal provision that henceforth a girl's age of consent to her own ruin is to be 18. The Bill which makes this provision arose out of action taken by the neague of Nations for the suppression of the international traffic in women and children. The whole history of the measure has been very lucidly given by The Servant of India in its issue of the 8th March last. We quote here only a few passages from

its summing up of and comments on the debate in the Legislative Assembly on the Indian bill which raised the age of consent to 18. The original draft of the Bill fixed the age of consent at 16; the League of Nations had fixed it at 21. Referring to the Legislative Assembly The Servant of India writes:—

"As regards the House, there never was a moment's doubt as to what its opinion on the subject was, and Mr. Joshi, in moving an amendment to substitute "18" for "16", had it with him right through. For, as he cogently showed, the age of consent does not depend on physical maturity, but on maturity of judgment and he defied anybody to say that an Indian woman of 16 was of as mature judgment as a European woman of 21; indeed, since the Indian Majority Act already fixes 18 as the age of majority, it seems to follow naturally that the age of consent should at any rate not be fixed any lower; and if there are social customs in India which favour an earlier age, they are custom's referring to marriage and to marriage alone."

Mr. Srinivasa Sastri, president of the Servants of India Society, has expressed himself decidedly in favour of raising the age to 21. He is quite right.

Mr. Rangachariar of Madras was opposed to the raising of the age. The Servant of India observes:—

"Only Mr. Rangachariar—outside the Tres sury benches—was found to dissent. He dare to cite the devadasi system still existing i South India as a valid reason for not raising th age of consent and had the audacity of referrin to the concubinage into which tender girls ar sold by such mothers as an "honourable alliance and his whole argument came to this, that M Joshi's amendment should be refused, because otherwise, for sooth, these devadasis would r longer be able to sell their daughters to the ric Zemindars! Starting on that level, Mr. Rang achariar naturally had nothing but sneers for what he called Mr. Joshi's ideals: a mentality 1 shared with Sir Malcolm Hailey, who deprecate "taking a high moral plane" in approaching the question—and listening to them, one almost ha the impression that to take a high moral plan was more reprehensible than to procure a woma of 18. Mr. Pyari Lal dotted the i's and crossed the t's of Mr. Rangachariar by saying that it was "the established custom" for servants to call i prostitutes for their masters and that to raise th age of consent to 18 was to expose these "faithfu domestics to undue risks. The Home Member too a similar line (!) and hinted at the power for blackmail thereby put into the hands of th

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police. Well might Mr. Jamnadas Dwarkada; express his amazement at finding Sir Malcoln Hailey take up the stand he did—and his amaze ment indeed cannot but be shared by all decent ninded people, who still find themselves unable o see why facilities should be provided for people who would have subordinates to do for them some lirty work, which, if it is to be done at all. hould surely be left to themselves! Member fter member rose—such as Mr. Cotelingani, Sir D. P. Sarvadhikary, Munshi Iswar Saran. Ir. Chaudhari, Dr. Gour, and Mr. Abdur Rahim Khan—proving that Indian public opinion is perfectly ready for an advance in the age of onsent; and it was anything but edifying to see he determination with which the Treasury benches defended what was an unenviable position of moral isolation. In fact, Government mobilized all their forces and insisted on a diviion, which however only scaled their defeat (by 3 to 40 votes)".

We are ashamed of the disgusting 'arguments' of Mr. Rangachariar and Mr. Pyari Lal. All India—and particularly the provinces to which these two persons belong—should feel ashamed of their disgraceful performance.

### A Supplementary Note on the Study of Indian Philology at the German Universities.

In my paper in the February number of this journal there have occurred some misprints and puissions, which need correction. P. 169: read Dr. H. •v. Glasenapp (instead of H. V. Glasenapp) and J. Nobel (instead of F. Nobel); Prof. E. Sieg (instead of Sicg); Tokharish instead of Tocharish). P. 170: H. Oertel instead of Vertel). P. 171: Prof. Leumann instead of Lenmann); Prof. v. Negelein (instead of V. Negelim).

When I had the manuscript copied, some omissions were unfortunately made, which I fill out here. At Bonn Prof. Jacobi retired last year and was succeeded by Prof. Kirfel, who published some two years ago a large work on the Cosmography of the Indians. Prof. Hillebrandt at Breslau retired also; he was succeeded by Prof. Liebich, who works in the domain of vyākarana. Dr. Lindenau at Marburg is especially interested in the works of Bhāsa, and Dr. Weller at Leipzic in Buddhism.

I must repeat that there are many scholars working in the wide domain of Indian philology, who do not belong to or who have retired from the universities. In this connection I will mention two other names. Prof. A. Grünwedel, Director at the Museum für Völkerkunde, published many important books and papers on

Buddhist art and other questions connected with Northern Buddhism. His works are to a great extent basel on the excavations made in Turkestan. Prof. Simon writes on ancient Indian music, which has been a little too much neglected in Europe. His papers on this subject give highly important information regarding this matter.

Joh. Nobel.

### "I am the Servant of Afghanistan."

His Majesty the Amir Aman Ullah Khan of Afghanistan would appear to have set up for himself a very high standard of royal duty. Touring in his eastern provinces, he recently delivered a remarkable address to his officials, from which *The Tribune* has culled some sentences.

He expressed the opinion that it was not proper that on occasions of visits of high officials and rulers the local officials should be put to trouble and anxiety in order to provide comfort to the touring guests. "On the one hand", said the Amir, "the local officials were put to worry and on the other, not only was there dislocation in the work of administration but the people were put to harassment." The object of his present visit, he added, was to enquire into the welfare of his subjects; and no Minister or military officer had the right to interfere in the local administration. Proceeding, His Majesty said: "I and my personal staff are also subject to the local administration. If any complaint is lodged against me, I shall readily appear in person before the presiding officer of the court concerned and regard myself as being subject to the common law of the land. I am the Servant of Afghanistan."

#### Deficits.

When we read the following words in The Rajasthan, quoted from The Princely India: "Some six years ago the income of Mysore was but two crores and the expenditure was slowly keeping pace. The Administration Report of the Mysore State for the year 1921-22 records an income of Rs. 6,73,91,727 and an expenditure of Rs. 5,35,25,866, and a cash balance of Rs. 1,38,65.861 against Rs. 6,15,03,358, Rs. 5,07,59,494 and Rs, 1,20,79,336, respectively, in the previous year."

the contrast between this State and British India—which as a whole and most of its provinces show deficit budgets—at once struck us. Leaving our readers to reflect on the causes of this difference, we beg leave to

inflict on them the commonplace remark that all deficits in India are primarily due to poverty combined with the persistent refusal to cut one's coat according to one's cloth.

The central government and the bankrupt provincial governments have been thinking of various devices to wipe out the deficits. One of these is new or increased taxation, though The fact that some all-India and provincial taxes have not fetched the amount expected ought to show them that the limit of the tax-bearing capacity of the generality of people-not of the rich European sojourners and the rich Indian landowners, merchants and industrialists - has been reached. The other device is retrenchment. But retrenchment, to be effective, ought to reach down to the roots of the problem. India is a poor country—though rick in natural resources. Here the scales of remuneration of the West are out of place; but in the case of the highest offices we have to pay even higher salaries than are paid in the wealthiest countries of the world. How poor India is, will appear from a comparison with another Asian country, Japan, which has E population of 56 millions. Its revenues total 205 crores of rupees, more than those of the whole of India, which in the British provinces blone has a population of 244 millions. So the Japanese Government and people are richer than the Indian Government and people. But here are some of the

#### SALARIES PAID IN JAPAN.

Office	Salary Per Annum.	
	$\mathrm{Rs.}$	
Prime Minister	18 <b>7</b> 50	
Minister of State	12000	
Governor-General of Kore	a 12000	
", " " Kwa		
President of Court of Case	sation 9000	
Prosecutor-General	7500	
Judges and Procurators	` 7800	
O	3750	
Presidents of Appeal Cou	rts	
(In Tokyo and Osaka	7500	
(In other Places)	6300	
Highest office, Imperial U	niversity 10500	
Presiding Judges of Distr	ict Courts	
( Maximum )	5500	
Military and Naval Office		
General	11250	
Lieut-General	9750	
Major-General	. 8400	
Admiral	11250	
Vice-admiral	.9750	
, and the state of	0.30	

Japan has become far richer than India Hence, if we want, not only to avoid ban kruptcy, but to be prosperous, we must adop at the highest the Japanese scales of salaries There is no other way.

But retrenchment even to this logical extent will not enable us to become as healthy enlightened, prosperous and strong as w ought to be. Our present revenues would not suffice for educational, agricultural, indus trial, sanitary, hygienic, and other essentia developments even if we reduced the salarie and other expenses to the lowest level. The will not suffice, even if the provinces wer allowed by the Government of India to kee all revenues collected within their boundaries To give the reader an idea of these revenue we print below a table given by the Nationa Liberal League in their useful Appeal to the Secretary of State on the question of Finan cial Adjustment. The amounts are in lakhs.

Name of toprovinc		Amount of reve- nue col- lected within the province for the year 1920-21	Amount of reve- nue ap- propria- ted by the Central Govern- ment for 1920-21	nue les to the Provin cial Govern ment se	t Popu tion -
Madras		21,42	11,78	9,64	41,405,4
Bombay		31,42	19,68	<b>1</b> 1,74	19,672,0
Bengal		34,03	25,63	8,40	45,483,0
United Pro	v	14,29	5,80	8,49	47,182,0
Punjab	•••	11,94	5,30	6,64	19,974,
Behar & Or	issa	5,02	1,33	3,69	34,490,0
Central Pro	ov.	5,77	1,92	3,85	13,916,
Assam		2,25	71	<b>P</b> ,54	6,713,
2					

It will be seen that while Japan with population of 56 millions has a revenue 205 crores, the total collections in U. J. (pop. 47 millions) were 14 crores, and Bengal (pop. 45 millions) 34 crores, which we the highest in all the provinces. With such small revenues it is not possible to reach the level of even Japan. We must, therefor have more revenues and spend more revenue But how can we have more public revenue.

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unless we the people pay more taxes? And how can we pay more taxes if individually we are not wealthier? We can grow wealthier, if we know how to produce wealth, if we can labour to produce, if we are healthy and strong enough to labour, etc. Therefore, there should be more and better education, sanitation, agriculture and other industries, etc. At present the State can provide more money for these developments only by retrenchment; and retrenchment can suffice for the purpose only if we adopt the Japanese scale of administrative expenditure.

To take one example. For 56 millions of its subjects the Japanese Government has budgeted thirteen crores of rupees as the educational allotment for 1923-4. In India the provinces which approximate in population to Japan are U. P. (47 millions) and Bengal (45 millions). But neither of these provinces is allowed by the Central Government to have and spend on all departments combined a sum of 13 crores of rupees. Similarly, the Japanese Budget provides 71 crores of rupees for its Agriculture and Commerce Department. It is impossible for even the two biggest provinces of India combined to spend so much for agriculture and commerce.

To sum up:

Cut down salaries and similar expenses to the Japanese level. Spend much more on the "nation-building" departments. Make the people greater and better producers of wealth, and thereby richer. Then take more from them in taxes. Spend still more on the "nation-building" departments. And so on and so forth.

### Abolition of Deferred Rebates.

Mr. T. V. Seshagiri Ayyar has deserved well of the public by drafting a Bill for the abolition of the Deferred Rebate System, according to which.

"The payment of rebates is deferred in order that the shipper may be compelled to ship his cargo throughout the year in the boats of a particular company. What happens is this. At the time of the first consignment, the company undertakes to pay back a portion of the freight charged if the shipper continues to ship his goods consistently all the year through by the steamers of the particular company and NOT to send any of his shipments by the steamers of any other company. If there is any infraction of this agreement the shipper loses the rebate. Thus he

is obliged to ship his goods through the company for a particular period, however much he may desire to take his shipments through another company. In this way, while old established companies secure customers, new companies find it impossible to compete with them."

Mr. Ayyar has also explained the necessity for fixing maximum and minimum rates of freight, thus:—

"The necessity for fixing the maximum and minimum rates of freight is apparent. It is the usual practice with some powerful concerns to lower the rates as soon as they find that a new venture has been launched. The New Company. which cannot be expected to have accumulated profits at its back, finds it impossible to bring down its rates, or if it does, it finds that the existing companies with large reserves piled up during the period of monopoly further reduce the rates until the new company is starved out of existence. Upon the disappearance of the new venture the old monopolistic company resumes its previous system of charging high rates of freight and thus more than makes up the losses sustained during the period of the freight war. Such temporary rate-cutting, moreover, dislocates trade while it lasts and when it ends, the shippers have very often to pay rates of freight higher than those prevailing at the beginning of the freight war. This has happened at Calcutta, Madras and Bombay. Those that have had a long supremacy in the waters resort to the old rates of freight as soon as they have killed the new concerns. Such practices have in the past rendered it impossible for the Indians to start new shipping companies in their own country. The dream of an Indian Mercantile Marine can never be realised so long as such unfair attacks upon new Indian concerns are not declared illegal.

"In the United States of America, partly to circumvent the evil effects of combination attempted by some Home Companies, partly to frustrate the attempts of foreign companies to get the better of the local companies, laws similar to the one I am introducing have been enacted. In other countries also, similar measures have been passed.

'In India the need for legislation of this kind is obvious and pressing. The sections of the Bill I am introducing have been based on the provisions of the United States legislation. I have made a few changes to suit Indian conditions."

We are in entire sympathy with Mr. Ayyar's object.

### Visapur Jail Barbarities.

The committee (consisting of two official

and one non-official) appointed by the Government of Bombay to enquire into conditions in Visapur Jail has submitted its report, which is more or less of a white-washing character. Nevertheless, it sufficiently reveals the dehumanising and insanitary arrangements in the jail in question and probably in Indian jails in general. The report speaks thus of

### "VICTIMS OF VIOLENCE.

"The victims were all Hurs from the adjoining Hur Settlement.

"Five Hars were sentenced to short terms of imprisonment for specific offences against discipline, and in due course found themselves in the "Chakki" shed under the warder Subrao. One of them, Alam, by name, was assaulted on the 29th July, the day on which they were put to work on grinding, and three others on the following day. Alam (whom we saw at the Hur settlement) was so badly injured that he is still under medical treatment, suffering from a deep-seated abscess caused by the jabbing strokes of a baton. Of the others one (Dasu) died in a few hours after he was assaulted; another (Ak) was so seriously hurt that he had to be kept in hospital till the (?) August and was not in the Medical Officer's opinion fully restored to health then, while the third (Puno) was less seriously damaged but was also under medical treatment up to the 11th August.

"The way in which these four Hurs were assaulted was according to the evidence on record

as follows :-

"(i) They were thrown with greater or less violence on to the floor of the Grinding Shed;

"(ii) They were struck with the ends of the warder's batons, that is "jabbed", in the small of the back and the region of the loins."

The Committee condemn some of the higher jail officials also, saying that "the jailer and sub-assistant surgeon were ultimately morally responsible for the tragic consequences of these most culpable acts of violence."

As regards sanitary and other humane arrangements, we learn that, except those in the "chakki" or grinding shed, prisoners get a bath only once a week. All Indians in the plains, when not ill, bathe at least once a day. Therefore weekly baths must be condemned. The defence set up by the Committee is no defence at all.

The report contains what we consider a revolting description of

"THE LATRINE PARADE.

"In our opinion, however, some improvement

might be made in regard to the number of latrine seats and in the matter of screening off each one from the next so as to provide a certain amount of privacy. The latter measure we understand is being carried out. In reference to the complaint that prisoners are hustled through the latrine parade, so that two or more are frequently made to use the same pan at one and the same time, the Superintendent states that there should never be any necessity for such hurry; but admits at the same time that it is probable. We take it, therefore, that there is truth in the complaint. The only remedy-apart from the provision of a larger number of latrine seatsis that the superior staff of the prison should not be lax in their attention to these details, and that warders and overseers who persist in hustling prisoners at this time unnecessarily should be suitably dealt with. Another complaint made was that the provision of water at the latrines was not adequate. So far as we could see there is an adequate supply, but the prison authorities should make it certain that there is never any ground for complaint on this score."

It would be unfair to barbarians and savages and to the lower animals to characterise this "latrine parade" as barbarous and brutal; for even savages and the brutes are not accustomed to ease themselves in this way.

It is our unpleasant duty to quote descriptions of how prisoners are secured at night. We quote first from the report.

#### "THE BELL CHAIN.

"Double fetters are put on all prisoners on first admission to the prison. Afterwards it is in the discretion of the Superintendent to retain them or to use single fetters. In the majority of cases, according to our observation, double fetters are in use, and the fetters, single or double, are of course worn day and night. In addition, when prisoners are locked up at night, the bell chain is brought into use. This is fastened at one end (outside the barrack) by a padlock—at the other end a ring is simply passed over a staple, also outside the barrack. The chain is passed through the ankle rings of the prisoners' fetters".

The two official members of the committee consider such arrangements neither brutal nor barbarous. They observe:

"We may say at once that we do not like the bell chain and the consequent sanitary arrangements in barracks at night, but we do not consider (we have the report of the Jail Committee before us) that its use is either brutal or barbarous, or that there is any foundation for the view that it conveys any additional sense of degradation to the minds of prisoners of the type for which a prison like that at Visapur is meant."

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Our opinion is that it is undoubtedly degrading to all human beings of whatever description.

Regarding the "bell chain", Rao Bahadur G. K. Chitale, M. L. C., non-official member of the committee, writes in his minute of dissent:—

"Now the bell chain is a device for fastening prisoners together and to the ground by one long chain and is akin to tying up cattle at night. All experienced prison officers, in the opinion of the Jails Committee, agree in condemning the device as being very inconvenient to the prisoner in answering calls of nature, when all considerations of decency are impossible. Moreover, as 80 to 100 prisoners are thus fastened by one chain, it is impossible to remove any one if he fell ill without unchaining the whole row. Moreover, as this bell chain necessitates the use of utensils for answering calls of nature, the atmosphere in the barracks at night must be very insanitary. For these reasons, the resort to the bell chain, in my opinion, is unjustifiable and if in this view I err at all, I err in very good company as all members of the Jails Committee agree in condemning the device in paragraph 245 of their report. I entirely agree with the view therein expressed, which is as under :-

"We cannot think that any local Government is justified in confining prisoners whether inside or outside the jail as a permanent arrangement in buildings so insecure that resort to this barbarous methods of detention is necessary,"

and yet this practice is maintained here for over twenty years and may continue, if not condemned, for another five years."

### Freedom for Mahatma Gandhi.

Non-co-operators believe that swara can be won, not by working in and through the councils, but by non-co-operation. If swaraj were established, that would automatically lead to the release of Mahatma Gandhi and his colleagues and followers from prison. And thatis the most honourable and creditable way of winning freedom for them. Certainly the Mahatma would not desire freedom obtained in any other way.

His release may come about in another way; —if the movement inaugurated by him dies down, that will also lead to his release. But such a contingency should be unthinkable to Non-co-operators.

We fervently wish that the Mahatma were again in our midst. His influence makes for peace and spirituality and simple life. The violence and disorders which his enemies ascribe to at influence were rather such as even his great influence could not prevent. But for his influence, there would certainly have been far greater violence and disorders.

### Bengal Labour Conference.

At the recent labour conference held at Kankinara some of the resolutions passed were:—

That this Conference is of opinion that jute mill workers now being obliged to work in most of the mills for only four days a week in the interest of employers, should be paid an extra day's wage for enforced idleness and urges the employers to take action in the matter.

That this Conference urges the employers of jute mill labour to institute Provident Funds for the benefit of mill hands and grant reasonable holidays with full pay.

That the Conference urges the immediate establishment of free primary schools in Factory districts and also demands better housing and better sanitary arrangements:

That this Conference emphatically protests against the proposed abolition of woman k-hour-from the mines by legislation

from the mines by legislation.

Dr. Manilal spoke at length on Indian emigrant labour. He said that the Government of India had just arranged to give 1,500 labourers to Mauritius where they would be used to cut down the wages of the resident Indian workers.

# Internal Autonomy and Absolute Independence.

As even full provincial autonomy is not within sight, not; to speak of full all-India internal autonomy, it is not practical politics to talk of absolute independence. But as many Indians think that Indians may enjoy full freedom in an India forming part of the British Empire, an academic discussion of the topic may not be uninteresting.

That those who are Britain's friends are not necessarily the friends of India, is clear. without further proof, from the way in which Indians are treated in the dominions and colonies of the British Empire. And the enemies of Britain are not necessarily inimical to India. Full freedom means the freedom to negotiate with or treat foreign nations either as friends or as enemies. Is it possible or would it ever be possible for an India within the British Empire to act in this way with reference to any foreign

country irrespective of Britain's friendship or enmity with it?

In the British Empire the predominant partner is Britain, and, as blood is thicker than water, her dominions and colonies naturally side with her than with India; and she also overrides India's claims rather than their claims. Would things ever be different?

All empires are guilty of unrighteous deeds. How can India now or in the future, remaining within the Empire, avoid being

implicated in such guilt?

It may be to India's interest to have a particular kind of commercial treaty or understanding with a particular country, whilst it may be to Britain's interest that India should not conclude such a treaty. Can India remaining within the Empire ever have full freedom to act in matters commercial and industrial even against the interests of Britain?

### Inchcape Committee Report.

The Inchcape Committee have recommended reductions amounting to nineteen and a quarter crores of rupees. Out of the total reductions proposed, the largest is in army expenditure and amounts to nearly ten and a half crores. This is proper and natural; for the army swallows up the largest share of our revenues. A reduction of 51 lakhs has been proposed under the heading General Ad ninistration. The general principle laid down in the Committee's report, in relation to military expenditure, is just and salutary. It observes:—

"Expenditure which has been incurred in the past may have been inevitable but the question is whether India can afford to maintain military expenditure on the present scale as an insurance against future eventualities. In our opinion the repeated huge deficits of the last few years in spite of the imposition of heavy new taxation have made it abundantly clear that India cannot afford this expenditure. So long as peace continues to obtain, the first essential is for India to balance her budget and this can only be secured by a very substantial reduction in military estimates."

One "cut" proposed by the Committee has been viewed with disfavour by the Indian Press, namely, the proposal that out of the 2511 monuments now taken care of by the archaeological department as protected

monuments, only 500 should in future be so treated. We are opposed to this proposal. India is a continent with a very varied and ancient civilisation. For her to spend Rs. 5,50,000 per annum for conserving her monuments is not much. And as the saving which may be effected by giving effect to the proposal is only Rs. 2,50,000, it should not be carried out.

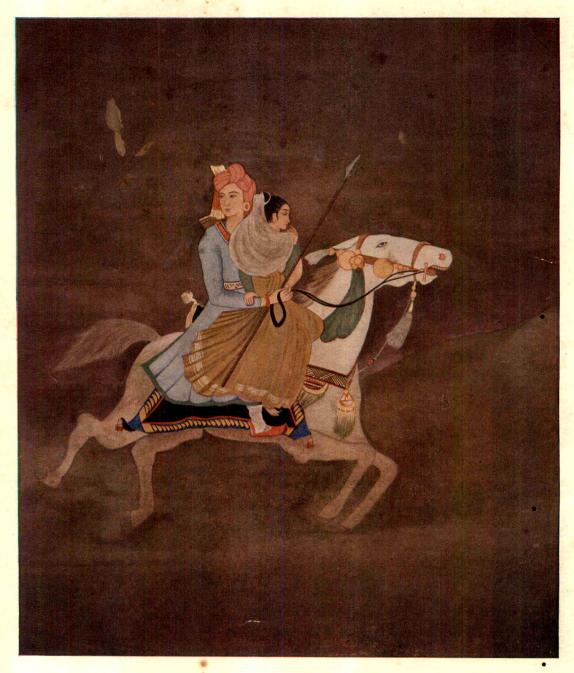
# Cost of European Education in Bengal.

At a meeting of the Bengal Legislative Council,

Dr. Pramathanath Banerjea said that, Rs. 10,66,000, the cost of educating the Europeans and Anglo-Indians, worked out at slightly less than 10 per cent of the cost of educating the rest of the people of Bengal. What was the proportion which these communities bore to the non-European and non-Anglo-Indian population of the province? Roughly speaking, the number of Anglo-Indians and Europeans in Bengal was 45,000. The ratio was thus one to a thousand. If they took the expenditure for education per head of the population they would find that a European or Anglo-Indian cost the State roughly one hundred times as much as a native of the province.

The Hon. Maharajadhiraj Bahadur of Burdwan said that Dr. Banerjea should not have put in a discussion of this nature the population question. The European education could not be argued from the test of population. It should be argued from the test of helping a commenity which tried to do its best for itself.

The Maharaja's argument has no legs to stand upon. The plain fact is, "European" education is supported in this lavish manner because Europeans are the ruling race and the Anglo-Indians are their blood relations. There are hundreds of schools for Bengalis supported entirely by Bengalis which show that the local Bengali communities are trying to do the best for themselves. Will the Maharaja say why these schools do not receive the lavish grants which the "European" schools receive? It is entirely unjust that any community should have a preferential claim on revenues contributed by all—particularly when that community considers itself quite different from and far superior to the children of the soil.



A RUNAWAY MARRIAGE

By the courtesy of the Artist Mr. Sudhanshushekhar Choudhury.

# THE MODERN REVIEW

VOL. XXXIII No. 5

MAY, 1923

WHOLE No. 197

# GLIMPSES OF INDIAN INDIA \*

MY PILGRIMAGE TO AJANTA.

BY ST. NIHAL SINGH.

THE Nizam's Dominions begin just where the Deccan plateau rises abruptly from the plains of Khandesh. As I write, the strange sensations which I felt when I saw that phenomenon of nature surge back into my memory. I went by motor from Jalgaon, on the Great Indian Peninsular Railway, over the road which must have been taken

ghat (Marathi for mountain) facing the guesthouse built by His Exalted Highness the Nizam at Fardapur, I came upon the Gate of Victory, in the early Muslim style of architecture, which the first Muslim wave of invaders left behind to commemorate their victory over the Hindu king of Deogarh, the modern Daulatabad, less than a hundred miles away as the crow flies.



The Guest-House at Fardapur, erected by H. E. H. the Nizam of Hyderabad, in whose Dominions the Ajanta Caves are situated

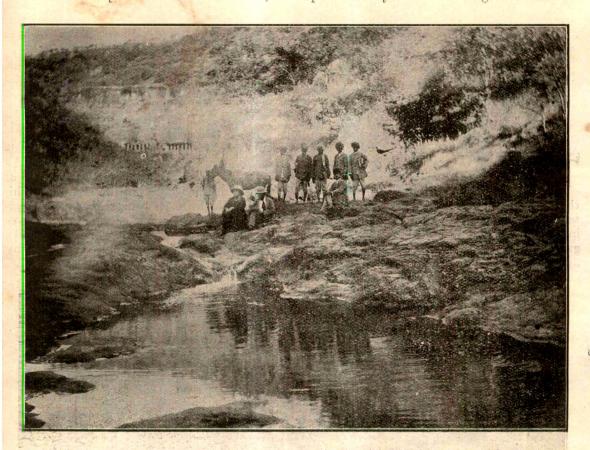
by the old Aryans when they finally managed to push their way to the *Dakshinapath* (the south). It was certainly the road which the Muslims took, for when I climbed up the

\* The first article of this series appeared in the March issue. That gate marks more than the conquest of a victorious army. No point could have been selected which would show, to better advantage, the upheaval of nature which fashioned this part of the country. When you have climbed to the top of the hill by a rough road which, at the time of my visit,

was in process of being improved, on the other side you find lying the plateau, almost as even as the plain of Khandesh, 150 feet below. The change is so abrupt that you feel that it is impossible to believe that the plain upon which you stand extends southwards for hundreds of miles. It seems unbelievable that, if you walk a few yards, or a few furlongs further, Nature will not again break out into jagged rocks. You find it difficult to resist the impulse to walk on and on, to

half the height. Nature, however, compensates the Deccan ryot by enabling him to grow two crops a year, whereas the Khandesh farmer can grow only one, because his land, though receiving the stimulus of life from the same sun, lacks the moisture of the heavy dews which fall upon the higher level.

While you are noting the physical surroundings, your mind is subconsciously dwelling upon the wave upon wave of invasion which swept from the north over the ground upon which you are standing. You wonder



Mr. and Mrs. St. Nihal Singh on the way to Ajanta. The gentleman seated beside Mr. Singh, on the left, is Mr. Syed Ahmed, the curator of the Caves. Some of the Caves are just visible, behind the group

assure yourself that the plateau actually continues as a table-land for mile upon mile.

As you stand near the Gate of Victory, looking upon the plains which lie at your feet to the east, north and west, and the plateau to the south, you realise that more than the mere levels have changed. The corn amidst which you stand is the same millet which grows down yonder, and yet it is only

if the Dravidians, whom we regard as the original inhabitants of the Deccan, were really sons of the soil, or if they, too, came from the north. The attempt has been made to show, by means of etymology, that they were an earlier wave of Aryans. In Secunderabad in the Nizam's Dominions, there is an English doctor named Hunt who spends his spare time opening up the cairns and cromlechs

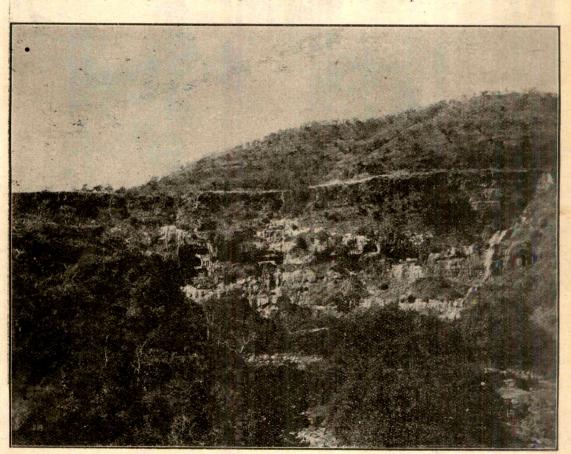
My mind, instead of dwelling upon the inrush of the Aryans, Khilijis, Tughlukhs, and Mughals, dwelt upon the intellectual and spiritual conquest which came in their wake from the north and met and mated with the culture of a high order already evolved in the south: for I stood in the midst of the farm land tilled by the peasants of Ajanta,

had incidentally viewed the miracles wrought by Nature.

To go to the temples and monasteries, my companions and I descended the hill and took a path leading over exceedingly rough ground towards the stream which takes its rise in a lake formed by a waterfall in front of them, and coils about the countryside like a serpent. Thrice we had to ford it before

we actually reached our objective.

The desire to secure quiet and seclusion for contemplation upon the problems of life, and to conquer self so as to secure peace after death, led the Buddhists of old to select a spot so completely hidden that nothing could be seen of them until the river had been crossed for the last time. The vision burst upon me when I reached

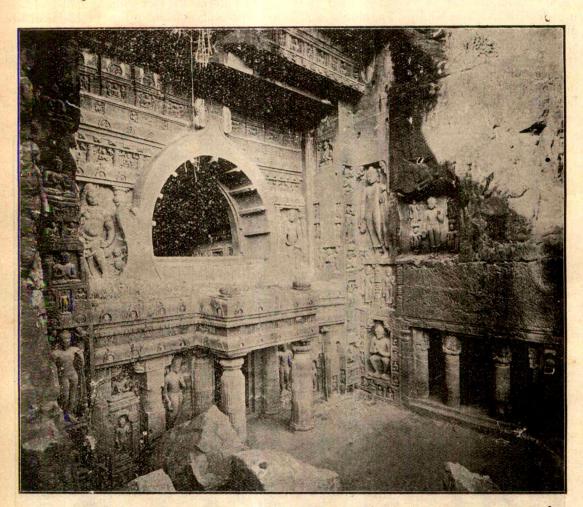


General View of Ajanta Cave and Valley Ajanta

which gives name to the chaityas—temples and viharas-monasteries cut in the living rock a mile or so away. It was to see them that I had been attracted to that spot, and that spot with a suddenness that startling.

III Imagine yourself standing in a gorge, with mountains rising on all sides. Behind you is a hill rising almost perpendicularly, jagged here and there, covered with tall, dun grass and trees, most of them stunted in their growth. In front of you flows a shallow stream which, during the monsoon, swells into a torrent, impassable for hours and even days. Within a few feet of the circular lake from which it takes its rise, it takes a sharp turn, and turns again a little

of nature. You cannot possibly mistake the chambers which you see in the mountain-side for caves created by volcanic action or the rush of water, because there are carved pillars in front of them to remind you, even from a distance, that they have been cut by men who had reached a high stage of civilisation. After you have gazed at them for a minute or two you see that there are, in some cases, two apertures, one above the



Exterior of Cave No. 19, Ajanta

further on. The mountain which rises alongside the lake and the stream is, therefore, irregular in shape, something like a horseshoe with one side of it wrenched off in the middle. From where you stand you can see that practically the whole side of the mountain, near the top, bears upon its face marks of human desire to improve upon the work other, indicating that some of them are two-storied.

After you have crossed the stream again and ascended the steps—in some places unfortunately in urgent need of repair—cut in the rock, and have noticed the size and workmanship of the temples and monasteries, you realise how wrong it is to call them

"caves". They are the handiwork of men inspired by a faith which refused to be daunted by the gigantic task they essayed. They had to chisel away thousands of tons of rock, in the days before dynamite was invented—chisel it away according to a definite plan, so that the inner chamber would be supported, wherever necessary, by series of graceful

columns and would be faced by verandahs similarly sup-

ported.

The facade, in the case of chaityas, was given an arched effect, while the ceiling was similarly arched, the stone being cut away so as to leave ribs, at regular intervals, to give the effect of wooden rafters supporting it. walls were covered with statues and statuettes and figures in bas relief, carved out of the solid rock. At the further end of the chamber the stupa—reliquary mound fashioned out of a monolith which had itself been cut in the living rock, was, in some cases, left plain, in others adorned with Buddhist symbols. The floor was carefully smoothed.

If there are to-day any depressions, in the floor, there are indications that they are due either to age or to vandalem, but certainly not to lack of patience on the part of the men who carved them. There are for instance, hollowed-out places in the stone floor which had obviously been made by sacrilegious squatters to serve as mortars in which to grind the condiments for their curries. In other instances the hollows

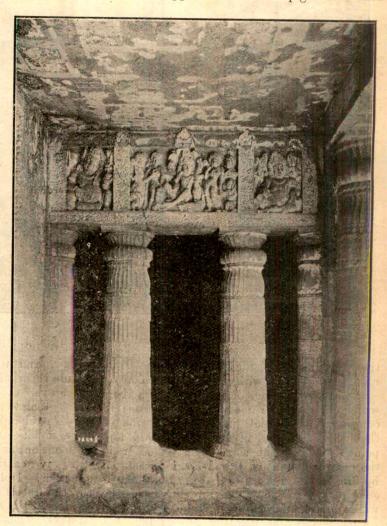
had undoubtedly been used by the artists

of old to grind their colours.

The ceilings of the halls meant for purposes of congregation were left flat. They, as well as the walls, after being smoothed, were covered with a thick coat of fine white plaster made of clay, bound to the rock by some adhesive substance such as cow-dung or jaggery water. There is reason to believe

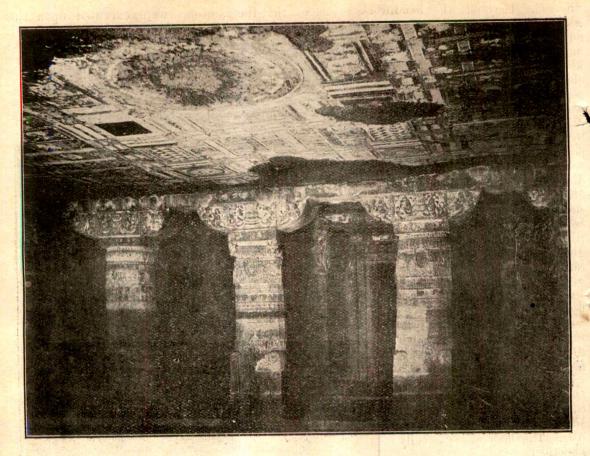
that the paintings were executed upon this surface while the plaster was still wet, or it may have been moistened during that process. In any case, it was trowelled over after the work was finished.

Judging from the abundance of colouring materials available in the vicinity, it is reasonable to suppose that the pigments used



Verandah Pillars of Cave No. 2, Ajanta

were made locally. While on the way to Ajanta, my attention was called to the glauconite rock, occurring in the trap, from which green had been made, as proved by actual analysis. The red was made from hæmatite, and the yellow from ochre. Ultramarine blue was produced by some process which chemists of to-day are unable to discover, from lapis lazuli. It is quite evident



Ceiling and Pillars of Cave No. 1, Ajanta

that the darker shades were produced by mixing lamp-black with the lighter colours.

Only three or four of the large chambers which clearly were meant for purposes of congregation were left undecorated. One of them looks as it had been completed and painted, but that, at some time or other in the near or distant past, had been devastated by fire, leaving only the bare, smoke-blackened rock. In one or two other instances the walls, pillars, and ceilings had been prepared for plastering and painting or carving, but that was as far as the work had proceeded, except that perhaps a corner, or a bit of a side-wall or pillar, had been done, more or less perfectly. One could only wonder what had stopped the work just at that point. Was it some sudden cataclysm of nature, or were the devotees driven away by some danger which threatened them? Whatever may have been the cause, the incomplete chambers help us to visualise, at this distant day, the methods they employed to produce perfect work, and to appreciate the patience which made them always leave a smooth surface, wherever they worked, and whatever they undertook to do.

The chambers meant for the residence of the monks are quite small—about the same dimensions as a first-class compartment in a railway carriage—perhaps even a little smaller. Holes in the rock floor and others in the lintels above show that they were provided with wooden doors which moved on pivots. Other holes show, from their position, that they were used for hanging clothes over ropes strung through them. The rock had been fashioned to serve as a couch upon which the monks sat during the day and slept at night. At the head the stone was curved to form a pillow.

V

The art treasures contained in the various chambers represent 900 or a thousand years' effort. The earliest of them date from about the 2nd century E. c., the latest from

the 6th or 7th, or perhaps even the 8th century A. D.

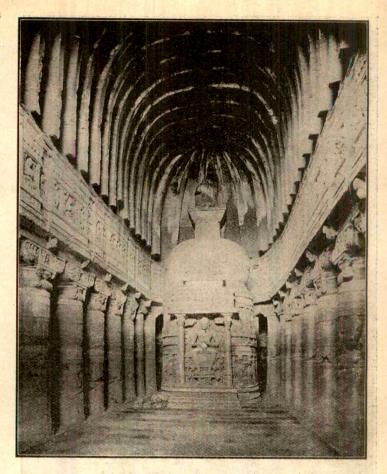
The chambers are not located in the order of time in which they were cut, or at least decorated. The one in the middle of the horse-shoe shaped mountain is, perhaps, the oldest, while those at the very end, adjoining the steps by which the visitor usually ascends, are the most modern. Unfortunately, in numbering the chambers, the chronological order has not been followed.

There is not the least doubt that the creative impulse came from the north, with the spiritual philosophy evolved by Gautama the Buddha. Most probably it came by way of Sanchi (to which shrine I recently paid a visit, an account of which I shall give when I deal with the State ruled by Her Highness the Nawab-Begum of Bhopal).

In my mind, at any rate, there is very little doubt that the creative impulse which came from the north did not remain uninfluenced by the artistic traditions evolved in-

dependently in the south, as is evidenced by the profusion of the decorative element and the joy of life expressed in it. The boldness of outline, both in statuary and painting, and more especially the broad sweep of the brush and the economy of lines with which even details are depicted in the choicest specimens, show that through mating with the southern art, the more austere northern technique had lost nothing, but had gained much.

The scene in which the passing away of Buddha is depicted in stone, in the chaitya marked "Cave 26," shows, for instance, how, nearly 2,000 years ago, our people had mastered the art of portraying emotion through such an unresponsive medium as stone. The master lies on a couch whose bed-post is for all the world like the carved bed-posts which are still used in the Punjab and other parts of India. His head rests upon a pillow which, in shape and size, resembles the pillows which we still use. Upon his face is an expression



Interior of Cave No. 26, Ajanta

of calm which is not the repose of death, but the peace which attends mastery over desire. Above and below the figure of the master are congregated the sorrowing monks, every line of their faces and forms showing sadness. The expression of pain given to their faces, and the pathetic droop of the figures, all show a restraint which one would expect from disciples of the Buddha.

Emotion is depicted in colour with the same skill as it is in stone. Take the painting of the dying princess, in the chamber known as "Cave 16". Every line is indicative of agony.

Another painting remarkable for the power with which sadness is delineated, is the scene portraying the conversion of a king into a monk. There is not a form of emotion which has not been portrayed in one chamber or another. Love, sensuality, envy, fear, avarice, malice, mischief, joy, and sorrow, are all depicted with a realism which powerfully moves the spectator.



Painting in Cave No. 1, Ajanta—The Great Buddha

I stood dumbfounded for a quarter of an hour or more before a painting showing a Brahman in the act of receiving coins. One of the eyes was shut. One of the cheek-bones was bulging. The mouth was given a peculiar twist. Every lineament told of pleasure at the receipt of the gift and greed for more -greed which would never know satisfaction.

Then there was a picture showing two women sitting in a balcony looking down at the scene below. You could see from their expression that they were utterly oblivious of what was taking place in the street, but were talking scandal.

A series of picture depicting a monkey

and a cow, sometimes the monkey on the cow's back tormenting it, sometimes tossed up into the air, showed that the artists were not so seriousminded as to be altogether lacking in humour.

Apart from the spiritual and artistic interest of the caves, the statuary and paintings have a great sociological and historic value. There is hardly a phase of human activity which is not depicted, and, therefore, we find in them a record of almost everything pertaining to the life of the period. It is, for instance, possible to see how the men and women of those days arranged their hair and dressed and adorned themselves, the furniture in their houses and the vessels in which they cooked and ate, the flowers and fruit placed before them, the way in which they travelled—and judging from the pictures they were great travellers-and the indoor and outdoor amusements they enjoved.

VII

Having gone to Ajanta with the idea that I was to see "caves", I naturally expected that it would be impossible for me to see these paintings

without the aid of artificial light. Imagine my surprise, therefore, when I found many of the chambers so constructed that a flood of light poured into them, at some hours of the day more intensely than at others, according to the position of the sun in the heavens. As I have already stated, the rock-temples are cut in the side of a horseshoe shaped mountain, and thus the sun shines into some of them in the morning and into others in the afternoon. It is, therefore, possible to photograph or to copy in colours almost any portion of them. There are a few niches, however, where it is necessary to have artificial light in order to see the faded colours and minute details of carving to the

best advantage, and for that purpose petrol lanterns are kept on the spot.

VIII

The reader will naturally ask: "What is being done to conserve these art treasures."

Unfortunately, nothing in that respect was attempted until comparatively recently, though it is clear that the British knew about the statuary and paintings in the rock-cut temples and monasteries in the heart of the mountain at Ajanta as long ago as 1829, when an account of them appeared in the transactions of the Royal Asiatic Society. Eleven years later Mr. James Ferguson read a paper before the same Society which aroused such great interest in the subject that the Directors of the East India Company

deputed the most famous British artist in India in those days—Major Gill—to go to Ajanta and copy the best paintings. These copies were sent to the Crystal Palace Exhibition, and created considerable sensation in art and archæological circles. Nearly all of them were, however, destroyed by fire shortly afterwards, and thus that record

was lost to posterity.

A quarter of a century later Mr. John Griffiths, of the Bombay School of Art, accompanied by a staff of assistants, made copies of many of the paintings. The party remained there for five or six seasons, and executed many reproductions which were published at the time, and are still consulted as authoritatives. No one, however, who has visited Ajanta would hesitate to pronounce Griffiths' paintings as inadequate and unfaithful. They were dark and flat, and failed to catch the spirit of the works they purported to reproduce.

Twenty-five years later, in the early years of the present century, Mrs. (now Lady) Heringham essayed to transfer to canvas the glories of Ajanta. She had the wisdom to take with her promising young Indian artists like Mr. Nanda Lal Bose, who since has become one of the foremost painters in India and Mr. Syed Ahmed, now employed by His Exalted Highness the Nizam's Government



Detail of Frieze over door of Cave No. 17, Ajanta

as Curator at Ajanta. Her reproductions were, therefore, much superior to those of Griffiths, though they were somewhat idealised. They were published in the form of a portfolio by the India Society of London. Many of her original copies were hung at the Allahabad Exhibition in 1911, and attracted a great deal of attention and stimulated interest in the treasures of the rock-cut temples.

IX

A new era opened in the annals of Ajanta with the visit of the Earl (now the Marquis) Curzon of Kedleston, whose work for the conservation of our monuments has never been adequately recognised by us because he chose to ride rough-shod over our political susceptibilities and national pride. When he saw the work done by early Indian artists in cutting large, lofty chambers in the living rock, and the paintings and statuary with which they had been decorated, he went into raptures over them.

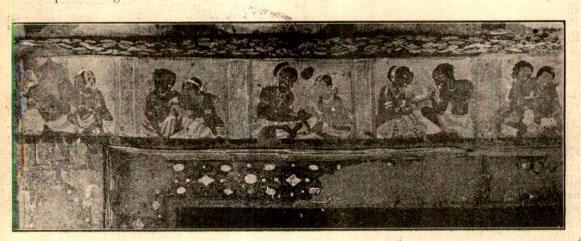
Being gifted with love for the beautiful and reverence for the old, Lord Curzon did not minee words in denouncing the crass neglect of those treasures. Not the least attempt had been made to protect them from damage from wind and weather, beasts and birds and men. The steps cut into the side of the mountain had been allowed to fall into

decay, and the balustrades and parapets had crumbled away in places, so that it was literally at the peril of one's life that one visited the spot. Many of the pillars supporting the roofs in the verandahs and even in the chambers, had fallen. Water dripped through the stone roof and collected in puddles on the floor of some of the halls. Bats and birds flew in and out at pleasure, and defaced statuary and paintings with their droppings. The artists who had gone there in earlier years to copy the paintings had applied varnish of the cheapest, crudest kind to bring out, for the time being, the colours, dimmed by age, and had, by their thoughtlessness, done almost irreparable damage. Fakirs had further spoiled them by making fires in the chambers, smoke from which settled upon ceilings and walls.

preserve the paintings and statuary at Ajanta, but his knowledge of them was so imperfect that he wrote back asking his local man to pack them carefully and transport them to Hyderabad. The tale is, probably, apocryphal, but it serves to illustrate the tendencies of the time.

Soon after the present Nizam came into power, an effort originated from within Hyderabad to conserve the artistic heritage at Ajanta. Mr. A. N. M. Hydari (now the Nawab Haidar Nawaz Jung Bahadur), then acting as Educational Secretary, knowing that he would receive support for such a project, moved the Government to authorise measures to be taken for the purpose, and received permission to make the necessary survey and to submit a report.

Before any work was undertaken, Sir



Frieze over Doorway of Cave No. 17, Ajanta

At Lord Curzon's earnest solicitation, steps were taken to protect the treasures both from vandal nature and vandal man. The steps and balustrades were repaired. Here and there pillars were built to support roofs so that they might not cave in, and doors covered with wire-netting were put in to keep out the bats and birds.

X

That effort for the conservation of the Ajanta treasures proved, however, to be impermanent, primarily because the stimulus behind it came from without, and not from within the Nizam's Dominions. The place was within the Jagir of a Hyderabad nobleman, the Nawab Salar Jung Bahadur—who had not yet come of age. It is said that at one time an appeal was made to the agent who was managing the estate to take measures to

John Marshall, Director-General of Archaeology, Government of India, was invited to visit Ajanta and offer advice as to what should be done in the way of conservation. He outlined a scheme.

Eventually a department of Archaeology was organised by the Hyderabad Government and a young Indian, Mr. Ghulam Yazdani, who had studied under Sir John Marshall, was placed at the head of it, with ample powers to repair, preserve, and protect all genuine archaeological remains from decay and desecration.

It is interesting to note that the first work undertaken by this Muslim head of a department in the Government of a Muslim monarch, was to restore a Buddhist sacred spot to as much of its pristine glory as was possible after centuries of neglect. The

water running down from the top of the mountain was so diverted into another course that it practically ceased dripping into the chambers, through cracks made by Nature in the ceiling. Little could be done until the bats were evicted, for the accumulated batdung of centuries created such a stench that it was almost physically impossible to enter, or at any rate to remain long in the chambers. I have been told that Lady Heringham and her assistants used to become positively nauseated by it, so that they lost their appetite for food. After the bat-dung was cleared

out, and all apertures had been covered with wire-netting to prevent the bats from



Mr. Ghulam Nabi, engaged in restoration work in the Ajanta Caves,



Exterior of Cave No. 1, Ajanta

returning, the accumulation of dung was removed and the droppings were cleaned from the paintings, which had been smeared and defaced by them. Needless to relate, this was a most delicate operation, for if anything of a corrosive nature had been used, or even if excessive scrubbing or scraping had been done, the colours would have disappeared along with the filth, and the lovely paintings would have been lost to us for ever.

Finally this task was completed, and the painted walls and ceilings were uncovered to the gaze. There still remained the thick coat of varnish which Griffiths had applied which had darkened the paintings. The cleaning process also revealed the fact that the paintings were, in places, peeling away from the walls at the edges, and there was danger that large sections of plaster would crumble and fall of its own weight. It was evident that unless something was done quickly, it would be too late.

The services of a young Punjabi Muslim archaeological chemist, Mr. Sana Ullah, were lent to the Nizam's Government, to analyse the paintings and the plaster upon which they were executed, to determine their composition. Had this not been done, damage might have resulted from the materials used for the work of restoration. His analysis revealed the ingredients used by the artists for the plaster and pigments. He also discovered that insects were eating away the plaster, adding a



Painting in Cave No. 17, Ajanta-

further menace to the art treasures. The great gaps left where slabs of plaster had been cut away bodily so that the paintings on them could be sold to collectors, formed a veritable happy hunting ground for ants.

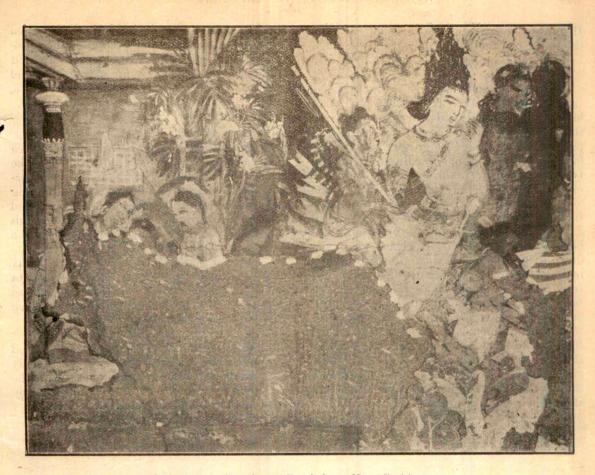
Once the composition of the plaster and colours was determined, the method to be employed in the work of restoration was settled. It was decided to fix to the walls such paintings as were peeling away and hanging loose, with an adhesive mixture made of casein and lead arsenate. The latter derivative of arsenic, it was found, would destroy all insect life and yet would have no ill effect upon the original cement. Gaps in damaged paintings were also filled in, so that there would be no hollows in which insects might build their nests. Some attempt was also made to remove the varnish applied by Griffiths and other artists, but it had to be abandoned, because it was feared that it might do more harm than good.

His Exalted Highness' Government incurred

the expense of bringing out two Italian experts to study the problem of conservation on the spot and devise means to stay the ravages of time. During the two seasons they spent at Ajanta they not only determined upon the line of action to be pursued, but carried on personally much work of conservation and trained a young Indian Mr. Ghulam Nabi to continue it in their absence.

XI

During my visit I had the opportunity of studying the methods employed by Mr. Ghulam Nabi, who was then working in "Cave 17". The paintings which were so loose that there was danger of their breaking away from the rock wall of their own weight, had been temporarily bound to the wall by strips of cloth. He would carefully remove one of those bands, syringe a special adhesive solution behind the plaster, and after it had become set, blow off with an instrument, which looked to me like a nose spray, all the dust around the edges left by the destruction of a portion of



Painting on interior wall of Cave No. 17, Ajanta

the painting, plaster and all, and apply a fillet of cement. Where the hole was small, he would fill it up with plaster, which, later, would be given a neutral colour.

VII

Alongside another wall of the same "cave" I found a man mounted on a scaffolding at work, while two other men held powerful petrol lights behind him. Upon closer examination I found that he was holding a sheet of thin paper over the painting and tracing

every outline upon it.

The Curator, under whose direction this work is being done, and who personally attends to the most difficult tracing, told me that His Exalted Highness had ordered that such a record should be made of every important painting, so that it may serve to remind posterity of the glories of Ajanta, even when time has finally succeeded in ruining it. From some of these outlines he made coloured copies which appeared to me to be extremely faithful in line and colour.

#### XIII

While His Exalted Highness' Government has done and is doing much to conserve the art treasures at Ajanta, much remains to be done. The steps leading to the chambers from the foot of the hill need to be improved. In some cases the balconies before some of the chambers, and the balustrades at the edge, need to be repaired. Huge hives of bees hang from the rock-roofs of the verandahs of several chambers, and at certain times of the day make access difficult, and even dangerous.

The road to these temples and monasteries from the Guest-House at Fardapur, or the village of Ajanta, hardly deserves to be called a road, and no attempt has been made to bridge the stream, which has to be crossed at least three times. Neither at that Guest-House nor at the Dak Bungalow near by, is a cook kept, and, therefore, travellers have to find for themselves as best they may, unless they go there as special guests of His Exalted

Highness, the Nizam's Government, as I had the good fortune to do, and pucca arrangements have been made for them.

#### XIV

If these temples and monasteries had been situated in Europe or America, they would have been so widely advertised as to attract thousands of visitors every year, from all parts of the world. The crowds would have found accommodation, according to their ability to pay for it, luxurious or otherwise, in one of the many hotels and boarding houses which would have existed expressly to cater for their comfort and pleasure.

Vehicles of any kind desired would have been obtainable, from a private motor car down to a donkey—or, since they are situated in India, even an elephant or camel for visitors from other lands anxious to have entirely novel experiences upon their travels. Smooth roads would have permitted people to travel in comfert, at any season of the year. Electric light would have not only made sojourn in the vicinity a pleasure, but would have enabled the visitors to study the wonders of the "caves" under light sufficiently strong to show their beauties to the best advantage.

If a lift arrangement had not been installed so that those who did not wish to climb the mountain in which the chambers are situated might have been hoisted up in comfort and security, at least smooth steps, easy to climb, would have been constructed on the hillside.

#### XV

I do not wish to make Ajanta the Mecca of the vulgar crowd: but I do wish to make it accessible to every one—Indian or otherwise—who may be desirous of studying Indian art, culture, social organisation, and history. No Indian should consider his education complete who has not made a pilgrimage to this hallowed spot.

The least that the G. I. P. Railway may do is to extend its line from Pahur to Ajanta—only 13 miles distant—and to put up a hotel there. Even as a business proposition, such an enterprise should pay.

There is no spot in India more ideal for the location of an art academy. His Exalted Highness the Nizam, who is so keenly interested in Indian culture, may win the gratitude of all lovers of Indian art by opening there such an academy.

# JAT MANNERS AND BELIEFS AS SEEN IN MARWAR

HE Indian State of Marwar has a large Jat population, numbering about three lakhs and a half-more numerous than the Rajput or the Brahmin. They are mainly agriculturists and are not naturally held in high esteem in that home of the aristocratic Rajput. Tradition says that a Rajah brought ancestors from Hariana (Rohtak. Karnal and Hissar) and the Punjab to Marwar and Bikanir, when these countries were depopulated by a pestilence. Nagor was their original settlement, from which they spread westward to Filodhi and other parganas. There is a Jat Qanungo family in the village of Bhadana in Nagor. They receive the Canungo's dues of this village like the Kayath Qanungoes. Themselves being unlettered, they employ some educated men to do the business of writing and accounts. Their women observe parda and do

not wear clothes in the style of other Jat women. These Qanungoes are allowed to wear turbans like other mutsaddhis (accountants) of Marwar. They do not pay revenue yearly like other Jats, but like Rajput bhumias (cultivators) take it every third year to the treasury of Nagor. The Jat Qanungoes of the village Kalu in pargana Mairta enjoy similar privileges. Kalu had once 44 subordinate villages; even now the Jats of these 44 villages present them nazar on occasions of marriage, etc. On the days of Holi and Dewali, the money-lenders and Choudhuris of Kalu, after paying their respects to the Jagirdar, go also to pay a visit to the house of the Qanungo. If a Jat is to be flattered, it is enough to address him as Choudhuri. For a Jat it is the proper compliment, as is Pandit Maharaj for an illiterate Brahmin, Sethji for a miserly-looking Bania, Thakur for a proud though impoverished Rajput, and

Patel for a thievish Gujar.

In Marwar, as everywhere else, the Jat is the agriculturist par excellence. He thrives wonderfully in his profession; so the saying goes "जाट जांदा ठाट", i. e., where there is a Jat, there is prosperity (meaning luxuriant growth). The Jats of Nagor and Mairta are also successful cattle-rearers. The famous Nagor bullocks are mostly of their breeding. The Jat has a passionate liking for good milch cows and buffaloes. He would pay the highest price for them even by borrowing; so the saying goes "जाट बुवे भौनी भार", i. e., the Jat sinks under the debt incurred for milk. He considers it a great sin to sell milk, saying, "दुभ बेचो भावे प्रत बेचो", i.e., if you sell milk, you may as well sell your own son. The Jats of Thali, i.e., western Marwar look down upon the Jats of Nagor and the eastern parganas as inferior to them for two things: one is 'rubbing horses', i. e., serving as grooms; second, 'cleansing dirty dishes' of others after meal. The Thali Jats would never stoop to do such menial services and never give their daughters in marriage to the eastern Jats. The Jats of Marwar, except the Puniya Jats, are a robust and manly race, distinctly superior in stature and bearing to other agricultural classes. They are not so docile but are difficult to repress. They are veritable tigers in the jungle, i. e., in their fields: the saying goes

## "जङ्गल जाट न के डिये, हांटा वीच किराड़। रंघर कथी न के डिये, जब तव करे विनास ॥"

i. e., don't provoke a Jat in the field, a Kirar\* in his shop, and nowhere a Ranglar,† who takes life, then and there.

It is a habit with the Jats that when the

\* Kirar is a word synonymous with coward, contemptuously applied to a Bania. The Kirar appears as a terrible coward in the proverbs of the countryside. "The thieves were four and we eighty-four; the thieves came and we ran away. Damn the thieves! Well done us!" Under the aegis of British rule, the Kirar in his proper place, i. e., shop, can also safely insult and confound his betters, justifying the Sanskrit proverb "धानधान: कुद्ध निर्म स्थानधानः

For further details see Rose's Punjab Glossary, ii. 552.

† Ranghars are generally Rajput converts to Islam. They are a very excitable, desperate and

autumn harvest is gathered in, they would press the jagirdar and the havildar hard for the remission of their dues and evade payment: they would often hold out the threat of deserting the village in a body. They call these two officials two more malignant grahas i. e., planets, in addition to the nine of the Hindu almanac. The jagirdar and havildar, too, would bear up with everything and keep them in good humour till the beginning of the rainy season. When the clouds pour rain, and crops stand erect on the field, the jagirdar and the havildar get the Jat under the thumb and squeeze him hard with the threat of doubling the revenue or turning this out. For the proverb goes नैजिडिया बन्क्या जाट बर्खा (?) में श्राया, i. e., when plants and creepers darken the field, the Jat comes within the grasp. In Marwar the Jats are considered as a rough and obstinate people. The common impression is that whatever good services\* you may do to a Jat he would hardly recognize them. The charge of ingratitude also stands against him:

### "जाट जामाद भांगजा, रेवारी, सीनार। एता कथी न आपना, कर देखी उपगार॥"

i. e., the Jat, the son-in-law, the sister's son, a Rebari [more correctly, Rahbarit] can never be made friendly (lit. one's own) by any amount of benefit and good services.

blood-thirsty people. See Rose's Punjab Glossary, iii. 322. The proverb goes:—

Ranghar kiskà piyàrà le rok batàde nàrà : Ho tin kà, mol kare bàrà

le to le nahin dikhawe talwara.

"A Ranghar, dear to none, borrows in cash and pays in cattle. He asks Rs. 12 for a cow worth three, bidding one take it or look on the sword."

\* In Xarnal district there is a proverb "जाट न जाने गुण, चना न जाने यह" the Jat cannot appreciate merit, as chànà [gram] is indifferent to ploughing. Whether you plough a gram-field two times or two hundred times, it would yield the same quantity i.e., no better return for greater labour.

† Rahbari is a caste of Hindu camelmen, hunters and drivers whose original home was Bikanir and Jodhpur. For an account of their origin, gots and other details, see Rose's Punjab Glossary, iii. 269.

‡ Cf. Bengal proverb

यम जामाद भागिना

ए तिन नहे आपना। .

Without harshness and severity no work can be got out of a Jat. In Rohtak, there is a proverb: "The soil, fodder, clothes, hemp, munj grass and silk, these six become best when beaten, and the seventh is the Jat."

When the Jat is after an unpopular official, he would give him no respite till he has got rid of him by any means, fair or foul, moral or immoral, no matter even if it throws stain upon their own honour. During the reign of His Highness Maharajah Man Singh of Marwar, the Hakim of Nagor incurred the enmity of the Jats. They held a conference and sent Choudhuri Harnath of Rahol village to Jodhpur. He presented one mohur, one rupee, and one pice as nazar to His Highness. When the Maharaja laid his hand upon the mohur, Harnath said, "No, it is not for Your Highness." The Maharajah next extended his hand towards the rupee; but again Harnath cried, "No." His Highness, quite surprised, said, "Well, what is for me then?" "This pice is yours, which only finds way to treasury," replied Harnath. Maharajah asked, "For whom is this mohur and the rupee?" Harnath answered, "The mohur is for the Hakim Sahib, and the rupee is for the havildar and kanwaris [? revenue collectors ]." Making a present of five thousand rupees, he had the Hakim romoved. Similarly, Karanji Kumpawat, jagirdar of Kuchera, became unpopular with the Jats. At the death of Maharajah Man Singh the Jats began to adopt mourning [ भहर होना ]. To this Karanji objected, saying to them "Are you my rayats, or of His Highness? When I shall die, you should observe mourning." Thereupon the Jats, shaving one side of their beard and moustaches went to Jodhpur and complained against Karanji for his preventing them from observing mourning. They had also other designs in mind: they added, "Karanji is corrupting our women. But he being dwarfish [ जाटरा ], boys of our village are now not growing tall enough even to reach the handle of the plough. If His Highness pleases to send in his place a tall and stalwart Rathor, our boys will become at least fit for ploughing." From this it was known at the Court that Karanji was oppressing the peasants; so Kuchera was taken away from him.

The Jat is not without some blunt humour

In Bengal where the Jat is not found, aw, i. e., God of Death, is substituted for him.

and ready wit; and the beauty of it lies in the fact that, like an honest fellow, he always flings it with such apparent innocence and simplicity, that it is impossible to resent it. He is often ingenious in his sayings; so the proverb goes: " नट तुथ आवे जाट तुथ न आवे ", i.e., the juggler's trick may be found out but not those of the Jat.' It is said that the juggler would hardly consent to show his feats before a Jat, because the Jat would not look on silently; but traverse the juggler's words and confound him anyhow. One juggler making wheat out of pebbles showed it to the spectators, saying, "Everything can be prepared out of this." A Jat, \* who happened to be there, at once cried out, "You speak. false; dal cannot be made of wheat." The people began to laugh, and the juggler was downcast with discomfiture. There was a betting between a female juggler and a Jat, the one accepting the challenge of the other to do whatever the other did. The Jat took one month's time, and going to his field, put a small water-melon inside a jar without plucking it off its stem in the creeper. When the water-melon grew almost to the size of the jar, he cut off the creeper and brought the jar with the water-melon to his house. The Natni came after a month and was asked to take out the water-melon. She turned back acknowledging defeat. Some more illustrations of his quaint humour and ready wit may be found in the following anecdotes: A Jat saw a লাভে [ hyena ] carrying away from the grave the dead-body of a Mussalman neighbour of his. He went to the son of the deceased, and told him that his father's corpse had been carried away by a jirakh. The son flew into rage hearing this blasphemy from the mouth of the infidel, and threatened to beat him saying, "You rustic! Can a jirakh become a ferishtat (angel)?" The Jat at

\* I heard from Sonepat people a similar story where a clever pleader is said to have been nonplussed before his clients by a Jat. In a vakil's house, the conversation turned upon ghee. The vakil said, "Oh! it is the best thing in the world. It makes everything delicious." A Jat client of his at once remarked, "Well Babuji, if it is mixed with tobacco, does it become delicious and flavoury?"

† Mussalmans bury dead-bodies with great care, believing that the departed sleep in the grave till the Day of Judgment, when the dead once replied, "Yes! yes!"

## तृती करे परेम् ता स्रह में कर्ड जरख्। बीखी बीखी स्नान्तरी बीखी बीखी फरका।

i. e., You call him a Ferishta, whom I call a

jirakh. The names only differ!"

One day a Chàran [Rajput ballad-singer] was reciting before a gathering the exploits of the famous Rajput hero Durgadas Rathor, son of Askaran. A Jat rose up and said, "Well, now hear my verses." He at once composed and recited the following couplet which received high praise from the audience:

# 'ढमन् दमन् डोल बाजे दे दे ठोर नगारांकी।

मारे घर दुर्गो नहीं, होती सुन्नत् हो जाती सारां की ॥" i. e., "The drum is beating dhamak dhamak; strike the kettledrum. If Durga had not been born in the house of A's, all would have been circumcised."

The Jats are also notorious for their unrestrained tongue. The following anecdotes are current in Marwar. A Thakur (Rajput landlord) was being shaved, but he left no choti (a tuft of hair on the crest, the sign of Hindu orthodoxy). A Jat boy saw this and remarked, "Well, if the Thakur's head is cut off, how will it be carried?" The Thakur became angry and sent him to the lock-up. The father of the boy came to enquire why his son had been imprisoned. Men told him that his son had spoken such and such words to the Thakur. He said, "Ah! Fool! A man who can cut off the head of the Thakur, will he not carry it away fixed to his lance?" The Thakur sent him also to the prison. The Jatni came and went into the harem (ব্ৰব্য). She asked the Thakurani [wife of the Thakur ] why her husband and son had been imprisoned. The Thakurani told her that such and such words were uttered by them. The Jatni replied, "All right! then my husband is yours and so, too, the son." The Thakurani understood the situation and told the Thakur, "Their whole household is such. Set them free, otherwise some one else may come and make us swallow something more unpalatable."  $\mathbf{A}$ Thakur constructed a paul (पौच gateway) before his house and asked a Jat how it looked. The Jat said, "It is very nice but a bit too narrow. When you die how will your corpse be

will rise up and be taken to the tribunal of God by the angels.

taken out?" The Thakur became very angry and imprisoned him. His father came and hearing this, said, "What of that? If the Thakur cannot come out, we shall burn him inside the house."

The Jat wears only the potia on the head; a turban can be tied only by the choudhari of the village. He does not wear the achkan nor the paijama like the Rajputs; The dhoti is generally worn by the Jat. He invariably carries under his armpit a blanket or cotton dutai [a cotton wrapper sewn double-folded]. When he sits down,\* he puts it under him. A Rajah is said to have had given to a Jat a do-shálú [a pair of shawls], which met with no better fate than the dutai. He threw it on the ground and sat down upon it.

The Jat women are handsome and wellbuilt, though somewhat termagant in temperament. They work in the field with their husbands and in summer spin yarn and sometimes do some embroidery work with

dyed thread.

In religion all Jats are Hindus. They worship Mahadev, Ramdevji, Pábhuji, Harbhuji, Sanwalaji, etc. Ramdevji is a vegetarian local god, represented by a small wooden idol mounted upon a wooden horse. The idol is dressed in clothes of red colour. It has no pacca temple. Pábhuji and Harbhuji are seen together. They are represented by symbols and not by images. Three square-sized pieces of wood with thick and broad square-sized tapering heads, are sunk on an altar. All three are painted with vermilion; the middle one being shorter. Of the other two, one is Pábhuji and the other Harbhuji. They have no permanent pacca temple. They are generally worshipped on the al [ boundary ridge. Sanskrit মাৰি, locally corrupted into দাভি ] of fields [ like the Roman god Terminus ]. When the harvest is ready for the sickle, on an auspicious day the peasant goes to the field and cuts a few sheaves of corn for presenting to Pábhuji as first-fruits. Oblation of wine is poured before Pábhuji and a goat sacrificed. After this ceremony, reaping begins. Sometimes Ramdevji, Pábhuji and Harbhuji

\* Rehtak Jats carry the dutai on their shoulders, but at the time of sitting down they throw it in the same way on the ground and sit down upon it.

are found in the same shrine. In that case, at the time of wine-pouring and animal sacrifice, Ramdevji is screened off by means of a piece of cloth. Sanwalaji, so called from his shyāmal or black colour, is the well-known Jain god known among them as Rishabh-devji. He is called Kalaji by the common people of Mewar and Marwar. There is a famous shrine of this god in Mewar. One chief characteristic of his worship is the offering of saffron.

There is a particular sect of the Jats who are called Jasnathi or followers of Jasnath. Jasnath was a Jat saint, son of one Hamir Jat of the village Katrasar in Bikanir.

He enjoined nine things upon his followers:

1. Not to take bride-price.

2. Not to castrate bulls.

3. Not to sell goats and sheep.

- 4. Not to burn the dead but to bury them.
- 5. Not to perform Kriya [Sradh ceremony] for the departed.
- 6. On the 12th day to pour one jar of water only in the name of the dead.
- 7. To eat the daily meal after taking a bath.
  - 8. To burn dhup [incense] in the name of Jasnath
  - 9. Not to till the soil nor to cut young trees on the .7th day of any month or on the *Amabas* (New-moon).

The first, fifth, sixth, seventh and ninth are very excellent injunctions for a community like the Jats. Himself a Jat, Jasnath well understood the failings of his community. Woman is a valuable commodity among the Jats—nay among all the agricultural and labouring classes of the Punjab and Western India. The poor among the Jats are compelled either to live a life of helpless celibacy, or marry a sweeper's or a leather-worker's daughter; some would even snatch away their neighbour's wife in the

last resort. The Jat, though generally frugal, forgets his habitual economy on occasions of marriage and Sradh ceremony. He is not without an aristocratic love of display and pride in extravagance. He considers it a humiliation to be behind his neighbours on these occasions. The argument that his parents would not die a second time, and so he ought to spend the last farthing for their spiritual benefit, appeals to him with great force. A Jat would, on such an occasion, spend beyond his means. He groans, throughout life, under the weight of debt incurred thereby. Jasnath saved his followers from economic ruin by preaching against such a practice. The seventh injunction; viz., to take food after bathing, though excellent from the hygienic point of view, is rather hard for a Jat to comply with. For nine months in the year, he eats his midday meal in the field, far away from the village, and often having no well near about. It is too much to expect the hungry Jat to go for bathing while food is within reach. If he is too scrupulous, he would often consider the sprinkling of a drop or two upon his head as sufficient compliance, with the injunction of his religion. He would sit quite unceremoniously upon the ground and eat his food on the palm of his hands. His ninth injunction, viz., not to plough the earth or cut young plants on the seventh day of any month nor on new-moon days, provides for two compulsory holidays every month. This is extremely beneficial as healthy breaks in his monotonous round of hard work.\*

### KALIKA R. QANUNGO.

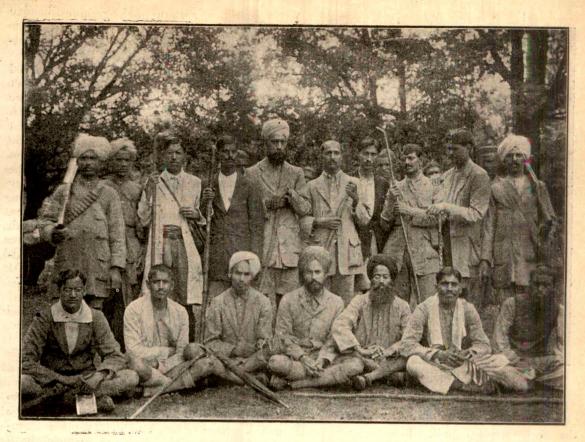
\* This paper is based on materials collected from the Hindi Census Report of Jodhpur (1891), Rose's Panjab Glossary, and the author's personal inquiries among the Jats in Delhi and the Panjab.

# A JOURNEY THROUGH WESTERN TIBET

By Prof. SHIV RAM KASHYAP, B. A., M. SC., I. E. S.

N the course of my wanderings in the Western Himalayas during the last ten years or so, I happened in 1919 to cross the Baralacha pass at the sources of the Chandra-

bhaga into the trans-Himalayan parts of British Lahoul and went beyond the pass for about 15 miles. The country was so very different from the region on this side of the

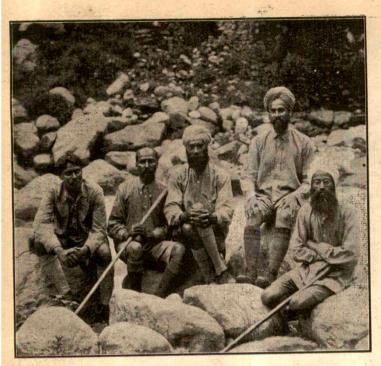


The Tibet Tourist Party at Beninag.

Himalayas that I decided then there and to see more of it next year. Accordingly in the summer of 1920 I visited Ladak with a few companions, entering by the Baralacha pass and fcoming out in Kashmir by the Zoji la. Ladak is under Kashmir now-a-days but geographically it is a part of Tibet and about 80 years ago even politically it was a part of the latter country. The grandeur of the scenery. the contrast which the country presents with the region on this side of the Himalayas, the clearness and dryness of the atmosphere, the bracing climate and the novelty of the life and manners of the people prompted me to see more of this mysterious country to the east whenever an opportunity offered. Later on circumstances happened which led me to decide definitely to visit the country round about Manasa-Sarowar and Kailash in Western Tibet, a region which has not only been held in the highest veneration for ages by all Hindus and Buddhists, Indians and Tibetans, but has even exerted a mysterious fascination over the people of other countries also for

centuries. Not only are ancient Sanskrit books, particularly the Puranas, full of the praises of the beauty and sanctity of this country, but every foreigner who has had the good fortune to have a look at the sacred lake and the mountain, has been simply filled with wonder and gone into raptures over the beauties of these unique products of nature. Numerous quotations could be cited from books both Indian and European about the beauties of this place but it is hardly necessary to say anything about it to readers in India where every individual has heard something about the matter.

As is well known every devout Hindu has one great religious ambition which he would give almost anything to achieve, i.e. the satisfaction of having performed the pilgrimage of the four most sacred places in India, the Char Dham Yatra. These are situated at the four corners of the country, east, west, north and south. At the southern extremity is Rameshwara, at the eastern Puri, at the western Dwarka, and in the north Badrinath



A Party of Travellers at Rihla Ghat. From left—Bijanraj Chatterjee, Writer, Charan Singh, Kashmira Singh and Harkishan Singh.

the most sacred of all. The region round about the sources of the Ganges, the modern Garhwal or the well-known Uttra Khand, as a whole, is held very sacred. Whereas the first three are more or less single places, the last comprises an area containing many temples very difficult to approach on account of the mountainous nature of the country. The roads in this part are only open in summer. Peculiar sanctity is attached to a pilgrimage to the Uttra-Khand as almost every place here is connected with some historical or mythological event, e.g. the austerities of Shiva and Rama and the wanderings of the Pandavas. For this reason thousands of pilgrims resort every year to the temples at Gangotri, Kedarnath and Badrinath. This sanctity can no doubt be partly explained by the gigantic snowy, mountains of this region and its being the source region of the mighty river of India. For the Ganges is the biggest river of India, whether we consider the volume of water or the drainage area or the population supported. Still greater sanctity attaches to the country beyond the Himalayas containing Manasa-Sarowar and Kailash, perhaps on account of the greater difficulty of approach. The scenery is no doubt grand and magnificent.

When I seriously considered the question of going to Tibet I thought it would be very useful to be equipped with some scientific instruments and bring back some scientific results. For the area has not only been not surveyed by the Survey Department, but very little is known about its flora, fauna, or geological structure. Moreover it was not at all certain whether I shall be allowed to enter Tibet. Although the Treaty of 1904 allows all traders and pilgrims to travel on the main mart roads, I wanted to know the exact position. I, therefore, wrote to the Government of India asking them if they could give some help to a party of scientific investigators in Western Tibet by writing to the officials concerned to give

us the necessary facilities. The reply unfortunately was "that the Tibetan Government have strong objections to permitting foreigners to enter their country anywhere except on the recognised trade routes leading to the marts at Yatung, Gyantse and Gartok. These objections are especially strong in the case of travellers whose object is not trade but the collection of Zoological, Botanical or Geological specimens. In the circumstances the Government of India regret that they are unable at present to make any representations in favour of the excursion in which you are interested." So that the idea of a scientific expedition on a large scale had to be abandoned. I found that the difficulties to be overcome were of three kinds, Physical, Political, and Human. The first did not matter very much. The paths, I argued, could not be rougher than those, for example, which I had traversed in the Chandrabhaga valley. The intense cold in Ladak, especially in Rupshu, had given me a taste of the Tibetan climate. The scarcity of supplies and fuel in the uninhabited parts could also be overcome by carrying our own supplies for a month or so as had been done in the Ladak journey. And, of course, where

some have gone, others could go. As regards the political difficulty the worst that could happen was that I may have to return from the Tibetan frontier. I would have in any case seen some parts of the Himalayas. The third difficulty which I have called "Human" was the worst of the lot. On looking up the literature I had found that every traveller who has been there states that the country is infested with robbers who have absolutely no respect for anybody, pilgrims, traders, even Government officials and monasteries. They would not hesitate to kill anybody if necessary for their purpose. To mention only the names of some recent travellers, Landor in 1896, Sherring in 1905, Sven Hedin in 1907, and Satya Deva in 1915, all speak of this pest of humanity. The Tibetan Government is powerless against them. Even Sherring who went on an official visit with an armed escort and all the facilities which an official on duty can obtain, had his ponies and jhubus stolen which were only recovered after sometime at a distance of many miles from the camp. Sherring lays great stress on the point and says that there is a real danger from dacoits in this region. Well, I had a gun and a revolver for that. Still there was a great deal of risk, as these robbers also, like every Tibetan, have guns in their possession, old muzzle-loaders in most cases, but some, we were told, have modern breech-loading guns and even revolvers.

I had incidentally mentioned my intention of going to Tibet to Professor Charan Singh, of the Khalsa College, Amritsar. He said he would like to go too and would not mind the difficulties. I agreed. He mentioned the matter to some other members of the staff of the Khalsa College and three more expressed their great desire to accompany me. I had thus Professors Charan Singh, Chatterji, Kashmira Singh, and Harkishen Singh as my companions and they took another gun with them.

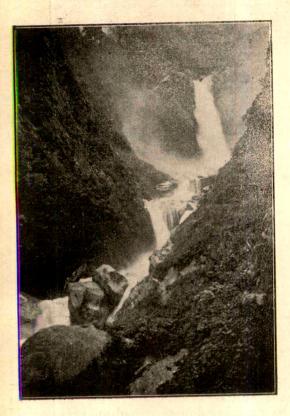
There was just one more question. Under the auspices of the University Publicity Union the advanced students of Botany, like students of other departments, had been going on botanical excursions to the hills for the last two years. These excursions had proved so successful and interesting that they wanted to go again. It was out of the question to take a student party to Tibet. It was also impossible to organise a second excursion about the same time. It was thus decided



Ruma Debi of Garbyang as she was some twenty years ago.

that the student party should be taken for some distance into the hills and then be sent back in charge of some responsible person. I cannot let this opportunity go without saying a few words about the useful work which the University Publicity Union is doing by organising excursions to various places. After all what we see with our own eyes counts for much more than what we read. The thanks of the whole educated community are due to Sir John Maynard for his interest in the Union. He has in this way raised the University one step higher in its course of progress towards a high ideal. It is perhaps not very well

known that Universities and other institutions in Europe and America organise such excursions on a large scale. To take only one conspicuous example, the Smithsonian Institution. The number of expeditions organised by this Institution in 1921 was less than the average in former years owing to the prevailing high costs. Still 14 expeditions were organised and the more important ones of these were sent to China, Japan, the Philippines, Chile, Mexico, California, etc., and they brought back a large amount of material for the United States National Museum. Such expeditions



A Cascade on a Feeder of the Kali near Malpa.

may seem too ambitious for us but we can have our small excursions at least to begin with.

The route followed, in going into Tibet, was practically that described in the Skanda Purana, i. e. through Kumaon along the Karnali, then crossing the mountain ranges into the lake region, after which it turned west and recrossed the Himalayas into Garhwal, reaching Badrinath. Sherring also followed the same route in 1905 while going into Tibet but he came back by a different route not far in the west which led back to Kumaon directly. He gives two excellenti maps in his book, on Western Tibet so far as it was known then. It may be noted by the way, however, that Tholing is shown on the wrongside of the river there. We did not, of course, visit all the numerous roadside temples mentioned in the

In the Manasa Khand of the Skanda Purana, Raja Dhanwantari of Kashi asks Dattatreya who had visited Himachal, "Which is the road to the holy lake?" Dattatreya answers: "The pilgrim must go by the road of Kurmachal (the old name of Kumaon on the Kali ).....bathe at the confluence of the Kali and Gori (near Askot)..... thence to Chaturdanshtra (Chaudans)...... thence to Vyasarama (in Byans).....then to the source of the Kali .... thence to the mount of Tarak (a pass into Tibet).....then descending to lake Manasa Sarowar.....look

on Kailas.

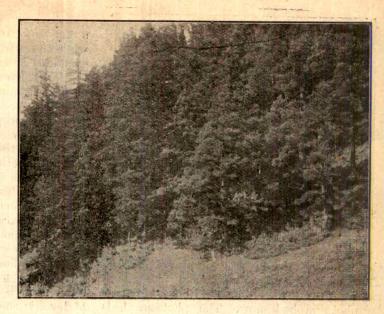
The party left Lahore on the 18th June, 1922, and reached Kathgodam on the 19th. The same evening we arrived at Naini-tal, 22 miles by motor. Next day we reached Almora, a distance of 84 miles. A halt of two days was made to make arrangements for transport, get some letters of introduction, and to get permission for the use of the Forest Resthouses. Our thanks are due to the many friends at Almora who gave us every help ungrudgingly. Sixteen mules were engaged for the luggage, all the members of the party were to walk on foot as the vegetation of the roadside had to be studied. The mules were to take us to Askot, a distance of about 90 miles. At a place called Gangulihat, beyond Beninag with its beautiful tea plantations, the student members separated from the party and returned to Almora by a different route. We had seen some interesting vegetation on the way and collected a large amount of material for class work which I sent back to Lahore. The stage from Gangulihat to Bans, a distance of 10 miles or so, is extremely trying-hot and dry and a very steep ascent--which we reached after dark, while the luggage arrived much later. Thence to Pithora Garh, the head-quarters of the Shor Patti and a well-populated beautifully open place extensively cultivated, is only 7 miles. Shortly before reaching Askot

we had a fine view of the famous Himalayan peak Nanda Devi (25689 ft.) and Trisul with its peaks, 23406 ft., 23400 ft., and 22360 ft., from an elevated part of the road. These peaks are also visible from Almora when the weather is suitable. I should mention that we could not come to Askot by the shortest route owing to a broken bridge on the Rama Ganga, and had to make a small detour.

We reached this place on the first of July and that very evening I sent my bearer to the Rajbar with some letters for him and his son, Kanwar Bhupendra Singh. He called at the Resthouse where we were putting up, next morning, and was very kind and hospita-

ble. He not only sent us all the dry rations for a feast, ghi, honey, etc., but arranged for our transport the very day and wrote the people at Dharchula to make arrangements for the next stages. It was raining during the greater part of the day we were at Askot. I photographed him with the party, in the Verandah but the light was too bad and the negative was not satisfactory. A few miles beyond Askot is the confluence of the Kali and the Gori and the vegetation in this part of the road is extremely luxuriant almost like that of a tropical rainforest. Beautiful hanging spikes of many epiphytic orchids were common and there were numerous climbers. We reached the next stage, Balwa Kot, very late in the evening and after great difficulty. Somebody directed the mules to the wrong path which was absolutely impassable for them. They had to be unloaded and the luggage carried to the camping ground by the roadside which was selected after a great deal of confusion, by the coolies. We had to go without dinner that evening, and even without a regular breakfast next morning.

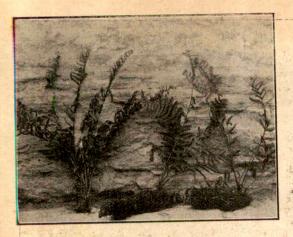
We arrived at Dharchula on the 3rd. It is a large village with a school and a post for the registration of the trade passing through this part with Tibet. We had to stop here for three days in order to arrange for through coolies to Garbyang, a distance of about 50 miles. This road is unfit for mules and



Fir Forest near Garbyang.

ponies, chiefly on account of the famous and much dreaded Nirpani ridge. It was lucky that we obtained through coolies even after three days as it would have been very difficult to get coolies at every stage and would certainly have meant many more days at that time when all the village people were busy in their fields.

The question of an interpreter for Tibet was also solved here and in a very satisfactory manner. The Bhotias of Chaudans, as this part is called, and Byans beyond this, are constantly dealing with the Tibetans and therefore know their language very well. We had to engage, sooner or later, one of these people as our interpreter. The interpreter who happened to fall to our lot purely by chance or good luck was a lady. She belongs to a very well-to-do Bhotia family. as a matter of fact a niece of the late Rai Sahib Pandit Gobaria. She has not married and has disposed of all her property, chiefly in charity, and is now living a life of selfsacrifice and service of humanity, particularly in helping the pilgrims on their way to and from Tibet. She belongs to the Rama-Krishna mission. She had been four times to Manasa-Sarowar and Kailash with pilgrims and happened to be staying at Dharchula when we reached the place. The Munshi of the trade-post persuaded her to go; with us and she agreed. The way in which she bore the difficulties of the road and the rigours of



Fern Osmunda Claytoniana at Garbyang.

the Tibetan climate was simply wonderful. The photograph shows her as she was about twenty years ago. She would not consent to be photographed now. The photograph is however interesting as it shows the clothes and jewellery worn by a young girl of a well-

to-do Bhotia family.

A short distance from Dharchula there are some hot springs and a few miles further there is a very pretty stream where we had our breakfast and I photographed the party. We had left Dharchula on the 7th July and on the 10th we crossed the Nirpani ridge, so called as there is no water to be had for a very long distance. The path is difficult and consists of steep ascents and descents, often ever interminable flights of steps cut in the rock. The road is not so very bad for a pedestrian who is not nervous but it is extremely difficult for the coolies who have to

carry heavy loads and can get no water for a long time. We walked continuously for eight hours and did not come across any water on the way. It speaks volumes for the hardiness of the people of these parts that they can perform such feats of endurance.

At last we came to a large stream rushing far down below into the Kali and making one mighty leap in the form of a cascade before joining that river We rested here a while. As soon as a coolie arrived, he at once put his face to the water and drank

greedily. I went down towards the river for a mile or so to photograph the fall if possible while the party moved on to the camping ground. It was not possible to go very near the fall. Even at a distance the spray rendered the photographing very difficult but at last I succeeded in getting three different views by proper manipulation. Such cascades are met with in various parts of the Himalayas though not always on the same Another grand fall occurs a little higher up on the Kali and has been described by Colonel Tanner. These falls are really due to the fact that the channel of the main stream is excavated more rapidly owing to greater erosion than the channel of its lateral feeders which are therefore at a higher level at the confluence. They are not therefore falls in the strict sense of the term. latter name is given to the sudden changes of level in the course of the main stream. A road was being built some time ago along the river which avoided the Nirpani ridge but it has not been completed and a bridge on the river was broken, so that the old road had to be followed by us.

We camped at a lonely dreary place called Malpa along the river bank. The river here runs through a narrow valley between two steep mountains. On the right side of the bank there are some caves in the rock which are used as a place of shelter for the night by local travellers. I joined the party just as the tents were being pitched. Next day we had our breakfast at Budhi, six miles from Malpa. Col. Tanner who had a very wide experience of the Hima-

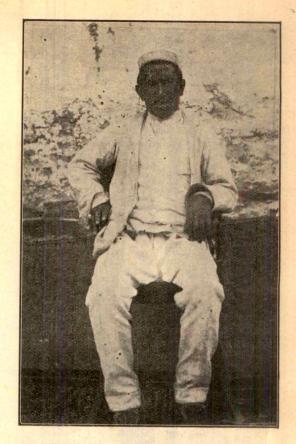


A Festive

Garbyang:

layas says that "Budhi is literally the most delightful place I have seen in the Himalayas." The scenery is certainly very beautiful and there is a fine camping ground with large trees near the roadside. The village itself, we were informed, was extremely dirty, the lanes being full of the most evil-smelling mud into which one sank ankle-deep. The news had somehow spread in advance that I was distributing medicines and a large number of people gathered round me as we passed the village. They were, most of them, extremely dirty and it was no wonder that there was so much disease in the village. I usually take with me on these expeditions a quantity of common medicines and having passed through a medical course can be of some use to people suffering from ordinary diseases. Such services are highly appreciated. I distributed as many medicines as I could and apparently they did some good as several of them came to me for more at the next stage.

From Budhi there is a very steep ascent of three miles after which one comes all of a sudden to a most beautiful level spot of some miles literally covered with the most brilliantly coloured flowers. It takes one's breath away to come to such a place all of a sudden and all the fatigue and trouble of the journey are instantly forgotten. There was a cold breeze blowing as we reached this plateau and although actually perspiring while climbing we began to shiver in a short time. The altitude of this place is about 11000 ft. A short distance beyond, just before Garbyang is reached, there is a fine forest of Abies Webbana, a tall handsome conifer with blue cones which yield a pigment on boiling, used as ink locally. The undergrowth consists mostly of the beautiful fern Osmunda claytonaina which I saw growing wild for the first time. Garbyang is an extremely picturesque village situated near the end of the plateau very high above the river which flows through a deep channel. There is an excellent view of the snows of the Nepal Himalayas from this place. It may be mentioned that the Kali forms the boundary between the British territory and Nepal throughout the greater part of its course in the hills so that since we had been travelling along the Kali from its confluence with the Gori onwards the mountains of Nepal had always been visible on the opposite side of the river. We put up at the house of our guide and future inter-



Simi, A Garbyal.

preter, Ruma Devi, a very pretty and neat little place kept in very good order by our kind hostess. She insisted that we should stop there and would not let us go to the Dak Bungalow on any account. The rooms, as in all hill dwellings, were very low but otherwise quite comfortable. The house is next door to the one occupied by Mr. Landor during his stay at Garbyang which belonged to Ruma Devi's uncle.

We had been in suspense all these days about our entry into Tibet. We knew of course that the Tibetans did not like Europeans to enter their country and several people told us the same thing on the way. My companions, therefore, had some misgivings about my sola hat and repeatedly asked me to throw it away. But I kept it on and would not remove such a useful thing unless absolutely necessary. At Garbyang we learned definitely that there would be no difficulty about our entry into Tibet and some people even said that the hat would be rather useful as robbers were afraid of people



Sinlati, A Lady of Kuti.

wearing hats since the latter usually had firearms with them. Thus I kept my hat on throughout the journey. We had even talked of penetrating the country in Sadhus' dress if necessary and I had actually brought with me a set of Sadhus' clothes to be used in case of need. But such a contin-

gency never arose.

During our stay at Garbyang we had the epportunity to observe pretty closely the habits and customs of the people. It so happened that a neighbouring family had a short time before got a son and they were celebrating the occasion in a festive way. All the members of the family had put on their gala dress. A visit had to be paid to the local god's shrine, which by the way consisted of a pole merely without any trace

of a building. Jan, the national drink, had been prepared on a large scale, and everybody was feeling happy. I photographed the group. Some of the ladies were very shy and consented to be photographed only after a great deal of persuasion. The proud and happy mother is wearing all her jewellery, consisting of long necklaces of tusks of the musk-deer, coral, and turquoise, and other heavy metal ornaments. The men wore their best clothes and were very anxious to be photographed individually but my plates were

not too many and I had to refuse.

I took two more photographs, a man and a woman, to show typical Bhotias. The man had joined us on the way and was returning home from Nepal after two years where he had been on his trade business. He had given us a good deal of information about the life of the people and I had got a promise from him to show me the Rambang or the village club where boys and girls of the village drink, sing songs and dance and enjoy themselves at night. The greatest freedom is allowed to the girls in these parts. He kept his promise and took me to the Rambang one night. This man's face (his name was Simi) was immensely wrinkled and the wrinkles came out particularly when he smiled. He was a very jolly and cheerful and sensible man.

The other photograph is that of the elder sister of our hostess, but she is very different from her in features and temperament. Her name is Sinlati. She is dressed in the usual Bhotia costume and is wearing her jewellery which has been entirely discarded by the younger sister. Another sister is living at Kuti and is the wife of the headman there who is a rich merchant. A fourth sister, Nathli by name, of whom Landor speaks so highly, is dead, and judged by the two living sisters she must have deserved all his praise.

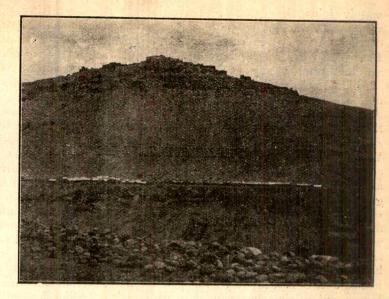
Medicines were in great demand here also and I did what I could. Some of the diseases were very chronic however and nothing could be done for the unfortunates suffering from them.

At last our transport arrangements were completed. We had taken provisions to last us for about a month. Several things we had brought with us from the plains. Meat could be had at the more important marts as sheep are so abundant in Tibet. We had riding ponies for every one of us and ponies or mules for the luggage. In all they came to some-

thing like twenty animals. Our next important halt was to be at Taklakot, a very important trade-mart in Tibet, beyond the Lipu Lekh pass, 16780 ft. above the sea. I wanted to see the muchpraised village of Kuti, about 13000 ft. high and about 16 miles from Garbyang near the source of the main stream of the Kali to the left of the main road which goes up a smaller branch of the river to the Lipu Lekh. I, therefore, started with a guide and a cooly on the 15th July, while the rest of the party was to start the next day. I was to overtake them somewhere on the road on the 17th. It rained heavily on the way.

In the afternoon the streams are much swollen owing to the melting of the snow during the day and one of these could not be forded by the ponies. We had to leave them in charge of a servant of the headman who luckily happened to be returning home from Tibet and met us quite by chance. He spent the night on the bank of the stream while we crossed by a narrow and crazy plank which served as a bridge for foot passengers. The remaining four miles had to be walked in the rain and another stream had to be forded and since no time was to be lost I waded with my boots on so that when we reached Kuti long after dark I was thoroughly soaked from head to foot. The coolie arrived after some time and I put on some dry clothes. The lady of the house and the headman looked after my comfort in every possible way. It rained the whole of the next day, so that although the scenery must be grand judging from what I could see of it, I could not take any photographs. Still I brought some fossils which are very abundant in this place. Kuti is an extremely interesting place, on account of the grandeur of its scenery, the beauty of its flowers, its ruins known as the Kutikhar, and the abundance of fossils in the neighbourhood, and is well worth a visit. But the road is very bad.

I joined the main camp in the afternoon of the 17th after riding about 18 miles. It appeared that the party had much trouble



Taklakot Mart Monastery on the top of a cliff. The Bhotia tents at the foot of the cliff across the Karnali.

with the mules and the mule-drivers. One of the latter had got drunk. But things were better now. Rose bushes were extremely common on both sides of the road. There was also a wild current among the more common plants.

On the 19th we crossed the pass which is quite an easy one considering its height, with a gentle slope on either side. There was very little snow, and most of this was on the Tibetan side. On the pass itself we found a very curious herb, Sassurea sp., forming large fluffy clusters coming out of the snow-covered soil. It is densely covered with hairs and all the space between the leaves is filled with water. There was no good view from the pass.

It may be mentioned here that this pass, like many others along this range, according to the views of Sir Sidney Burrard, is not situated on the main Himalayan range, but beyond it on the Zanskar range which forms a water parting between India and Tibet. Many of the branches of the Ganges rise in the Zanskar range beyond the main Himalayas which they cut through. This conclusion has been arrived at by a study of the distribution of the high peaks and the geological structure of the range where possible.

In the afternoon we reached Taklakot, 13300 ft.. on the bank of the Karnali which rises in the Ladak range north of the Zanskar range, and passing through Nepal ulti-

mately joins the Ganges. This place is a very important mart where a large trade is carried on between the Tibetans and the Bhotias of Chaudans and Byans. The chief articles brought by the former are wool, borax and salt, while the Bhotias take mostly cotton goods, piece goods and other similar things from the plains. Corn is also sold to the Tibetans. There is a little cultivation at Taklakot as in the few other places in Western Tibet which happen to be at a comparatively low level and where water is available. Barley, pea, and mustard were grown here. Cultivation throughout the whole of Western Tibet is practically impossible owing to great altitude, severity of the winter, shortness of the summer and the scarcity of water im many places. Grass, however, is abundant in many places and nomadic life is the only life possible here. Parmanent settlements can only grow with cultivation.

We pitched our tents high above the deep channel of the river on the right bank. On the other side of the river is the mart itself, consisting of the tents of the Bhotias. These tents consist of earth and stone walls covered with cloth roofs. Tibetan tents are at some distance down the river. On the top of the cliff above the mart is the Taklakhar, that is, the monastery and the residence of the Tibetan official called a Jongpen, something like a Tahsildar. The mart was not quite full as yet. Only one merchant had so far come from Lhasa and we purchased some small carpets from him.

We had to halt here for four days to make fresh arrangements for transport and see the

interesting places. One day we paid a visit to the monastery which was like other Tibetan monasteries with its dark rooms, prayer wheels, statues, masks, blowing horns and other musical instruments, paintings, etc. Some sort of service was going on when we reached the place. Since the Jongpen was living in the same building we thought it worth while to call on him also. His wife came to receive us at the door. She was a charming lady, very courteous and all attention to us during our stay. She had beautiful features and a clear complexion. It is not often that Tibetan features appeal to foreigners but I found that people from Lhasa were distinctly good-looking. The Jongpen had only arrived from Lhasa that very year. He received us in his state room, covered with carpets and with various weapons hanging from the walls. He rose from the dais on which he had been sitting when we entered. There were heaps of Tibetan tankas (each worth about 5 annas ) in front of him. The whole appearance of the room was neat and tidy, in strong contrast with the dirty monasteries. There were many people present, and since the Tibetans have, as a rule, no beard or moustache, it was difficult to distinguish between men and women. There was one strikingly handsome person in the room and somebody actually asked whether he was a male or a female. He turned out to be the Reader of the Jongpen. We had a short talk with him through an interpreter. He offered us some dried apricots and we before departure made a small present to his little son. The lady again saw us to the door.

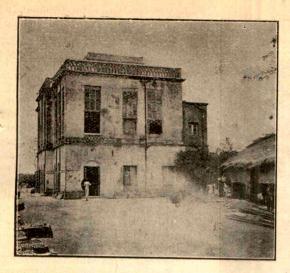
(To be concluded.)

## RURAL RE-CONSTRUCTION

II RURAL EDUCATION.

[ This is the second of a series of lectures by Mr. L. K. ELMHIRST, Director of Sriniketan, the Department of Agriculture, at Viswa-bharati University.]

SIX months ago we dealt with the subject of the Robbery of the Soil, and I wish to begin to-day by illustrating shortly the main points of the discussion that centred around it. In every other country except China, the growth of the large city has involved the ultimate dewnfall of the civilisation which produced it. Such downfall has often been delayed if the



Sriniketan Main Building—The Staff Quarters and Offices

country or empire in question has been able to exploit fields and soils other than its own. Rome exhausted in turn the soils of Italy, North Africa and Asia Minor, but survived so long as she was able to control the produce from the Nile Valley, where a new soil was, and is still, brought down every year.

Except that of China, all ancient civilisations had depended for their long life upon such river-valley fertility. China alone has worked out a common-sense system of soil restoration, which still stands her in good stead. Each day the farmer stores carefully all the night-soil and latrine matter which his family and stock produce, and returns them, properly ripened, to the soil whence they came.

The deplorable condition of the countryside of India to-day, of much of Bengal, and especially of this district of Birbhum, must be put down to the fact, that of all that is extracted from the soil, little or nothing is returned. In Birbhum, proximity to a great city, Calcutta, has accelerated the process of devastation. Not only have the monuments and machinery of the old village community disappeared, but the old spirit of mutual responsiblity and cooperation, upon which they rested, has been almost wholly replaced by that acute individualism which is the hall-mark of our modern industrial age.

The three chief diseases from which the two villages in our

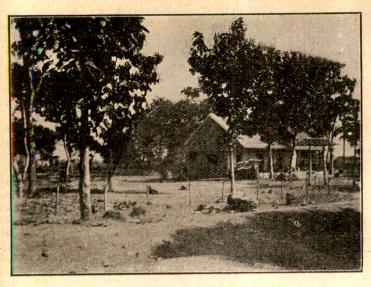
immediate neighbourhood, as well as most of the rest of the district, are suffering, are Malaria, Monkeys and Mutual Mistrust. With the disappearance of any sound economic basis for life, all those social and cultural sides of existence which depend upon the leisure of a prosperous community, have disappeared also, and life in Birbhum can hardly any longer be called life at all, but rather a living death.

Some of you will remember, however, that last time we ended on a note of hope,—that even after only five months' work, in the face of all kinds of obstacles, we were, tentatively I admit, cheerful as to the future. We sketched the possibility of rebuilding that economic foundation, of stimulating the villager to use his available resources and to organise his buying and selling and working on a wider co-operative basis than that of old, in groups of villages rather than in small selfsufficing, isolated communities. We appealed for the driving out of this mutual mistrust which expresses itself in deceit and inefficiency on the one hand, and in law suits and oppression on the other; and for the bringing back of that old spirit of community enterprise which embraced. not only buying and selling, but every side of a very varied life, and produced traditions of song, and dance and art, of poetry and drama, of architecture and folk tale, the remnants of which still survive.

I told you, too, of some of the barriers which we found set up against us, of suspicion, fear and ignorance, and of how they were beginning to break down; of how the boys of a night school, children of the oppressed, had started to clean up their own end of one village; and that of the formation of a troop of Scouts in another village. And now that six months have passed, it is only right for you to hear a little of our subsequent



Students' Quarters at Sriniketan



The Japanese Gardener's House at Sriniketan

experience and of the programme which we have set ourselves for the coming months.

We set sail on our voyage of discovery and adventure in a mist of almost total ignorance.

We did not know whether we could improve upon the existing farming tradition, or whether we could get our bit of infertile jungle land to grow anything. To our own satisfaction we have succeeded in doing both.

We did not know, secondly, whether boys brought up in the peculiar surroundings of the Bhadralog of to-day, who hardly knew one end of a hammer from another, and who have never held a spade or a plough in their lives, would be able to wean themselves from their love of literary pursuits and become practical men. We have seen that they can. And I hope that within another six months most of them will be earning at least the cost of their board on the farm and earning it at the market rate of labour.

Lastly the prospects of stimulating the villager into activity on his own behalf were hardly brilliant, and in one village, at least, we thought we were up against an impenetrable barrier. We now know that, by proper methods of approach, the villager is just as ready to respond to a message of hope and confidence, as the rice crop to a dose of castor cake. Without the expenditure of large sums of money, without blood-thirsty revolution or wholesale political upheaval, we have begun to feel that the villager can stand once more on his own feet, and by the use of the resources which are to-day within his reach, he can free himself from the bondage into which he has fallen.

In the effort to answer your natural demand

for method and programme, I came to the key of the whole situation, education. This, as ordinarily used, is a thoroughly bad word, for it implies that some one leads and some one else, the person to be educated, follows. I shall try first to explain what I mean here by education and then, taking one of the villages upon which we have spent some time and effort, show the application of the principles laid down.

The greatest teacher of all that I know, and in some ways, I think, the only worth-while teacher, is Experience. In the village, mind you, we are not concerned with the memorising of facts, or the passing of examinations, but with life,—the winning of it, the living of it. The great educator, then is the

person who can provide the child with an opportunity to experience, and to learn by experience; who can stimulate the child to experiment, and who, when mistakes are made, can encourage to further experiment and to draw conclusions from the results of such experiments. I shall talk, then, in terms of stimulation, of encouragement and of opportunity, and not of sweeping legislation and wholesale panaceas planted upon the villager, often against his will and his better sense, by men of city habits and city traditions.

Let us step, therefore, from the realm of theory into the actual village itself, as we find it in the neighbourhood of Surul. The village that I shall sketch to you is a Muhammadan village. It has a population of some 350 people; over thirty per cent of the children are affected with spleen; and over a hundred monkeys live in and on it, making the growing of green vegetables and some field crops practically an impossibility. Owing to disagreements between the different interests involved, the fields in this season are empty while the large tanks are full of water, even though there are crops which, under irrigation and in spite of monkeys, would succeed. The trees that uphold the excavated banks are being felled and the rains wash back the excavated earth, since no one takes the trouble to replant.

In this village of Moadpur there is a Day School, where elementary education is carried on from six to eleven in the morning and two to six in the evening. Apart from the religious instruction which plays an important part in the curriculum, all the subjects, supposedly necessary to the boy's

worldly salvation, are taughtthere,-reading writing arithmetic. As yet, I have not questioned the parents on this matter, but I have asked myself and other village-workers how the boys are likely to be benefited by spending so much time every day in studying these subjects. I get a variety of answers :-

From the experienced Village "At present they Worker: cannot sign their own names, they cannot read an agreement or calculate figures, and the result is that they get worsted every time; this training at least will prevent them from

being deceived."

From the University M. A.: "How else are they to get their knowledge of the outside world. of the benefits of science, and so forth ?"

From the Economist: "The villages tend to become over-populated, and the land to be subdivided, until there is not enough to go round. Such an education enables a boy to find a good job outside his village."

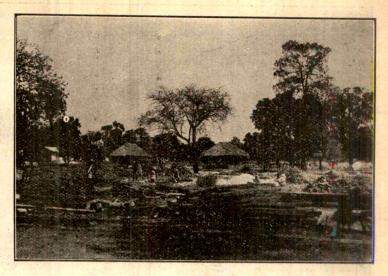
And from the City Man: "Why should a boy

be tied to the grinding toil and the dullness of country life when with the three R's he can earn a much better wage as a peon, a factory hand, or may be as an office clerk, in Calcutta?"

There was a time when the village parent himself fought shy of the three R's, for fear that his boy should leave the village, but the perpetual ery from the politician and the city reformer about the degradation of illiteracy, and the false emphasis now-a-day put upon literacy in modern schemes of government reform, have shaken his faith.

Am I, then, for the closing of the school? Certainly not. But I do say that none of the justifications attempted above, -one or other of which are generally given by educated men today,-are quite satisfactory in the light of the real needs of the village.

A smattering of literacy may prevent some indebtedness and deception, but it does not remove the will to deceive and the all-pervading atmosphere of mutual mistrust. Supposing that these thirty boys are taught to read, is there any real chance of their being able to discriminate between this and that kind of reading matter? From the experience of other countries, is there any reason to hope that their reading will go beyond that of the local news-sheet, with its unedifying lists of crimes and unsocial suggestions, to the stores of old classical learning which used to be handed on by the wandering bard or

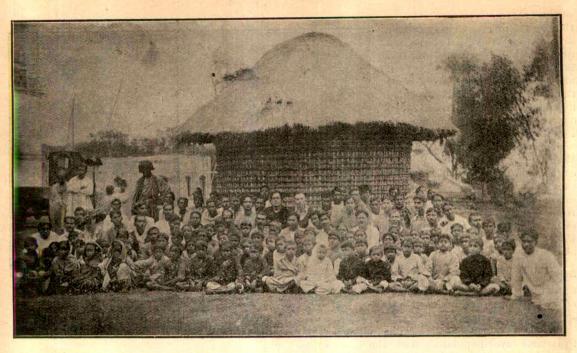


Sriniketan Compound with Students' Quarters

story-teller, to say nothing of the best literature of to-day in the fields of science, art and philosophy?

To come to the point raised by the Economist. let us get to the broad facts. The strongest and most primitive instinct in man is to survive. He survives by earning his living and by reproducing his kind. The more precarious his living, the more rapidly he tends to reproduce; and the more easy he finds it to make a living, the more he tends to cease making an effort to reproduce. So long as a country remains purely rural and is unaffected by the currents of trade and exploitation upon which the life of great cities depends, the population remains practically stationary. As the city grows and upsets the life of the village, the village tends to over-produce. Such tendency suits excellently the demand of the city for cheap labour. which demand eventually not only draws off the surplus population of the village, but ends by depopulating it altogether, slowly undermining the life of the whole countryside. Then either the city also starves, or it is driven to seek, as in the case of Rome and London, other soils from which to feed an ever-growing population; for, life in a city being more precarious than even in the depopulated country, the city birth-rate is more rapid. So long as such exploitation was possible, so long as Asia Minor, and Africa were there to be exhausted, and the road could be kept open to Egypt, Rome was safe; but when something went wrong with the machinery, Rome was troubled with the same starving hordes of unemployed as is London to-day.

I have dealt with the Economist at some length, for he is more difficult to answer than the



Village Children and Staff of Sriniketan

Business-man who merely requires a cheap and plentiful supply of men, just able to read and write, who can be taken on in times of industrial prosperity and dismissed when times are hard, without entailing any complication for the business concerned. Does any one, other than the City-man concerned, feel it to be worth while to qualify for this kind of servitude?

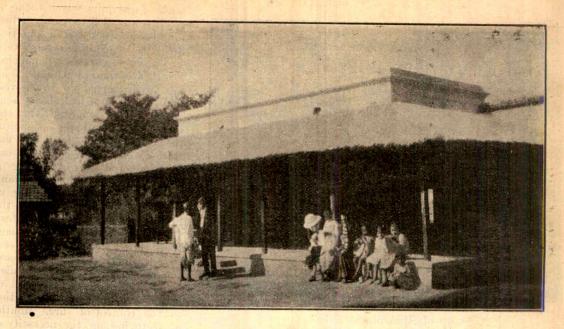
Far from my being against the village school, however, I have little doubt in my own mind that it is the key to the whole problem. But here we are up against the attitude of most modern centralised governments. The moment you come within the village area you will see how impossible it is to carve out separate fields for the different departments of Education, Agriculture, Public Health and Industries,—and that it is not possible to prescribe in a general way because each village has its peculiar problem. But in the past, the educational authorities have in effect said to the technical experts: "The children are our menopoly, if you want to carry on your training, or extension work, do it with the adults."

In my own experience, after the average man passes his twenty-fifth year there seems to come over him a kind of thickening of the skull which successfully prevents his ever taking in another new idea, or making another risky experiment. I have watched public funds flowing freely into what are known as Demonstration Farms, for convincing farmers who always refused to be convinced; I have seen Health Lecturers who came and lectured, and who went away to write up

their report of attendance at the lecture; Demonstrators in Veterinary Science, in the art of Tanning, of Silk-rearing, of Fish-culture and Weaving, who came and set up their charts, gave their demonstrations and went away; all without any appreciable impression being made upon the neighbourhood.

Each village then, whether it be Moadpur, Surul, or Lohargarh, needs a different method of approach and in every case the existing school is best made the pivot of action. The time and effort devoted in the past to the three R's may have been largely wasted, but that is no sufficient reason for closing the school down; for, however insufficient such teaching is, the very existence of a school in the village represents real community effort. grant from outside is generally insignificant and yet the people feel it worth while to support a school-master and to keep the school in repair. The introduction of new kinds of social effort is very much easier, the response to outside stimulation much readier, in villages where such a school exists than in villages where there is no school at all.

We talked ourselves hoarse in one village, we invested in a lantern and slides, and crowds of men and women came and listened gladly to the methods for cleaning up their village and purifying their water, but we never saw any permanent effect until we armed the boys of our Night School with tools and set them to clean up the village for themselves. For a



Miss Green attending the village children at the Sriniketan Dispensary

while the parents watched, but before long the example was too much for them, and they started to do it on their own.

In the village of Moadpur we decided that, so long as we had the confidence, co-operation and trust of the parent, and so long as they felt that the children would come to no harm at our hands, we would concentrate on the boys and girls. The hope of the world, and at the same time one of its tragedies, is the blindness of average parents to the welfare of their children. Our chief discovery, perhaps, is the rapidity with which the parent learns from the child, when the child has something good to show.

Our present programme for village education, therefore, involves in the first place, starting of a Scout Troop; and in the second, introduction of the Home Project.

When we offered the Moadpur villagers the services of our trained Scout leader for two evenings a week, they suspected at first that we were going to train the boys to drill and then ship them off to Mesopotamia! But after the first evening they took the Scouts to their heart, and the elders themselves began to join in the games. The Schoolmaster, likewise, was delighted with the idea, and, as in the four other villages we have tackled, became our agent, from the first in handling the parents and collecting the boys. The Schoolmaster is, in his way, the key man of the village, and without his co-operation our progress would have been impossible.

For five months the Moadpur Scouts have assembled, two evenings in every week, led by a boy who spent but three weeks in a Scoutmaster training camp. The boys picked up very rapidly the idea of immediate obedience to an order, and the value of common action drill. The group games developed, in the same way, a sporting spirit as well as an understanding of co-operative effort,—a vital matter in a village where the parents were divided into bitterly hostile camps.

In the village of Surul, it was the interest of the parents in a Child Welfare Exhibition that brought about the healing of what we had regarded as an impassable breach between two branches of the local zemindar family. As a result, after forming among themselves a Sanitation Committee, truly representative of all parties in the village, the leading Zemindars themselves went into the tanks to pull the weeds out and set the pace in public service.

The villagers of Lohargarh, after making every effort to get out of us something for nothing, admitted that there were six factions in the village, that only one tank was reserved for drinking water, and that the villagers were spending their slender resources in trying to get a family squabble settled fifteen miles away in the courts at Suri. They were very keen to have our Scoutmaster for their boys. so we struck a bargain, and on their side they promptly formed a village committee representative of all parties. The next evening they sent word that they had settled their dispute and were notifying the Suri lawyers to that effect and that they had come to an agreement about the reservation of two tanks for drinking water. One of our boys has since started a Scouts troop with eighteen of their boys.



A group of Students at Sriniketan

For a time the Scoutmaster was worried about the means of instilling the right ideal of service which the Scout Movement is supposed to produce. However, about Christmas time, there was a nela in our district, and we decided to try the experiment of employing these Scouts for two days to help as volunteers in the general running of the fair, the controlling of the drinking water, the proper parking of carts and the use of latrines.

The general behaviour of these small boys was a revelation to everyone. They seemed to look upon the fair as the greatest opportunity of their lives, they simply revelled in their duties, in the strict discipline and implicit obedience demanded, and they behaved with a high sense of honour which never allowed them to lie down on the task set, or to grumble at the discomforts, and which carried them through the hard labour and back to their village with a joyous feeling of duty well performed, of fellowship in service, which in the future of the village should bear ample fruit.

For sometime we discussed the need of the village for some kind of fire-fighting organisation, but it was not until there was actually a fire in Moadpur, in which two houses were completely burnt down, that the problem was forced upon our attention. The occupants of a neighbouring house, which was safe with its tin roof, actually sat watching the fire and refused to lend their water vessels for fear that they should get broken or stolen, showing the extent to which mutual mistrust has caught hold of the village.

The following night we called out the Scouts to give a demonstration in fire fighting. Their

sense of discipline stood them in good stead and it took only a few minutes to work out a practice fire drill. The villagers were so interested that they demanded a real fire, there and then. The fire was started up in a tree, whilst the boys had been sent off to their homes. On the alarm whistle being sounded, they all assembled at the fire station, picked up ladder and buckets, and by forming a double row between the tank and the fire for the passing of full and empty buckets, had the fire out in less than five minutes.

The Head-man of the village then called for adult volunteers to carry out the same plan, and though they were not as quick as the Scouts, they realised at least the benefit of united action in the control of fire. Months of lecturing on the necessity of

forming a fire brigade might have been fruitless. "Our fathers had no fire brigades, why should we?" they would have said; but a demonstration by the Scouts, none of whom were over fifteen, had the necessary educative effect in a few minutes.

It is hardly to be wondered at that so many villages in the neighbourhood are asking for help in forming troops of Scouts, and are willing to provide something in the way of an evening meal in order to obtain the services of one of our students for that purpose.

This is but the first step in the next direction, and it becomes possible to hold short courses, first of a week, and later of one, two or three months, for the sons and daughters of villagers, during the first four months of the year, when there is little to do in the village. Such courses, carried out on Scout lines in camp, and devoted to the learning of manuring, seed-bed making, and other useful arts and crafts, should be a part of the programme of all rural High Schools. The children can bring with them their own supplies of rice and dal from home, so the expense would not be great, in proportion to the value of the training, and in comparison with the money that is spent to-day upon teaching village boys things which can be of little or no use to them, so long as they remain in the village.

The first of such courses is now being held. The village Schoolmaster has come in with eight boys from a distant village to camp in our garden. They live the Scout life and cook their own food. For four hours a day they will learn durry weaving, so that each boy will return at the end of a week with a small mat of his own

manufacture. The same kind of training can be repeated in any other subject,—poultry keeping, gardening, or village industry.

In the fighting of malaria and the general sanitation of the village, the value of a group of boys properly disciplined and trained to work together, is inestimable. The freedom from malaria of all the Night School boys during this last season, due to their taking regular treatment with cinchona, has convinced the adults of the value of such treatment, and their activity, as cleaners of tanks and clearers of jungle within the village area, set an example which the parents were quick to follow.

In all such work, of course, driving and compulsion are out of the question. Without proper

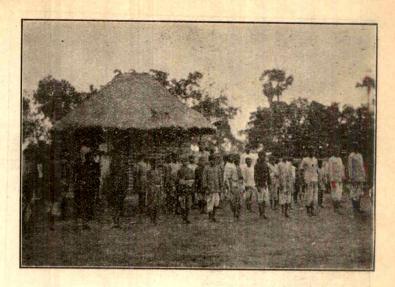
leadership, which depends upon healthy stimulation and encouragement, and without the discipline that comes through group games and group drill, any advance in this neighbourhood would

have been impossible.

An objection will probably be raised here, that such training ignores the individuality of the boys, saps their initiative and destroys in them just that spirit which it is the aim of modern education to develop. It is here that the introduction of the Home Project comes in as a vital and natural ally of the Scout Movement. By the Home Project is meant some hobby such as may be carried on at home by the boy, which can be easily supervised by the teacher and which has a definite economic value attached to it, thus from an early age getting every boy in the village accustomed to do his part in the earning of the family living.

The natural ambition of every boy is to be like his father, to create something and to earn something. Under the present educational system no effort is made to use this ambition; everything is rather done to crush it, by preventing the boy from doing anything for himself and for his own support. During the last year we have encouraged boys in the village to grow vegetables in their own home compounds under our supervision. Two boys kept their whole families in green vegetables until the monkeys came and destroyed their gardens; five more started with cabbage gardens and were doing well until the monkeys found them out.

Next year we hope that each Scout will have his own vegetable garden. The Home Project may also be weaving; or poultry or bee or calf keeping; or, with the girls, food preserving or sewing; but the garden in the first



Village Scouts at Sriniketan

instance has tremendous advantages. The lack of green vegetables in the diet of the villager in this district is one of the chief causes of his inability to withstand the onslaught of malaria and other diseases. The proper sanitation of the village can only come about when the proper use of night soil in the garden is understood, as well as its economic value.

A vegetable garden, properly supervised, can become the basis of the only right and proper education of the boys and girls in the village, —an education by experience, by unlimited opportunity for experiment and by the exercise of individuality. In the proper laying out of the garden, in the keeping of a complete set of cost accounts, the young farmers will not only require, but will demand, instruction in all the geometry and arithmetic that they are likely to need in the village in after life; and I have yet to learn the significance of an early training in algebra to the ordinary villager.

Until a boy has learnt the value of the labour of his own hands, has been allowed to sell the product of his efforts and has been stimulated to spend the proceeds for the benefit of others as well as of himself, he can hardly be said to have had an education in citizenship. There is no quicker way of introducing the principles of co-operative economic action; into a village, than through the practice in co-operative purchase and sale by a group of boys who are engaged in carrying out their own individual gardening projects.

There are further advantages in the Home Project method. The ordinary school garden invariably suffers from the fact that the boys are forced to work in it out of school hours, when they would rather be at home, and



Transplanting Paddy at Sriniketan farm

that, during holidays and festivals there is no one to look after it. Besides that, the Schoolmaster, and even the School-board sometimes, has a way of looking on the products as their perquisite! But, in the case of a home plot, even whilst the boy is away there is always some one at home to see that the goats and cows do not stray into the Project Garden, and the parents, properly handled, take a vital interest in the scheme themselves. This, in fact, is just the kind of education which the village parents will readily learn to appreciate.

At the same time, under proper guidance, there will be no further need for compulsion in the practice of essay writing and book reading. Experience shows that the boy will soon realise the value of properly written memoranda, and will grasp at any literature which is likely to help him to advance his Project, and thus, with proper stimulation, unlimited fields of discovery will open out before him: Botany, Chemistry, Physics, Bacteriology, Geology, Entomology, or in better parlance, the study of the levelling, soil-testing, of Earth-surveying, Water-reservoirs, drainage-channels, navigable rivers, of woody and non-woody Plants, of Mammals, of Reptiles, of Insects, and of Birds, each in direct relation to the Home Project.

You will naturally be curious about the settlement of the monkey problem. There used to be a recognised caste in this district whose duty it was to kill monkeys,—they were in the habit of cooking and eating them afterwards! This caste has either died out, or ceased to function. Only a few days ago, the leaders of a neigh-

bouring Hindu village, which I had never visited, came and asked me to help them to destroy some of the three hundred monkeys which lived in and on their village, for said they: "If the monkeys are not killed they will kill us,—all our crops are being destroyed." "Would you be willing to pay for the cartridges?" I asked. "Yes, better pay than starve," they answered.

This will incidentally serve to give some idea of the difficulties that the cultivator has to contend with in order to supply you in the city with food.

The trouble about our present method of elementary education is, that we lack faith in the capacity of youth to learn and profit by experience. We dislike charity ourselves, but we lavish it upon our children, and do our best, especially at the

Board School, to deprive them, both of the social responsibility of the natural group and the economic stimulus of the home, providing, instead, a combination of games, idleness and enforced slavery in the class-rooms, which they neither ask nor want. We ask them to memorise innumerable facts which we ourselves are content to forget, and we fail to offer them any other reason why they should do this except that, according to our superior intelligence, "it is good for them."

Unless a system of education can give to the children, in embryo, and under proper supervision, all the experiences, social and economic, as well as cultural, with which they will have to deal when they are grown up, there must surely be something fundamentally wrong with the system itself.

Where there is no village school, I am convinced that a troop of Scouts, carrying out a definite programme of training, of civic activity and of gardening or some other Home Project, will very quickly find for its village a cure for most of those evils which we have sketched as common to our villages. If a Day or Night School exists already, it should not be difficult to link up the programme of the former with the curriculum of the latter. The question of expense will of course arise, but as yet the village Schoolmaster, who, as I have said, is really the pivot of any future advance in the village, seems hitherto to have been left out of all programmes of Government Departments.

It is idle to take refuge under the complaint that the villages are too poor, when, all the time, so much of their available resources are being squandered upon hordes of Chowkidars, who loiter about from one end of the year to another, with nothing to do. Take for instance the case of some of our

neighbouring villages:

The Bolpur Union Board has an income of Rs. 6676 per year, of which Rs. 2388 goes on Police, Rs. 37 on Roads, Rs. 2 on Drains and Rs. 24 on a Night School. Out of this, six chowkidars are supported in idleness in the village of Surul while owing to their inefficiency, we have to pay extra ones to look after our own compound.

Hambazar has an income of Rs. 1870 per year, of which Rs. 1530 goes on Police, Rs. 4 on Sanitation

and Rs. 36 on Education.

Out of Rs. 1839, Hetampur spends Rs. 1292 on Police, and Rs. 23 on Quinine.

The population of Raipur has sunk from 2000 to 900 in less than twenty years, yet out of its Rs.

twenty years, yet out of its Rs. 900 of income Rs. 600 are spent on idle chowkidars.

This T

This, I should add, is not wholly the fault of the police authorities, for a village, even under the existing law, can co-operate to take charge of its own watch and ward.

Apart from what Government may do to help, the Schoolmaster who is able to organise Scouts and to supervise Home Project gamdens, will be so invaluable to the village that there should be little difficulty about finding,



The Tractor at work in the Srinisetan farm



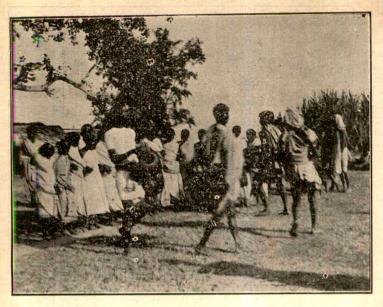
Clearing a marsh near Sriniketan

from the village itself, the funds to support him. So far, in our village work, we have come upon nothing but the keenest of co-operation on the part of the Schoolmaster, and we have been surprised at his willingness to grasp, and put into practice, new methods.

The High School, under such a system, will naturally develop into a part-time technical school, where a village boy, who shows special promise in one of the many avenues opened up by the Home Project, will be able to get a much

more specialised training than is possible in every village. He should also be able to obtain there a training which will fit him for some special service in his own village. A boy who has shown ability in the keeping of his cost accounts may be trained to run that co-operative store which his parents are now demanding. If the villagers fail to trust him onhis return, there must have been something wrong with his scout training. The boy who shows special capacity as a Scout leader, should be able to get a general training which will enable him to be of use, not only to his village, but to the district at large, as a Scoutmaster.

We have been accused of making no provision in our scheme, for the middle-class boy, trained solely in literary pursuits, and likely under present conditions to go hungry. We have omitted to do this because it is our hope that, under our



Santhal dance—harvest rejoicing at Sriniketan

system, the flow from the village into the city will be properly checked and that the existing disease will be cured by prevention. For those who, at the moment, are in difficulties, we believe that if they are willing to adapt themselves and become practical men, as our students have done, in a comparatively short time the solution of the problem and the carrying out of the scheme will lie in their own hands.

The greatest benefit of the Scout cum Project method of training is that it allows each boy to develop along his own line within certain social bounds, instead of taking a number of boys with an infinite variety of differences and moulding them into one pattern, with many antisocial tendencies in common. Except for the few boys from each village who show qualities which will make them useful to their district, to their province, or even to their country, any system of education in the village should aim at training boys to fill the need of the village itself, whether it be by way of tannery, poultry, farm, garden, dyeing, carpentry, smithy, dairy, weaving, or accounting.

There is a certain type of objection, commonly raised against our programme, which it will be well to deal with here. It is accused of being too materialistic and unspiritual, of leaving out religion. Our answer is that it is difficult to be spiritual upon an empty belly,—though at the same time we recognise and admit that there is always a danger of losing sight of the ideal ahead,—a spiritual ideal in which the cultural side of life must have ample scope,—and subordinating it to immediate practical needs.

The noblest spirit in the world, to our mind,

is the spirit of brotherhood and comradeship between man and man, in the service of humanity, and in the pursuit of leisure to enjoy life. Without appeal to such spirit our work would be fruitless, and any attempt on our part to solve the village problem by encouraging one man to survive and achieve leisure at the expense of another—the spirit of Western Industrialism—would simply betray a lack of confidence in our own programme.

The moment that such a spirit of mutual helpfulness returns to the village, I have no fear for the future, either in the material world of food and clothing, or in the spiritual world of culture and art. In fact, as the Registrars of Co-operative Societies have so often pointed out, any attempt to rebuild the village must be spiritual in the right sense of

the word from the start, and not purely economic.

The combination of Scouting and Project gives ample opportunity for the growth of this spirit of brotherhood, it gives an ideal seed-bed for the planting of all those elements of life which are included under the name of Culture. Poetry, Song, Drama—once the Scouts



Some Teachers and Students at Sriniketan

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have begun as a troop, to revel in these—are planted again in the village for ever, or rather

until the next economic upheaval.

As to Religion, we have learnt that this is a thing which cannot be taught, -it is of the realm of spirit, a tender plant which grows only when provided with the right environment. In our own little community, so long as our eyes are fixed upon the goal ahead,—the welfare of the village,-we find that personal frictions and disputes about pay or privilege find a somewhat uncongenial soil, and do not seem to flourish. If, in the same way, the right ideal is held before the boys from the first, neither the material success of a well managed project, nor the discipline of the Scout drill, will affect the natural growth of that spirit of co-operative effort in the pursuit of the highest of aims, the Service of Man, which will some day, perhaps, be recognised as the religion of all sensible and sensitive men.

All this may sound very visionary, but only twelve months ago, except by very hopeful individuals, the whole scheme was thought impracticable. Yet this barely one year's experience, in an entirely new field, has given such prom sing results, that there is ample ground for hope. The whole staff was inexperienced, and none of the students were trained. They have taught themselves by the Project method, and they have already passed on to the villagers something of

what they have learnt.

We have had to deal with facts, and in the light of our experience I do not think that our staff at Surul are pessimistic about the future. It is not only money that is needed to-day, but rather a spirit of devoted sacrifice and whole-hearted service in the cause



Enlargement of tank for water supply. The existing steps will form an inland stage for plays, to be seen from the bank across the water

of the village; not the political catch-words of the city, nor its paternal legislation and charity, of which the villager is heartily sick, but men who, after learning how to co-ordinate the use of hand and brain themselves, will go out and stimulate the villager to make full use of all the great resources at his disposal, and who will train the boys and girls to light a new lamp and show a new way out of the miseries which have overwhelmed this unfortunate province.

## GORA

### By RABINDRANATH TAGORE.

CHAPTER 26.

WHEN Gora started on his expedition he had with him four companions, Abinash, Motital, Basanta and Ramapati. But they all found it difficult to keep pace with Gora's pitiless enthusiasm. Abinash and Basanta returned to Calcutta after the first few days on the plea of ill health. As for the other two, it was only because of their devotion for Gora that they did not do likewise,

leaving their leader alone. And indeed Motilal and Ramapati suffered in no small degree for their loyalty, because no amount of tramping seemed to tire Gora, nor was he ever bored, however long they might be held up on the way. He would stay on day after day in the home of those who were eager to offer hospitality to these Brahmin wayfarers, no matter what conveniences the place might lack. The villagers would crowd round to listen to Gora and were loath to part with him.

This was the first time Gora had seen what the condition of his country was like, outside the well-to-do and cultured society. of Calcutta. How divided, how narrow, how weak was this vast expanse of rural India,hew supinely unconscious of its own power, how ignorant and indifferent as to its own welfare! What gulfs of social separation yawned between villages only a few miles apart. What a host of self-imposed imaginary obstacles prevented them from taking their place in the grand commerce of the world. The most trivial things looked so big to them; the least of their traditions seemed so unbreakable. Without such opportunity to see it for himself, Gora would never have been able even to imagine how inert were their minds, how petty their lives, how feeble their efforts.

One day a fire occurred in one of the villages in which Gora was staying, and he was astounded to see how utterly they failed to combine their resources even when faced by so grave a calamity. All was confusion, everyone running hither and thither, weeping and wailing, without the least sign of method anywhere. There was no source of drinking water near by, the women of the neighbourhood having to bring water from a great distance for their household work, even those who were comparatively better off never dreaming of digging a well to mitigate this daily inconvenience in their own households. There had been fires before, but as everyone had accepted them merely as visitations of Fate, it never occurred to them to try to make some arrangement for a nearer supply of water.

It began to appear ridiculous to Gora for him to be lecturing these people about the condition of their country, when their power of understanding even the most urgent needs of their own neighbourhood was so overcast by blind habit. What, however, astonished him most was to find that neither Motilal nor Ramapati seemed to be the least disturbed by all that they were seeing-rather they appeared to regard Gora's perturbation as uncalled for. "This is how the poor are accustomed to live," they said to themselves, "what to us would be hardship they do not feel at all." They even thought it mere sentimentality to be so concerned about a better life for them. But to Gora it was a constant agony to be brought face to face with this terrible load of ignorance, apathy

and suffering, which had overwhelmed rich and poor, learned and ignorant alike, and clogged their advance at every step.

Then Motilal received news of the illness of a relative and left for home, so that

Ramapati alone remained with Gora.

As these two proceeded they came to a Mahomedan village on the bank of a river. After a long search for some place where they could accept hospitality, they discovered at last a solitary Hindu house,—that of a barber. When this man had duly offered welcome to the Brahmin visitors, they saw on entering his house that one of the inmates was a Mahomedan boy whom, they learnt, the barber and his wife had adopted. The orthodox Ramapati was thoroughly disgusted, and when Gora taxed the barber with his un-Hindu conduct, he said: "What's the difference, sir? We call on Him as Hari, they as Allah, that's all."

Meanwhile the sun had risen high and had begun to shine fiercely. The river was far off, across a wide stretch of burning sand. Ramapati, tortured with thirst, wondered where he could get any drinking water, fit for a Hindu. There was a small well near the barber's house, but the water polluted by this renegade's touch could not serve for

his need.

"Has this boy no parents of his own?" asked Gora.

"He has both mother and father living, but he is as good as an orphan all the same," answered the barber.

"How do you mean?"

The barber then related the boy's history. The estate on which they were living had been farmed out to Indigo Planters, who were always disputing with the agriculturist tenants the rights to till the fertile alluvial land on the river banks. All the tenants had given in to the sahebs except those living in this village of Ghosepara who refused to be ousted by the Planters. They were Mahomedans, and their leader Faru Sardar was afraid of no one. During these disputes with the Planters he had twice been put in gaol for fighting the police, and he had at length been reduced to such straits that he was practically starving, yet he would not be tamed.

This year the cultivators had managed to reap an early crop off the fresh alluvial deposits by the river side, but the Planter himself had come later on, only about a month ago, with a band of club-men and forcibly.

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taken away the harvested grain. It was on this occasion that Farn Sardar, in defending his fellow villagers, had hit the saheb such a blow on his right hand that it had to be amputated. Such daring had never been known in these parts before.

From then onwards, the police had been engaged in devastating the whole neighbourhood, like a raging fire. No household was safe from their inquisitorial depredations, nor the honour of the women. Others besides Faru had been put away in gaol, and of those who were left, many had fled from the village. In the house of Faru there was no food, and his wife had only one piece cf cloth to wear as a sari, the condition of which was such that she could not come out in public. Their only son, this boy Tamiz, used to call the barber's wife "Auntie", and when she saw that he was practically starving, the kind-hearted woman took him away to her own home.

At a distance of about two or three miles were the offices of the Indigo Factory and there the Inspector of Police and his force were quartered. When they would next descend upon the village, and what they would ao in the name of investigation, no one could say. Only the previous day they had suddenly appeared in the house of the barber's old neighbour, Nazim. This Nazim a young brother-in-law who come from a different district to see his sister. At sight of him the Police Inspector, without rhyme or reason, had remarked: "Ha, we have a fighting cock here, I see! Throws out his chest, does he?" With which he struck him over the face with his staff, knocking out his teeth and making his mouth bleed. When the man's sister, at sight of this brutality, came running up to tend her brother, she was sent reeling to the ground with a savage blow. Formerly the police had not the courage to commit such atrocities in this quarter, but now that all the able-bodied men had either been arrested or had fled, they could wreak their wrath on the villagers with impunity, and there was no knowing how long their shadow would continue to darken the locality.

Gora could not tear himself away from the barber's recital, but Ramapati had become desperate with thirst, so before the barber had finished his story he repeated his question: "How far is the nearest Hindu quarter?" "The rent collector of the Indigo Factory is a Brahmin, by name Madhay Chatter ee," said the barber. "He is the nearest Hindu. He lives in the office buildings, 2 or 3 miles away."

"What kind of a man is he?" asked

Gora.

"A regular limb of Satan," replied the barber. "You couldn't get another scoundrel so cruel, and yet so soft-spoken. He has been entertaining the Police-Inspector all these days, but will collect the expenses from us, with a little profit for himself, too!"

"Come Gora Babu, let's be going," interposed Ramapati impatiently. "I can't stand this any longer." His patience had been brought to breaking point by the sight of the barber's wife drawing water from the well in the courtyard and pouring pitchers full over that wretch of a Mahomedan boy for his bath! His nerves were so set on edge that he felt he could not tarry in that house for another moment.

Gora, as he was going, asked the barber: "How is it that you are lingering on here in spite of these outrages? Have you no

relatives to go to, elsewhere?"

"I've been living here all my life," explained the barber, "and have got attached to all the neighbours. I am the only Hindu barber near about and, as I have nothing to do with land, the Factory people don't molest me. Besides, there's hardly another man left in the whole village, and if I went away the women would die of fright."

"Well, we're off," said Gora, "but I'll come and see you again after we've had some

food."

The effect of this long story of oppression, on the famished and thirsty Ramapati, was to turn all his indignation against the recalcitrant villagers, who had brought all this trouble on their own head. This upraising of the head in the presence of the strong, seemed to him the very height of folly pig-headedness on the part, of these He felt they were Mahomedan roughs. served right thus to be taught a lesson, and to have their insolence broken. It is just this class of people, thought he, who always fall foul of the police, and for that they themselves are mainly responsible. Why could not they give in to their lords and masters? What was the use of this parade of independence—where was their foolhardy boasting now? In fine, Ramapati's sympathies were inwardly ranged on the side of the sahebs.

As they walked across the burning sand, in the full heat of the mid-day sun, Gora never spoke a single word. When at length, the roof of the Indigo Factory's office showed through the trees, he stopped suddenly and said: "Ramapati, you go and get something to eat, I'm going back to that barber's."

"Whatever do you mean?" exclaimed Ramapati. "Aren't you going to eat anything yourself? Why not go after we've had

something at this Brahmin's house?"

"I'll take care of myself, don't you worry!" replied Gora. "You get some food and then go back to Calcutta. I expect I shall have to stay on at that Ghosepara village for a few days,—you'll not be able to do that."

Ramapati broke out into a cold sweat. He could not believe his ears. How could Gora, good Hindu as he was, even talk of staying in the home of those unclean people? Was he mad, or determined to starve himself to death? But this was not the time to do much thinking; every moment seemed to him an age; and it did not need much persuasion to make him take this opportunity of escape to Calcutta. Before he went into the office, however, he turned to cast one glance at Gora's tall figure as, throwing a still lengthier shadow, it strode across the burning, deserted sands.

How lonely he looked!

Gora was almost overcome with hunger and thirst, but the very idea of having to preserve his caste by eating in the house of that unscrupulous scoundrel, Madhav Chatterjee, became more and more unbearable, the longer he thought of it. His face was flushed, his eyes bloodshot, his brain on fire with the revolt in his mind. "What terrible wrong have we been doing," he said to himself, "by making purity an external thing! Shall my caste remain pure by eating from the hands of this oppressor of the poor Mahomedans, and be lost in the home of the man who has not only shared their miseries but given shelter to one of them at the risk of being outcasted himself? Let the final solution be what it may, I cannot accept such conclusion now."

The barber was surprised to see Gora return alone. The first thing Gora did was to take the barber's drinking vessel and after carefully cleaning it, fill it with water from the well. After drinking he said: "If you have any rice and dal in the house please let me have some to cook." His host busied himself in getting everything ready for the cooking, and when Gora had prepared and eaten his meal he said: "I will stay on with you for a time."

The barber was beside himself at the idea, and putting his hands together in entreaty; he said: "I am indeed fortunate that you should think of condescending so far, but this house is being watched by the police, and if they find you here it may lead to

trouble."

"The Police won't dare to harm you while I am here,—if they do, I'll take care

of you."

"No, no," implored the barber. "Pray don't think of such a thing. If you try to protect me I shall indeed be a lost man. These fellows will think I am trying to get them into trouble by calling in an outsider as witness of their misdeeds. So far, I've managed to steer clear of them, but once I am a marked man, I'll have to leave, and after that the village will go to rack and ruin."

It was hard for Gora, who had spent all his days in the city, to comprehend the reason of the man's apprehensions. He had always imagined that you only had to stand firmly enough on the side of right, for evil to be overcome. His sense of duty would not allow him to think of leaving these afflicted villagers to their fate. But the barber fell on his knees and clasped his feet saying: "You a Brahmin, sir, have deigned to come as my guest,-to ask you to depart is nothing less than a crime for me. But because I see you really pity us, I make bold to tell you that if you try to prevent any of this police oppression while staying in my house, you will only get me into trouble."

Gora, annoyed at what he considered this unreasonable cowardice of the barber, left him that very afternoon. He even had a revulsion of feeling for having taken food under the roof of this good-for-nothing renegade! Tired and disgusted he arrived towards evening at the Factory office. Ramapati had lost no time in starting for Calcutta after his meal, and was no longer there.

Madhav Chatterjee showed the greatest respect for Gora, and invited him to be his guest, but Gora full of his angry reflections

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broke out with: "I won't-even touch your

On the astonished Madhav enquiring the reason, Gora began to tax him bitterly for his outrageous acts of oppression and refused take  $\mathbf{a}$ seat.

The Police-inspector was reclining on a tukta fitted with a huge bolster, puffing faway at his hookah; at Gora's outburst he sat up and asked rudely: "Who the deuce are you, and where do you come from?"

"Ah! The Inspector I suppose?" remarked Gora, without giving any answer to his question. "Let me tell you that I've taken note of all your doings at Ghosepara. If you don't mend your ways, even yet, then-"

"You'll have us all hanged, will you?" sneered the Inspector, turning towards his friend. "We seem to have got hold of a bumptious sort of a bounder, I see. I thought it was a beggar, but just look at his eyes!-Sergeant, come forward!" he shouted to one of his men.

Madhav, with a perturbed air, took the Inspector by the hand as he pleaded: "Oh. I say, Inspector, go slow.—Don't be insulting a gentleman!"

"Nice sort of gentleman, indeed!" flung out the Inspector. "Who is he to abuse you

like that—wasn't that an insult?"

"What he said wasn't exactly untrue, was it, so why let's get angry about it?" replied Madhav unctuously. "I am the agent of the Indigo Planters for my sins,—what worse can be said of me? And don't take it amiss, old chap, but does it really amount to any further abuse to call a Police Inspector an emissary of Satan? It's the business of tigers to kill and eat their prey, what's the sense in calling them types of meekness?-Well, well, there we are, we've got to make a living somehow!"

No one had ever seen Madhav get into a fit of temper unless he had anything to gain by it. Who could tell beforehand what kind of person could be of help and what could do an injury? So he always went into the pros and cons before he decided to injure or insult anyone. He did not believe in unnecessary waste of energy.

"Look here, Babu," then said the Inspector to Gora. "We have come here to carry out Government orders. If you try to meddle in this business you'll get into hot water, I promise you!"

Gora went off without answering, but Madhav followed after him and said: "What you say is quite true, sir, ours is butcher's work; and as for that rogue of an Inspector over there, it is a sin to sit on the same seat with him! I can't speak of all the wrong I have had to get done through that fellow. But it won't be for much longer. After a few years I shall have earned enough to pay the expenses of my daughter's marriage and then I and my wife can retire to a religious life in Benares. I'm getting tired of this sort of thing—sometimes I feel inclined to hang myself and end it all! Anyhow, where are you proposing to stay the night? Why not dine with me and sleep here. I'll make separate arrangements for you, so that you need not even cross that blackguard's shadow."

Gora was blessed with an appetite of more than the usual dimensions, he had moreover eaten very little through all that dismal day; but his whole body was afire with indignation, and he simply could not stay on there for anything, so he excused himself, saying that he had business elsewhere.

"Let me at least send a lantern with you,"

said Madhay.

But Gora went off, quickly, without waiting to reply, while Madhav, returning to the house, said to the Inspector: "That fellow's sure to go and report us, old fellow. If I were you I would send some one on to the Magistrate, beforehand."

"What for?" asked the Inspector.

"Just to warn him," suggested Madhav, "that there's a young Babu from somewhere, going about trying to get at the witnesses in your case."

#### CHAPTER 27.

The Magistrate, Mr. Brownlow, was taking an evening walk by the river and with him was Haran. Some way off, his wife was having her drive with Paresh Babu's

daughters.

Mr. Brownlow was in the habit of inviting to an occasional garden-party at his house a few of his respectable Bengali acquaintances, and would preside at the prize distribution of the local High School. If he was requested to honour a wedding celebration in some wealthy home, he would graciously yield to the importunate invitation. He would even, when asked to grace a Jatra party, sit for some time in a big arm chair and try patient= ly to stay through some of the songs. The year before, at a Jatra-performance given in a pleader's house, he was so pleased with the acting of two of the boy performers that, at his special request, they repeated their dia-

logue before him.

His wife was a missionary's daughter, and she often had the missionary ladies of the station to tea-parties at her home. She had founded a Girls' School for the District and she tried hard to keep up the number of its pupils. Seeing how studious Paresh Babu's daughters were at their lessons, she was always encouraging them, and even now, when they lived at a distance, she used to write letters to them, and every Christmas she sent them presents of religious books.

The Fair had started, and Mistress Baroda had arrived on the scene with all the girls, as well as Haran, Sudhir and Binoy. Accommodation had been provided for them in the Government Bungalow. Paresh Babu, being unable to stand all this excitement and bustle, had been left behind in Calcutta all alone. Sucharita had tried her best to remain with him for company, but Paresh Babu, regarding the acceptance of the Magistrate's invitation as a duty, insisted on sending her

along too.

It had been settled that the play and recitations would be given at an evening party to be held two days later at the Magistrate's house. The Commissioner of the District, as well as the Lieutenant-Governor and his wife, were to be present, and the Magistrate had invited many English friends, not only from the neighbouring districts, but also from Calcutta. Arrangements had also been made for a few select Bengalis, for whom, it was rumoured, a separate tent would be provided in the garden, with orthodox refreshments.

Haran had managed to please the Magistrate in a very short time by the high standard of his conversation, and had astonished the saheb by his unusual knowledge of the Christian scriptures, so much so that Mr. Brownlow had asked him why, when he had got so far, he stopped short of becoming a Christian himself!

This evening they were engaged, as they walked along the river bank, in a grave discussion about the methods of the Brahmo Samaj and the best means for the reform of the Hindu Social System. In the middle of their talk, Gora suddenly came up and

accosted the saheb with a "Good evening, sir."

He had tried to obtain an interview with the Magistrate the day before, but he had soon made the discovery that in order to obtain an audience of the saheb he would have to pay toll to his servants. Being unwilling to countenance such a disgraceful practice, he had taken this opportunity of way-laying the saheb during his evening walk. At this interview, neither Haran nor Gora showed any sign of their previous acquaintance.

The Magistrate was rather surprised at this sudden apparition. This kind of six-foot tall, big-boned, stalwart figure, he could not remember to have come across before, in this province. Neither was his complexion like that of the ordinary Bengali. He was wearing a khaki shirt and a coarse and somewhat soiled dhuti. He had a bamboo stick in his hand, and his shawl was twisted in the shird of truber on his head.

into a kind of turban on his head.
"I am just coming from Ghosepara," began

Gora.

Whereupon the Magistrate gave a half-subdued whistle. Only the day before he had received intimation that a stranger was trying to interfere in the Ghosepara investigations. So this was the fellow! He looked Gora up and down with a keen enquiring stare and asked: "To what part of the country do you belong?"

"I am a Bengali Brahmin," said Gora.
"Oh! Connected with some newspaper,
I suppose?"

"No."

"Then what were you doing at Ghose-

"I happened to be staying there in the course of a walking tour, and seeing signs of police oppression, with apprehension of more to come, I have come to you in the hope of remedy."

"Are you aware that the Ghosepara people are a set of rogues?" said the

magistrate.

"They're not rogues, but they are fearless and independent, and cannot endure injustice

without protest," answered Gora.

This enraged the Magistrate. Here was one of those modern youths whose brains had been turned by education. "Insufferable," he muttered under his breath, adding aloud: "You know nothing about local conditions round here," in a stern voice which was expected to clinch the matter.

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But Gora answered in his big voice: "You know much less of those conditions than I do!"

"Look here," said the Magistrate. "Let me warn you that if you meddle with this Ghosepara affair, you will not get off

cheaply."

"Since you have a prejudice against the villagers, and have made up your mind not to remedy their wrongs," said Gora, "I've no other course but to go back to Ghosepara, and encourage the people, so far as I can, to stand up for themselves against this police oppression."

The Magistrate stopped short in his walk to turn on Gora like a flash of lightning with the shout: "What confounded

insolence!"

Gora left slowly, without answering back further.

"What is all this a symptom of in your countrymen, nowadays?" scornfully asked

the Magistrate of Haran.

"It simply shows that their education is not going deep enough," replied Haran, superiorly. "There is practically no spiritual and moral teaching at all. These fellows have not been able to assimilate the best in English culture. It is because they have only learnt their lessons by rote, and not had any moral training, that these ingrates will not acknowledge British rule in India to be a dispensation of Providence."

"Such moral culture they will never get until they accept Christ," remarked the

. Magistrate sententiously.

"In a way that is true," admitted Haran, and proceeded to plunge into a subtle analysis of where he agreed and where he disagreed

with the Christian point of view.

The Magistrate was held so engrossed by this discourse that it was not till his wife had returned in the carriage, after leaving Paresh Babu's daughters at the Bungalow, and called out: "Aren't you coming home, Harry?" that he suddenly realized how late it was.

"By Jove," he exclaimed as he looked at his watch, "it's twenty past eight!" and as he got into the carriage he warmly pressed Haran's hand saying: "The evening has passed most pleasantly in this interesting talk with you."

Haran, on his return to their Bungalow, retailed at length the conversation ne had been having with the Magistrate, but he

failed to touch upon the incident of Gora's sudden appearance.

#### CHAPTER 28.

Forty-seven of the unfortunate villagers had been put into the lock-up, without a regular trial, simply as an example to the rest.

After leaving the Magistrate, Gora had been in search of a lawyer; and was told that Satkori Haldar was one of the best in the locality. On calling at his house it turned out that this lawyer was an old fellow-student of Gora's.

"Well I declare, it's Gora!" he exclaimed.

"Whatever are you doing here?"

Gora explained that he wanted an application to be made to the Court for bailing out the Ghosepara prisoners.

"Who will stand surety?" asked Satkori.

. "I will, of course."

"Are you able to go bail for 47 people?"
"If the mukhtears will stand surety I am ready to pay the usual fees."

"It will cost quite a lot."

In the Magistrate's Court, the next day, the application for bail was duly made. No sooner did the Magistrate catch sight of yesterday's tall figure, with dusty clothes and turban, than he curtly refused the application. And amongst the others, boys of fourteen and old men of eighty were left to wear out their hearts in confinement.

Gcra requested Satkori to fight their case, but said the latter: "Where are you going to get witnesses? All these, who were on the spot, are now in gaol! Besides that the whole neighbourhood has been terrorised by the investigations which followed upon the injury to the saheb. The Magistrate has begun to suspect a conspiracy of educated seditionists. If I push myself forward too much, he may even suspect me! The Anglo-Indian newspapers are continually complaining that Englishmen's lives in the moffusil will become unsafe if the natives are allowed to become too uppish. Meanwhile it is becoming well nigh impossible for the natives to live in their own country! I know that the oppression is terrible, but there's no means of resisting it."

"No means!" cried out Gora. "Why can't

"I see you've not changed one bit since your school days!" laughed Satkori. "We can't do arything simply because we have wife and

children to support—they'll starve unless we can make something for them every day. How many people are there, ready to risk death for their families by taking other people's perils on their own shoulders, especially in our country, where the families are by no means small? Those who are responsible for the welfare of more than a dozen people already, cannot afford to look after another dozen or so, in addition!"

"Then will you do nothing for these poor people?" pressed Gora. "Could you not make an application to the High Court, or—"

"You don't seem to realise the situation!" interrupted Satkori impatiently. "It is an Englishman who has been hurt! Every Englishman is of the King's race,—an injury to the least of White-men amounts to a petty rebellion against the British Raj! I'm not going to fall foul of the Magistrate by tilting against this system, without the least chance of any result."

Next day, Gora decided to start for Calcutta by the ten-thirty train to see whether he could get any help from some Calcutta lawyer. He was on his way to the station when he met with a check.

A cricket-match had been arranged between a Calcutta team of students and the local team for the last day of the Fair, and the visiting team was practising, when one of the players got badly hit by the ball on his leg. There was a large tank by the side of the field and two students had just taken the injured player to the bank, and were binding the boy's leg with a piece of cloth dipped in the water, when suddenly a police constable turned up from somewhere and began hitting the students right and left, using unspeakably abusive language.

The Calcutta students did not know that this was a reserved tank and that it was forbidden to use it and even if they had known, they were not used to being insulted without cause by the police. They were muscular youths, so they set about avenging the insult as it deserved. Hearing the row, more constables came running up and at the same moment Gora also appeared on the scene.

Gora knew the students well, for he had often taken them to play cricket matches, and when he saw the boys being bullied, he could not help coming to their rescue. "Have a care," he shouted to the police. "Keep your hands off the boys!" Whereupon the constables turned upon him with their

filthy abuse, and soon there was a regular fight on. A crowd began to gather, and in less than no time scores of students had flocked to the place. Encouraged by Gora's support and leadership they soon made a successful attack on the police and scattered their forces. To the spectators the affair was great fun, but it is needless to say that for Gora it proved to be no joke.

At about three or four o'clock Binoy, Haran and the girls were rehearsing the play in the Bungalow when two students, who were known to Binoy, came and informed him that Gora and some of the boys had been arrested and were now in the police cell awaiting their trial, which was to take place before the Magistrate next day.

Gora in the lock-up! The news startled them all, except Haran. Binoy rushed off immediately to his old school-fellow, Satkori Haldar, and took him along to the Police Station.

Satkori suggested trying for bail, but Gora resolutely refused either to employ a pleader, or to accept any surety.

"What!" cried Satkori as he looked at Binoy. "Who should think Gora had come out of school! He doesn't seem to have acquired any more common sense than he used to have then."

"I don't want that I should get free merely because I happen to have friends or money," said Gora. According to our scriptures the urgency of doing justice appertains to the King. On him recoils the crime of injustice. But if, under this Government, people have to buy their way out of gaol, spending their all to get their bare rights, then I for one will not spend a single pice for the sake of such justice."

"Under Mahomedan rule you had to pawn your head to pay the bribes," said Satkori.

"That was a defect of the dispensers of justice, not of the king. Even now, bad judges may take bribes. But, under the present system, it is sheer ruination for the unfortunate one, whether plaintiff or defendant, innocent or guilty, who has to present himself at the king's door for judgment. Over and above that, when the crown is plaintiff and people like myself defendants, then all the attorneys and advocates are ranged on the king's side and none left for me, except my fate. If a just cause be sufficient, why have a government pleader for the crown? If, on the other hand, the

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pleading of advocates be a necessary part of the system, why should not the opposite side be provided with one also? Is this a policy of Government, or of waging war against the

subject?"

"Why get so warm, old fellow?" laughed Satkori. "Civilization is not a cheap commodity. If you are called upon for subtle judgments, you have to make subtle laws, and if there are subtle laws then you must make a trade of law, in which buying and selling is bound to come in. Therefore civilized courts naturally become markets for the buying and selling of justice, and those who have no money stand every chance of getting swindled. What would you have done if you had been king, let me ask you?"

"If I had made such extra subtle laws," replied Gora, "that even the intelligence of highly paid judges could not fathom their mystery, then at all events I would have provided expert advocates for both sides at Government expense. And, in any case, I would not have plumed myself on being superior to Moghul or Pathan rulers, while I kept saddling my poor subjects with all the cost of obtaining fair judgments."

"Ah, I see!" said Satkori. "However, since that blessed day has not come, and you are not the king, but only a prisoner at the bar of a civilized emperor, you must either spend money, or get the help of some lawyer friend, gratis. The only third alternative will not result in a happy ending."

"Let that ending be mine which will happen without any effort on my part," said Gora emphatically. "I want my fate to be the same as the fate of those who are without means in this empire."

Binoy begged him to be more reasonable, but Gora would not listen, and asked Binoy:

"How do you happen to be here?"

Binoy flushed slightly. If Gora had not been in prison he would probably have told the reason of his visit with a certain amount of defiance in his tone, but in the circumstances he was unable to come out with a direct answer, so he merely said: "I'll talk about myself later,—now it is your—"

"To-day I am a guest of the king," interrupted Gora. "The king himself is looking after me, none of you need worry about it."

Binoy knew that it would not be possible to shake Gora's resolve, so he gave up the idea of engaging a pleader for the defence. He said however: "I know you won't be able

to eat prison diet, so I'll arrange to have your meals sent from outside."

"Binoy," said Gora impatiently, "why do you waste your energy? I don't want anything from outside. I don't want anything better than what is the common lot of everyone in gaol."

Binoy returned in great agitation to the Bungalow, where Sucharita was on the look out for him at the open window of her bedroom. She had shut herself in, being unable to bear company or conversation.

When she saw Binoy coming towards the Bungalow with an anxious and harassed look on his face, her heart beat fast in apprehension, but she controlled her feelings with a great effort and, taking up a book, came out of her room. Lolita was in a corner of the sitting room, occupied with her sewing which she usually loathed, while Labonya was playing word-making and word-taking with Sudhir, with Lila as onlooker. Haran was discussing with Mistress Baroda the arrangements for the coming entertainment.

Sucharita listened spell-bound to Binoy's account of Gora's encounter with the police that morning, while the blood mounted to Lolita's face as her sewing slipped off her

lap on to the floor.

"Don't you be anxious, Binoy Babu," said Mistress Baroda. "I will myself speak to the Magistrate's wife about Gourmohan Babu, this evening."

"Please don't do any such thing," begged Bincy. "If Gora should hear of it he would never forgive me to the end of his life."

"Some steps must be taken for defending

him, surely," remarked Sudhir.

Binoy then went on to tell them everything about their attempts to get Gora released on bail, and how Gora had objected to having the services of a pleader.

"What silly affectation?" sneered Haran, unable to restrain his impatience at the

story.

Up till this time, whatever her real feelings towards Haran may have been, Lolita had shown him outward respect, and had never argued with him, but now she shook her head vehemently as she cried: "It is not affectation at all—what Gour Babu has done is quite right. Is the Magistrate here to bully us, that we should have to be defending curselves? Have we to pay them fat salaries and then pay pleaders as well to rescue us from their clutches? Rather than

have this kind of justice, it is truly much

better to be in gaol."

Haran stared at Lolita in surprise. He had seen her as a child, and never suspected that she had developed opinions of her own. He gravely rebuked her for her unseemly outburst saying: "What do you understand

about such matters? Your head seems to have been turned by the irresponsible ravings of raw college youths, who have learnt a few books by rote, but have no ideas or culture of their own!"

Ee then proceeded to give a description of Gora's meeting with the Magistrate the previous eveing, and also gave out what the Magistrate had said about it to him afterwards. The affair of Ghosepara was news to Binoy, and it only alarmed him still more, for he now realised that the Magistrate would not let Gora off easily.

Haran Babu's motive in telling the story missed its object altogether. Sucharita was deeply wounded at the meanness which had allowed Haran to keep silent about the interview all this time. And everyone of them began to despise Haran for his petty spite against Gora, which was now disclosed.

Sucharita kept silent throughout; for a moment it had seemed as if she also would break out with some protest, but she controlled herself and picking up her book turned its pages with trembling hands.

Lolita said defiantly, "I don't care if Haran Babu sides with the Magistrate. To me the whole affair only shows Gour Babu's true nobility of mind!"

Chapter 29.

As the Lieutenant-Governor was to arrive that day, the Magistrate came to court punctually at half past ten, hoping to finish the work of dispensing justice early.

Satkori Babu, who was defending the students, tried to use that opportunity to assist his friend. From the look of things, taken all round, he had come to the conclusion, that much the best course was to plead guilty, which he did, putting in a plea for leniency on the ground of the youth and inexperience of his clients.

The Magistrate sentenced the boys to whippings of 5 to 25 stripes according to their age and the extent of their offence. Gora had no pleader acting for him, and in his own defence he tried to show how unwarrantable the violence of the police had been, but the magistrate cut him short with a sharp rebuke,

and sentenced him to a month's rigorous imprisonment for interfering with the police in the discharge of their duties, telling him that he ought to be grateful for being let off so lightly.

Sudhir and Binoy were present in Court, but the latter could not bear to look at Gora's face. He felt a sense of suffocation as he hurriedly left the Court room. Sudhir urged him to return with him to the Government Bungalow, and take his bath and have something to eat. But Binoy paid no attention to his words and crossing over the Court grounds he sat down beneath a tree, saying to Sudhir: "You go back to the Bungalow, I will follow shortly."

How long Binoy sat thus after Sudhir had left, he knew not. But after the sun had passed the meridian, a carriage came and stopped immediately in front of him, and on looking up Binoy saw Sudhir and Sucharita descending from the carriage and coming towards him. He stood up hurriedly as they approached, and heard Sucharita saying to him in a voice charged with emotion: "Binoy Babu, won't you come?"

Binoy suddenly became conscious that they were becoming an object of curiosity to passers-by, so he immediately accompanied them back to the carriage. On the way back none of them could speak a word.

When they returned to the Bungalow, Binoy saw at once that a serious quarrel had been in progress. Lolita had declared her determination not to go that evening to the Magistrate's house, and Mistress Baroda was in a terrible dilemma, while Haran was furious at this unreasonable revolt on the part of a chit like Lolita. Again and again he deplored the malady which had attacked these modern boys and girls, making them refuse all discipline. It was the result of being allowed to meet all sorts of people and talk all kinds of nonsense with them!

When Binoy arrived Lolita said: "Binoy Babu, I ask your forgiveness. I've done you a great wrong by not being able to understand the justice of the objections you used to make. It's because we know nothing of things outside our own narrow circle that we misunderstand things so completely! Panu Babu, here, says that this Magistrate's administration is a dispensation of providence for India. If that be so, all I can say is that our hearty desire to curse such administration is also a dispensation of providence."

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Haran interjected angrily: "Lo ita, vou-

But Lolita, turning her back on him, exclaimed: "Be quiet please! speaking to you !-Binoy Babu, don't you allow yourself to be persuaded by anybody. There must not be any play to-night, not for anything !"

"Lolita!" cried Mistress Baroda, trying to cut short her remarks. "You're a nice girl to be sure! Aren't you going to let Binoy Babu take his bath or have anything to eat? Don't you know it's already half-past one?

See how pale and tired he looks!"

"I can't eat in this house," said Binoy. "We are the Magistrate's guests here."

Mistress Baroda first tried to smeoth matters, humbly entreating Binoy to stay on, and then seeing that her daughters were all silent, she broke out angrily: "What's ome over you all? Suchi, will you please explain to Binoy. Babu, that we have given our word, and people have been invited, so that we must get through the day somehow, otherwise what will they all think of us? I shall never be able to show my face before them again."

But Sucharita remained silent with eyes

downcast.

Binoy went off to the River Steamer station, near by, and found that a boat would start in about two hours' time for Calcatta, arriving there next day at about eight o'clock in the morning.

Haran poured the vials of his wrath on both Binoy and Gora in his most abusive manner, whereupon Sucharita hastily departed and shut herself up in the next room. She was followed shortly after by Lelita, who found her lying on the bed, covering

her face with her hands.

Lolita, bolting the door from inside, went gently up to Sucharita and, sitting beside her, began to pass her fingers through her pair. After some time, when Sucharita had recovered her composure, Lolita quietly I fted her hands away from her face, and when she could thus see her freely she whispered in her ears: "Didi, let us leave this place and return to Calcutta. We can't possible go to the Magistrate's place to-night."

For a long time Sucharita made no pply, but when Lolita had repeated her suggestion several times, she sat up on the bed and said: "How can we do that, dear? I never wented to come at all, but since father has senf me, how can I leave till I have fulfilled his object?"

"But father knows nothing of all that has happened now," argued Lolita. "If he knew he would never have asked us to stay."

"How can we be so sure, dear?" said

Sucharita wearily.

"But tell me, Didi," said Lolita, "will you really be able to go through your part? How can you ever go to that Magistrate's house? And then to stand on the stage, all dressed up, and recite poetry! I couldn't utter a single word even if I bit my tongue till the blood flowed!"

"I know, dear," said Sucharita. "But one has to endure even the torments of hell. There's no escape for us now. Do you think I shall ever in my life forget this day?"

Lolita became angry at Sucharita's submissiveness and returning to her mother. said: "Aren't you going, mother?"

"What's the matter with the girl?" exclaimed the mystified Baroda. have to be there at nine o'clock at night!"

"I was talking about going to Calcutta," said Lolita.

"Just listen to her!" cried Baroda.

"And Sudhir-dada," said Lolita, turning to him, "are you also going to stay on here?"

Sudhir had been upset at Gora's sentence of imprisonment, but he was not strong-minded enough to resist the temptation to show off his talent before such a distinguished of sahebs. He mumbled out company something to the effect that he had his hesitations, but he would nevertheless have to go to the entertainment.

"We are wasting time in all this to-do," said Mistress Baroda. "Let us go and take a rest, or else we shall look so worn out to-night that we shan't be fit to be seen. No one must leave their beds till half-past five." With which she packed them all off to their

bedrooms.

They all fell asleep except Sucharita. to whom sleep would not come, and Lolita. who remained sitting bolt upright on her bed.

The steamer's siren sounded repeatedly for the passengers to come aboard, till at length it was time for her to cast off. Just as the sailors were on the point of raising the gangway planks, Binoy, who was standing on the upper deck, saw a Bengali lady hastening towards the boat. Her dress and figure resembled Lolita's, but at first Binoy could

hardly believe his eyes. When she came nearer, there could no longer be any doubt. For a moment he thought that she had come to fetch him, but then he remembered that Lolita also had been against going to the Magistrate's house that night.

Lolita just managed to catch the steamer. and as the sailors were engaged in casting off, Binoy came hurrying down in great alarm

to meet her.

· ."Let us go up on to the upper deck," she зaid.

"But the steamer is starting," exclaimed Binov in dismay.

"I know that," replied Lolita, and without vaiting for Binoy she went up the stairs.

The steamer started with its siren hooting, and Binoy having found a chair for Lolita on the upper deck, looked at her with silent question in his eyes.

"I am going to Calcutta," explained Lolita, "I found I couldn't possibly stay

on."

"And what do the others say?" asked

"Up till now no one knows," said Lolita, 'I left a note and they will know when they read it."

Binoy was taken aback at this exhibition cf self-will on Lolita's part, and he began

lesisatingly: "But-"

Lolita stopped him with: "Now that the steamer has started what is the use of saying 'But'? I don't see why, because I happen to have been born a girl, I should have to put up with everything, without protest. For us, also, there are such words as possible and impossible, right and wrong. It would have been easier for me to commit suicide, than to have taken any part in that play of theirs."

Binoy saw that what was done was done, and no good would now come of worrying

as to whether it was good or bad.

After some moments of silence Lolita went'on: "I have been very unfair to your friend, Gourmohan Babu. I don't know why, but somehow, from the time I first saw him and heard him talk, my mind has been set against him. He always spoke with such vehemence, and you all seemed to say 'Yes' to whatever he said, it used to make me angry. I never could bear to be forced into anything, whether by speech or action. But now I see Gourmohan Babu forces things on h-mself as well as on other people—that's real power—I've not seen another man like

Thus Lolita talked on, not only because of her contrition for the way she had misjudged Gora, but because misgiving about what she had done just now, would persist in raising its head in her inner consciousness; nor had she been able to realise how awkward it would be to have Binov as her sole companion on board the steamer; but knowing full well that the more shame you show the more shameful it all gets to be, she began to chatter away for all she was worth.

Binoy, however, was at a loss for words. He was thinking on the one hand of the trouble and insult which had befallen Gora at the hands of the Magistrate, and on the other of his own disgrace in having come here to perform at the house of that same Magistrate. Over and above this, there was this awkward situation with Lolita. These had combined to render him speechless.

In the old days, such foolhardiness on Lolita's part would have earned her his censure, but now he could not entertain any such feeling. In fact, mixed with his surprise at her escapade, was a certain amount of admiration for her pluck, and there was further the joy at the thought that, out of the whole party, he and Lolita were the only ones who had shown any real feeling about the insult to which Gora had been subjected.

For this defiance of theirs, Binoy alone of the two would not have to suffer any untoward consequences, but Lolita would have to taste its bitter fruit for many a long day to come. How strange that Binoy should always have .\* considered this very Lolita to be against Gora. The more he pondered over it, the higher grew his admiration for her intolerance of wrong-doing, her courage of conviction, regardless of the dictate of mere prudence, so much so that he knew not how to contain his feelings.

He felt that Lolita had rightly looked down upon him as lacking in strength and courage of conviction. He would never have been able to thrust aside so boldly all considerations of praise and blame from his own people, in order to pursue what he himself considered the right course. How often had he failed to be his own true self for fear of displeasing Gora, or lest Gora should think him weak, and then had deceived himself by subtle argument into the belief that Gora's

view was his own!

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He realised how superior Lolita had proved herself to him in the independence of her intellect and honoured her accordingly. He badly wanted to ask Lolita's pardon for the way he had so often misjudged and inwardly blamed her in the past,—but could think of no way of putting his feelings into words. The vision of womanhood which he had gained to-day in the light of the glory which Lolita's beautifully courageous act had cast round her, made him feel that his very life was fulfilled, indeed.

#### CHAPTER 30.

As soon as they arrived in Calcutta, Binoy took Lolita to Paresh Babu's house.

Before they had thus been together on the steamer, Binoy did not know what his exact feelings towards Lolita were. His mind had been fully occupied with his disputes with her, and his chief object had been, almost every day he met her, how to patch up a peace with this untameable girl. Sucharita had risen on the horizon of Binoy's life like the evening star, radiant with the pure sweetness of womanhood, and he had realised how his nature had expanded into completeness with the joy of this wonderful manifestation. But other stars had also arisen, and he could not clearly recollect when it had come to pass, that the first star, which had heralded for him the world's festival of light, had again vanished below the horizon.

From the moment the rebel Lolita had stepped on to the steamer, Binoy had said to himself: "Lolita and I now stand alone, side by side, against the rest of Society," and he could not put out of his mind the fact that in her trouble Lolita had left everyone else to come and join him. No matter what the cause or purpose might be, it was plain that, Binoy was no longer merely one amongst others to Lolita, he was alone beside her, in fact the only one. All her own people were far away while he was near, and this sense of nearness thrilled in his heart like the tremor of an impending flash in clouds laden with lightning.

When Lolita had retired to her cabin for the night, Binoy felt unable to sleep. So, taking off his shoes he began to pace noiselessly up and down the deck. There was no special reason for guarding Lolita during the journey, but Binoy could not bring himelf to forgo any of the delights of the novel and unexpected responsibility which had been thrown on him, and so took on himself this needless vigil.

There was ineffable depth in the darkness of the night. The cloudless sky was filled with stars. The trees lining the bank were massed together like a solid black plinth supporting the sky overhead. Below flowed the swift silent current of the broad river. And in the midst of it all lay the sleeping Lolita. Just this much had happened,—that Lolita had trustfully placed in his hands this slumber of hers in all its peaceful beauty,—and nothing more; which charge Binor had accepted as the most precious of all gifts, and was keeping watch accordingly.

Neither father, nor mother, nor any relative was near, and yet Lolita was able to entrust her beautiful body to this strange bed, allowing herself to sleep without care or fear; the regular heaving of her breast keeping time to the rhythm of the poem of her slumber; not a stray look of her skilfully bound tresses out of place; both her hands, so soft in their expression of womanly tenderness, resting on the counterpane with all the languor of complete confidence; her restless tripping feet in repose at last, like the ended cadence of the music of a festival just over,—this was the picture that filled Binoy's imagination.

in the silent darkness, enveloped by the starry heavens, and to Binoy this repose, in its rounded off perfection, seemed the only thing that mattered in all the world, that night. "I am awake! I am awake!" were the words which rose, like a triumphant trumpet-blast, from the depths of Binoy's awakening manhood, and mingled with the silent message of the everawake Bridegroom, who watches over the universe.

But there was also another thought which kept recurring to him through the darkness of this moonless night: "To-night Gora is in gaol!" Up till now Binoy had shared all his friend's joys and sorrows,—this was the first time it had happened otherwise. He knew quite well that, to a man like Gora, gaol meant no real hardship, but from first to last, throughout this important episode in Gora's life, Binoy had been away from his friend, and had no hand in the affair. When the separated currents of their two lives would be coming together once more, would the void created by this separation ever be filled

again? Did it not mean the end of their rare and unbroken friendship?

So. as the night wore on, Binoy felt, at one and the same time, both fulfilment and emptiness, and stood overcome, at the meeting place of creation and destruction, gazing out into the darkness.

When the cab had drawn up at Paresh Babu's door, and Lolita descended, Binoy saw that she was in a tremor and that it was costing her a great effort to pull herself together. The fact was, she had up to now been wholly unable to estimate the enormity of her offence against society in having ventured on this risky proceeding. She knew quite well that her father would never repreach her in words, but for that very reason she feared his silence more than anything else.

Binoy was puzzled to decide what was the right thing to do under the circumstances. In order to test whether she would feel still worse if he remained with her, he said haltingly: "I suppose I had better be going."

"No, no, come along and see father," re-

plied Lolita hurriedly.

Binoy was inwardly delighted at the eagerness in her words. His duty, then, was not finished with merely bringing her home. Owing to this accident, his life had become bound to Lolita's by a special tie. He felt he must now stand by her with even greater firmness. The thought that Lolita imagined she could depend upon him, touched him deeply and he felt as if she had grasped his hand for support. If Paresh Babu became angry with Lolita for her rash and unconventional conduct, then, he felt, he must take the responsibility on himself, accepting all the blame, and like protecting armour saving her from censure.

But Binoy did not quite understand what was passing in Lolita's mind. It was not that she wanted Binoy to act as a protecting barrier, the real reason was that she never liked concealment and now wanted Paresh Babu to know exactly what she had done in the fullest detail. She wanted to bear the full brunt of her father's judgment,

whatever it might be.

From early morning she had been feeling angry with Binoy. That this was unreasonable she knew, but curiously, this knowledge increased rather than diminished her amoyance.

Her state of mind, on board the steamer,

had been different. From her childhood she had been subject to fits of temper, which led her into doing silly things. But the present escapade was a really serious one. That Binoy should have got mixed up in the affair made it all the more awkward, but then again, she also felt a certain secret exultation, as at some forbidden indulgence.

This taking shelter with a comparative stranger, this coming so close to him without any screen of family or society between them, was no doubt a critical situation to be gravely exercised about, but Binoy's natural delicacy of behaviour had cast such a protecting veil of purity over it, that she felt free to delight in the charming view of his innate modesty which was thus revealed to her. This hardly seemed to be the same Binoy who had joined in all their fun and amusements, who had talked and joked so freely with them, and even been so familiar with the very servants. He could so easily have thrust himself on her now, on the pretext of taking care of her,-he came all the nearer to her heart because he had so carefully kept his distance.

In her cabin, that night, all these thoughts kept her wakeful, and after tossing restlessly about in her bed through the long hours, at length it seemed to her that the night had passed and dawn was breaking. She softly opened her cabin door and peeped out. The night was near its end, but its dew-laden darkness still clung to the riverbank, and to the rows of trees which lined it. A cool breeze had sprung up and was rippling the surface of the water, and from the engine-room below came sounds of the

resumption of the next day's work.

Lolita coming out of her cabin, became aware as she stepped towards the front deck, that Binoy was lying asleep on a deck chair, wrapped in his shawl. Her heart beat quickly as she realised that he must have been keeping watch over her all night,—so near, and yet so far! Immediately she slipped back to her cabin with tremulous footsteps and, standing at the door, gazed on Binoy sleeping amidst the darkness of these unfamiliar river scenes,—his figure, for her, becoming the centre of the galaxy of stars which watched over the world.

As she looked on, her heart filled with an indescribable sweetness and her eyes brimmed over with tears. It seemed as though GORA 587

the God, whom her father had taught her to worship, had come to-day and blessed her with outstreched hand; and, at the sacred moment when, on the slumbering bank of the river, cosy under the foliage of its dense woods, the first secret union of the coming light with the departing darkness took place, the poignant music of some divine vina seemed to ring through this vast star-spangled chamber of the universe.

At a sudden sleepy movement of Binoy's hand, Lolita slipped back into her cabin, and shutting the door lay down on her bed again. Her hands and feet were cold, and for a long time she was unable to control the

beating of her heart.

The darkness gradually melted away, and the steamer began to move. Lolita, after performing her toilet, came out and stood by the railing of the deck. Binoy also had awoke on hearing the warning whistle of the steamer, and with his eyes towards the east was awaiting the first blush of the coming dawn.

When he saw Lolita come out on deck, he rose, and was preparing to retire into his cabin, when Lolita greeted him, and said: "I'm afraid you did not get much

sleep last night.".

"Oh, I did'nt have a bad night," replied Binoy.

After this they had nothing more to say to each other.

The dew on the bamboo clumps on the river bank began to glisten golden in the first rays of sunrise. Never before had these two witnessed such a dawn. Never before had the light touched them in such a way. For the first time they realised that the sky is not empty, but gazes, filled with a silent joy of wonder, at each fresh unfolding of creation. The consciousness of each of them was so stimulated that it also became alive to its own close touch with the grand consciousness underlying the universe. And so it was that neither of them could utter a word.

The steamer reached Calcutta. Binoy hired a cab and, placing Lolita inside, took his seat beside the driver. Who can say why it was that, while driving through the streets of Calcutta, the wind for Lolita should have veered round and become contrary? That in this difficult situation, Binoy should have been with her on the steamer, and had become entangled with her affairs so inti-

mately; that he should now be taking her along home, as if he were her guardian; this was what weighed heavily on her mind. It seemed unbearable to her that, by force of circumstances, Binoy should seem to have acquired the rights of authority over her. Why had it turned out so? Why did the music of the previous night stop on such a harsh note, as soon as she was confronted with her work-a-day life?

Therefore, when Binoy had said, as they arrived at the door of her home: "Now I must be going," she felt her irritation increasing. Did he believe she was afraid to go into her father's presence with him? She wanted to show in the clearest manner that she was not in the least ashamed of herself. and was quite ready to tell her father everything. So she could not have Binoy slinking away from the door, as if she were indeed a culprit. She wished to make her relationship with Binoy as clear as it had been before; she did not want to belittle herself in his eyes by allowing any of last right's illusions and hesitations to persist in the broad light of day.

#### CHAPTER 31.

The moment Satish caught sight of Binoy and Lolita, he rushed up between their and; holding a hand of each, said: "Where's Sucharita, hasn't she come?"

Bincy felt in his pocket and looked all about him. "Sucharita!" he cried. "Yes, that's so, where can she be! By Jove she's lost!"

"Don't be silly," cried Satish giving Binoy a push. "Do tell me Lelita Didi, where is she?"

"Sucharita will come to-morrow," answered Lolita, and with that she proceeded towards Pares's Babu's room.

Satish tried to pull them along saying: "Come and see who has come."

But Lolita snatched her hand away and said: "Don't worry us now. I want to see father."

"Father has gone out," Satish informed her, "and won't be back for a long time."

At this both Binoy and Lolita felt that they had gained some breathing space.

"Who has come, did you say?" asked

"I won't tell you!" said Satish.—"You try, Binoy Babu, see if you can guess who has come. You'll never be able to, I'm sure! Never!"

Binoy suggested all sorts of impossible names, such as Nawab Surajuddaula, King Nabakrishna and even Nandakumar. Satish said No, to each name in a shrill voice, giving conclusive proof of the impossibility of such guests coming to their house. Binoy acknowledged his defeat humbly, saying: "That is so, I had forgotten that Nawab Surajuddaula would find a good many inconveniences in this house. However first let your sister go and investigate the mystery, and then if necessary you can call me."

"No, you must both come together!"

persisted Satish.

"Which room must we go to?" asked Lolita.

"Top floor," said Satish.

Right at the top of the house was a little room in one corner of the terrace, with a tiled verandah on the south as a protection against sun and rain. Obediently following Satish they went upstairs and saw, seated on a small mat under the tiled verandah, a middle-aged woman with spectacles, reading the Ramayana. One side-spring of her glasses was broken and the string which took its place was hanging over her ear. Her age seemed about forty-five. Her hair was getting rather thin in front, but her complexion was fresh, and her face still plump like a ripe fruit. Between her eyebrows was a permanent caste mark, but she wore no ornaments and her dress was that of a widow.

As her glance fell on Lolita, she quickly took off her spectacles, put down her book, and gazed at her with a certain amount of eagerness. Then when she saw Binoy behind, she rose hastily and, drawing her sari over the back of her head, made as if she would retire into the room. But Satish seized hold of her and said: "Auntie, why are you running." away? This is my sister, Lolita, and that is Bindy Babu. My elder sister will come tomorrow." This brief introduction seemed sufficient, and there was no doubt that Satish had given a full and particular account of his friend beforehand, whenever Satish got the opportunity to speak on such subjects as were of interest to him, he never kept anything back.

Lolita stood speechless, at a loss to make out who this "Auntie" of Satish's might be. But finding that Binoy promptly made his

salutation by bending to take the dust of her feet, she followed suit.

Auntie now brought a large mat from the room and, spreading it out, said: "Sit down, my son; sit down, little mother." And when Binoy and Lolita were seated she took her own seat; whereupon Satish snuggled up to her. With her arm round Satish, she said to the newcomers: "You probably do not know me. I am Satish's aunt—Satish's mother was my sister."

It was not so much the few words of this introduction, but something in her face and tone of voice, which seemed to hint of a tear-

purified life of sorrow.

When she said "I am Satish's aunt," pressing little Satish to her bosom, Binoy, without knowing anything further of her history, felt a deep sense of compassion. He said: "It won't do for you to be only Satish's auntie. I shall have my first quarrel with him if he monopolises you like that! It's bad enough that he should insist on calling me Binoy Babu, and not Dada,—on top of that I will not stand his doing me out of an aunt!"

It never took long for Binoy to win over people, and this pleasant-spoken, bright-looking young man was in less than no time joint proprietor of Auntie's heart. "And where is my sister, your mother, my son?" she enquired.

"I lost my own mother long years ago," said Binoy, "but I can't bring myself to say that I have no mother," and his eyes became moist at the thought of what Anandamoyi meant to him.

They were soon talking away together so briskly that no one could have guessed they had only just met. Satish now and then joined in with his irrelevant chatter, but Lolita remained silent.

Lolita had always been reserved, and it took her long to overcome the barrier of unfamiliarity with a new acquaintance. Moreover her mind was not at ease. So she did not quite like the readiness with which Binoy had taken to this unknown person. She blamed him in her mind for being too light-hearted and not taking seriously enough the extremely difficult position into which Lolita had been plunged. Not that Binoy would have fared any better in her good graces by sitting silent with a glum face. Had he dared do so, Lolita would certainly have resented such assumption of responsi-

bility on his part for a burden which rested between her and her father alone.

The real fact was that what had seemed music over-night, now only jangled on her nerves, and in consequence nothing that Broy could do seemed to her right, or to mend matters. God alone knew what could have served to get rid of the root of the trouble! Why blame as unreasonable these women, whose very life is emotion, for the curious courses into which their hearts lead them? If the foundation of love be right, the leadership of the heart becomes so simple and sweet that reason has to hide its head in shame, but if there be any defect in this foundation, then the intellect is powerless to correct it, and it becomes futile to ask for any explanation, whether it be of attraction or repulsion, laughter or tears.

It was getting later and later, and yet Paresh Babu had not returned. The impulse to get up and go home became stronger and stronger, and Binoy tried to control it by not allowing the conversation with Sat sh's aunt to flag for a moment. At last Lolita could restrain her vexation no longer, and she suddenly interrupted Binoy by saying: "For whom are you waiting? There's no saying how long father will be. Shouldn't you rather be going to Gourmohan Babu's mother?"

Binoy winced,—this vexed tone of Lolita's was only too well known to him! He cast one glance at her face and then leapt to his feet with the suddenness of a bow wher its

string has snapped. For whom had he been waiting indeed? He had never plumed him self on his presence being indispensable here at this juncture,—in fact at the door he had been about to take his departure, and had only stayed on at Lolita's express desire; and now to be asked this question by her!

Lolita was startled at the suddenness with which Binoy rose from his seat. She could see that the usual smile on his face had vanished as completely as the light of a lamp which has been blown out. She had never before seen him so crest-fallen, so wounded. As she looked on him her remorse stung her like a whip-lash.

Satish jumped up and, hanging on to Binoy's arm, begged and pleaded: "Binov Babu, do sit down, don't go yet.—Auntie, please ask Binoy Babu to stay to breakfast—Lolita, why did you tell Binoy Babu to go?"

"No Satish, my boy, not to-day!" said Binoy. "If Auntie will be kind enough to remember me, I'll come and have something with you another day. It's too late to-day."

Even Satish's aunt noticed the pain in his voice, and her heart went out to him. She glanced timidly from Binoy to Lolita, and could divine that some drama of fate was being played behind the scenes.

Lolita made some excuse and retired to her room, to weep, as she had made herself weep so many times before.

(To be continued)
Translated by W. W. Pearson.

# H. G. WELLS—CRITICAL

By J. H. MAXWELL, PRINCIPAL, BAREILLY COLLEGE.

ELLS is primarily a man brimful of theories. He has his own views about almost everything under the sun, and declares them with a confidence begotten of success, and a sublime ind fference to the opinions of the various accredited authorities. In politics his great conception is the United States of the World, the universal brotherhood of man. In season and out of season he preaches the cult of internation-

alism for the salvation of the world. Within the state he is in favour of some scheme of socialism which will raise the standard of life and comfort for mankind in general. With education he is thoroughly dissatisfied, and imputes the troubles of the world to the crass ignorance and stupidity of men resulting from defective education.

The most clamant need of the present time is political education. Men still cling

tenaciously to their traditional ideas about nations, and nationality, and patriotism; but was it not differences of nationality, the conflicting interests of rival nations, that led to the cataclysm of war? Never again can mankind afford to have another armageddon. So destructive has modern warfare become, that, if civilisation does not put an end to war, then war will clap an extinguisher on civilisation. The victor will be as exhausted and helpless as the vanquished. War must at all costs be prevented, and we must, therefore, set about eliminating or circumscribing the causes of war. We must exorcise the demon of patriotism and nationalism, and strive after a universal language, currency, education, and government.

Here you may say that the conception of a world state is chimerical, at least at the present stage of the world's history. We cling desperately to the traditional, and the last things we are prepared to change are our religion and our nationality. But national and racial prejudices can only retard progress. They cannot arrest it. The scopeand extent of the modern state was determined centuries ago when the horse was the fastest means of transport. With the advent of railways, steamships, and telegraphs, what was impossible in days gone by, is feasible and easy now. The horizon of the modern state has been expanded immeasurably. There is no limit to its extent. Modern science is daily annihilating space and time. Without railways and telegraphs the United States of America would never have been possible. In the same way the first step in the direction of a world federation is to have a United States of Europe. There is no reason in the nature of things why Europe should be divided up into a number of rival nations with different languages, custom houses, and currencies, making life as disagreeable for each other as possible, and ready to wage war on each other on the slightest provocation. Such is their community of interests, were their eyes not blinded with tradition, and their judgment warped with prejudice, that they could sink all petty jealousies, and, instead of wasting their substance on naval and military armaments, they could concentrate all their energies and resources on the progress and improvement of society, and the world would witness a regeneration hitherto unheard of and undreamt of.

This community of interests among nations forces on even in our own despite this world federation. At times Wells was of the opinion that there might be formed supreme council with an overriding authority over all states. This conception may be dropped for the present. The achieve-disillusioning, however excellent the theory of that Institution. On the other hand, there are so many aspects of modern life clamouring for international control, that the world will sooner or later wake up and find itself governed internationally. unconsciously The control of airways, the supervision of health, the migrations of people, the equalisation of the conditions of labour, the means of communication, international finance and currency, these and such like cannot be adequately handled by any nation individually. They call for the creation of committees of representatives of different nations charged with the administration of such concerns. That is to say, the world will gradually grow accustomed to international control, and in the transition to a world federation their need be no violent break with tradition, outrage perpetrated on national susceptibilities.

Since Wells has such a passion for internationalism, it is not surprising to find him in favour of some measure of socialism. For internationalism is simply the socialism of nations. Now, socialism within the state is a very vague term and has come to mean next to nothing at all; but in so far as socialism represents an inveterate satisfacation with things as they are, and an' aspiration for a freer and fuller life for mankind, socialism has the sympathy of Wells. Private enterprise has often proved dangerous and wasteful to the community. There is a crying need for a more scientific control by states of all natural resources. Too many men live such cramped lives that their talents are lost to the state. Too many men have their lives blighted with anxiety and disease, that might be avoided in a betterordered world. The state should arrange to see that no man of ability is wasted, and should come forward as a reserve employer of labour to protect men against periods of acute commercial depression and unemployment. But Wells no longer believes in the capacity of the state for large business ventures. Experience gained in the late

war has led him to modify his views on this point. Before the State can undertake great commercial enterprises, the people must better trained and educated than at presentl and there must be more self-restraint on the part of the Press. Otherwise under such socialism and indiscriminate nationalisa, tion things would be worse and not better, than before.

The crux of the problem of life is, there-fore, training Education should train the citizen to realise and appreciate the relation of class to class in the State, and inculcate and bring about an identity of interest. It should also teach the relation and interdependence. of nation to nation and their common origin. It follows there must be an intelligent teachingliof history to layerstress on all important world-movements as opposed to the emphasis often laid on national heroes and names. The study of international finance and currency are also important in this connection. So is, the study of English, which could be atreated fint such anyay, as to make English well-night the universal language of the world ... With what passes deurrent for education at the upresent time Mells has move patience. In Herhas little love for some types: of schoolmasters and schools, particularly the small private school; but when we ask ourselves exactly what is wrong with education, what is the am jot education, at Albert in that belieff an really to

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The review of any book is not guaranteed. Books should be said to told office, addressed of the Assamesa Reviewer, the Hinds Reviewer, the Bengill Reviewer, etc., according to the lady age of the books. More riviewer of books extreme and notices will be published. In the Reviewer and notices will be published. In the Reviewer and notices will be published. In the Reviewer and notices will be published.

success over Rayana"; the authenticity of news that that it as in the HENGLISHELL and a beautiful and bour of their bur retilensh university of Revolutionables of Bengal y Their Mathons AND IDEALS. Published by Hemanta. Kumar Sarkar, The Ludian Rook; Elub; Callege Street Markets Price Re. Lynh mound to smooth at the Hemanta Kumar Sarkar has 743-8

what we should substitute in the place of modern education, the teaching of Wells' is not so clear or satisfactory. Wells' indignation is simply the dissatisfaction that w.ll., always be felt with education at//any, given time. In education we are confronted with an insoluble problem, and ugrope Blindly in the dark a Education should bely an braining or preparation for life; and motione can exactly tellicus what life is or means. We have a hazy notion that: education should develop capacity, mould character, and impart knowledge. But human nature and character are not perfect, ly amenablé to rules and dogmas, and slip through the meshes of the education net; however fine it may be drawn. That is why education has always been unsatisfactory and always will be more on less disappointing, The utmost we can hope for is for each, generation of iteachers, to perform its allotted staskeandsiset (before ithe young an example of workerdone thoroughly and conscientiously: "If the linext generation profits by mither lexperience and errors of its predecessor, something will have been gained; "I's a good thing to have ideas and deals."
I's a finer thing to make the most of one's material and circumstances amids the vagaries of human nature, the disappointments of experience, and the obstructions of life man to a fill of by the file of amount and by May adole Proposition Polatic

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> compiles short biographical accounts of Barindra Kumar Ghosh, Upendranath, Banelji, Ulaska Dutt, Pulinbekary Das, Jatindranath Makerji, Rashbehari Basu and Sailendranath Ghosh from Rowlatt, Committee Report and enquiries into their lives. Here we had excellent materials for a fascinating history of the whole B W. J. A. A. Lewing, Interisted to

movement but full justice has not been done to them by the writer in whose hands the subject has failed to be as interesting as it ought to have been. The title of the book is misleading. With the exception of the last two, none of the gentlemen are revolutionaries at present. We cannot take the book as mere past history as Sailendranath Ghosh and Rashbehari Basu are still active revolutionaries abroad. Of the methods and ideals of these revolutionaries past and present very little has been discussed here except in an incidental manner.

MOPLA REBELLION OF 1921—BACK-GROUND AND PICTURE: By B. L. Satidas of "Pranweer," Nagpur. With a foreword by Mr. N. A. David, M.A., of the Servants of India Society. Price 8 unnas. 1922.

This is a collection of letters written by Pandit Wishnu Shastri, B.A., LL.B., Vice-Principal of Eishikul, Hardwar, to the compiler. The book contains the following chapters:-(1) geographical description, (2) historical sketch, (3) people, (4) customs, manners, language, etc., (5) contributory causes of the rebellion, (6) immediate cause and roll of events, (7) after-effects, (8) north and south. The writer holds that the weakness of the Hindus of Malabar in the matter of self-defence lies in their iniquitous social system, and their helplessness can be remedied by a better-based social polity.

NATIONAL CYCLOPAEDIA, 1923: A Manual of Useful Information: Edited by P. T. Chandra, with a foreword by Marmaduke Pickthall. Printed and published by P. T. Chandra, International Printing Works. Rambaugh Road, Karachi.

This work contains twelve works of reference in one handy volume, viz.:—(1) Administra-tion of India, (2) Dictionary of General Information, (3) Woman's Directory, (4) Who's Who in India, (5) Dictionary of Events (6) Guide to Institutions, (7) Educational Directory, (8) Congress Directory, Gazetteer of India, (10) Literary Directory, (II) Indian States Directory, and (12) Dictionary of Statistics. Much useful information has been embodied in these pages which will be of some service or other to publicists, patriots and public men. But much care does not seem to have been taken in compiling and editing this publication which abounds with mistakes and inaccuracies, the nature of which can be indicated by mentioning one instance only, viz. that it is stated in Congress Directory that Mr. C. Sankaran Nair presided over the Calcutta Congress of 1906.

A. K. GHOSE.

CHILD TRAINING THROUGH KINDERGARTEN METHODS: By Mrs. W. J. Longly. Published by the Christian Literature Society for India. Pp. 59. Price As. 5.

A useful publication.

MAHES CHANDRA GUOSE,

POONA IN BYGONE DAYS: By R. B. Parasanis, D. B. Dedicated to H. E. the Governor of Bombay; and published by the Author.

The English-reading public is presented with another narrative in Marathi History from the well-known pen of Mr. R. B. Parasanis. get-up of the book is good, unlike majority of its congeners. But for the absence of an index-table the book is a testimony to the author's carefulness and industry.

The presentation of the subject is based on the personal history of the Peshwas, while the subject chosen for each Chapter depends for its treatment on a different basis altogether. The fact is that the matter is very slight and the author only strings its parts together in a suitable fashion. I think the history of Poona as such is still not touched by the author. Besides the description of a few buildings, temples and localities, Poona Peshwari days still remains a sealed book except for the categorical enumeration of the wings of Poona round Shanwar Wada (page 81). "The Poona Police" is excellently treated and that standard is hardly reached in any other part of the book.

It is clear, that the author deals with Poona of the Peshwari days though under the more pretentious heading. Yet the "humble" efforts of the author in that behalf are really to be

congratulated.

There are a few more points worth mention-

(a) The amount spent in charity at the 🚸 foundation ceremony (Rs.  $1\frac{1}{2}$ ) and the opening ceremony (Rs.  $15\frac{1}{2}$ ) and the cost of the Palace in 1732 (Rs. 16110) by Bajirao I., seem to be mystic figures and without an explanation they seem to be ridiculously absurd.

(b) Names of some persons, e. g. Mudgalbhat, Jhyappa, Timma Jethi, Subbarao, Venkatnarasi, Taral, would have shed a good deal of light on Poona, had they been identified with

reference to their times.

(c) The origin of Vijaya Dashami, viz. that it was inaugurated in commemoration of Rama's success over Ravana; the authenticity of news that Ghasiram, the Kotwal, had a beautiful and fortune-bearing daughter and that he secured the favour of Nana Fadnavis appear to be problematical.

(d) The diplomatic moves that reduced Poona to the "Poona of bygone days" would have, by their disentanglement, endeared Poona all the

more to the people of India.

Inspite of these shortcomings the book has a peculiar charm and a perusal of it s really edifying.

A. S. HARNHALLI.

#### SINDHI

PRINCIPAL N. V. THADHANI, who is well known for his English poems has rendered a distinct service to his motherland and Sindhi literature by the publication of his latest book: "Bhagrat Gita" in verse.

The chief beauty of the book is its extremely simple language-which could hardly have been expected in the translation of such a book as the Bhagvat Gita. No doubt the Sindli-knowing public will appreciate it; and the pomoters of Sindhi literature will feel indebted to the author for it.

It is 8vo. size, containing 170 pages, and has a neat get-up.

We have received from Messrs. N. H. Punjabi and Co. of Karachi, a small pamphlet issued by the Society for the Promotion of Sindhi Literature.

This Society, it seems, has been loing a good deal of useful work for the last eight years by issuing a tract every month. Thus many an interesting story and biography of some eminent Sindh poets has been issued for the enlightenment of the young and the old.

This little book gives an idea about he lifework of the three ladies of Europe, who have left a name behind them which is still vorshipped by thousands of people there—E izabeth Fry of England, Camelia of Rome and Clorence Nightingale.

#### KANARESE.

VACHANAS-PART I.-Ed ted by Channappa Uttangi of K. E. Mission High School Dharwar. Printed at the Karnataka Printing Works, Dharwar. 1922. Price 8 as. Pv. 88.

We are pleased to receive a copy of this book. The editor deserves approbation for his ettempt to popularize these verses. "Sarvajna cocupies much the same place in Kanarese literatu-e that Vemana does in Telugu and Tuka Fam in Marathi. His verses, on whatever subjects, are all in short three-lined stanzas. Their terseness can scarcely be reproduced in a Western language except at the cost of clearness. ... The poet appends his name to every stanza much as an artist signs every sketch he make."-LE. P. Rice.

A short preface and an excellent biblicgraphy form a good basis for further investigation.

G.

### TAMIL.

LIFE AND SPEECHES OF SIT. C. R. DAS. Pp. 121. Price 12 annus.

Speeches and Trial of Maulana MAHAMUD ALI AND SHAUKAT ALI. Pp. 8-179. Price Re. 1.

By Krishnasamy Sarma. Published by the Congress Publicity Bureau, Sowcarpet, Madras.

The Biographies are original and the speeches and trials are good translations. The style is throughout simple, elegant and impressive. One is sure to become a better man and a greater patriot for the reading of the excellent introduction of the heroes and their parents and the vivid description of the several incidents of their

MAHATMA GANDHI'S SOUL-POWER: By Krishnasamy Sarma. Published by the Congress Publicity Bereau, Sowcarpet, Madras. Pp. 95. Price 10 annas.

The greatness of Soul Power, its pass achievements and future capacities are portrayed in beautiful colours in the first chapter of the book and other chapters are taken up by the description of Mahatmaji's attitude regarding his long rumoured imprisonment; the articles that were the basis of charges against him, his arrest and trial. This work also like several others of the author is written in a very lucid style.

SIVASAMBHAVAM OR THE BIRTH OF SIVAJI MAHA-RAJAH: A National Drama by Govirda Ruo. Available at Maharatta Publishing Co., 37, Sundaradoss Kulathern, Trichinopoly.

The author deserves some encouragement for his noble intentions and earnest attempt to make the lives of Sivaji's parents known to a larger circle of Tamil public.

The whole plot is conceived with unpardonable ignorance of the functions of a d anna and an incapacity to place the several characters in their most natural and appealing form.

MADH ... VAN.

#### GUJARATI.

Mukul (明明可): By Miss Prem Li'a Mehta and Miss Soudamini Nilkanth, printed at the Vasant Printing Press, Ahmedabad and published by the Yugadharma Office. Paper cover. Pp. 155. Price & as. (1923).

In Ahmedabad, there is a Society of Little Ones (शिश्मंडन) and they publish a handwritten monthly, and call it म कुच just because they are "budding" writers. A number of stories, translated, and originally conceived by them have been collected in the above book;

though intended for juvenile people of their age and like acquirements, they furnish delightful reading to others too. The little authors' belong mostly to the gifted families of the two sisters, Mrs. Vidya Nilkanth, B. A., O. B. E., and Mis. Sharla Mehta, B. A., and they keep up, indeed very well, the literary traditions of their mothers. It was a happy idea of Mr. Indulal Yajnik to colleit and publish such a selection as the one under notice.

... RASHTRA GITA (राष्ट्रवीता): By Indulal K. Yajnik. Prin ed and published as above: Paper cover: Pp. 291. Price 12 As. (1923).

This is the third edition of the collection of national songs, called forth within ten months of the second. Advantage has been taken to add to it several new songs, and make it more representative and up-to-date. We wish such word as utalial was explained and wrong equivalents like unatime on p. 86 been weeded out. una means jessamine, a flower, and not time.

NITIDHARMA (नीतिथर्म अने सर्वीदय): Printed at the Gandiv PrintingPress, Surat, and published by the Gandiv Sahitya Mandir, Surat. Thick Card board. Pp. 96. Price Rs. 0-8-0. (1923).

When in South Africa, Mahatma Gandhi contributed articles on the above subjects to the Indian Opinion. They are very instructive and we are sure the above reprints will serve a very useful purpose.

JAM DINKY, printed at the Navjican Printing Press, Ahmedabad, translated by D. B. Katelkar. Paper cover. Pp. 160. Price Rs. 0-10-0. (1923).

This is a translation and a very good translation of the Jail Diary of Srijut Rajgopalachariar. It reminds one of a similar work of Mahatma Gandhi, written within Jail in South Africa. Besides giving a lot of information about Jail life, which is news to many, it never a spirit of resignation, a standard of spiritual life, which is exemplary and does cred to the heart of an intensely patriotic Indian.

नाटन तो जायको, Know This Much at Least: Printed and published as above. Paper cover. Pp. 114. Price Rs. 0-6-0. (1923).

This is a second edition published within a very short time of a book which we have only very recently noticed. It is a collection of essays on the burning topics of the day, written in very simple language.

Grandmother's Tales (डोशीमांनी वाती): By Thaterchand Meghani. Printed at the Saurastra Printing Press, Rampur. Paper cover. Pp. 128. Price Rs. 0-8-0. (1923).

As its name suggests, this is a collection and a very commendable collection, of tales alleged to have been told by Grandmothers to their Grandchildren. It is a very old custom in Gujarat for old ladies of the family to narrate interesting tales to little children before putting them to bed. The custom is losing its universality owing to the trend of modern school education; and it is only by means of such felicitous attempts that this branch of our old literature can be preserved. The tales, are charmingly told, and reminds one of the excellent at all all all all.

Shri Navanath Charlera Part, I: By-Shri Dattatreya Bura. Printed at the Shankar Printing Press. Scrat. Paper cover. Pp. 272. Price Rs. 2. (1923.) With photographs.

The cult of Guru Gorakhnath and the adventures of Gopichand, his dialogues with his mother Menavati who did not want him to renounce the world, and the gadi founded by him and since then occupied by his disciples is a chapter in India's religious history which is full of fact and romance. There is a seat of this cult in Kathiawad, called Gorakhmadhi near Veraval in Junagadh State. This book furnishes a very interesting and detailed history of the origin of the place and its occupants.

HATH VANAT ( \(\mathbb{E}\_{\begin{subarray}{c} \mathbb{A} \mathbb{

This is just the sort of book required at the present time, when a revival of home textile industry is taking place. The first part explains everything in the process of cloth-making from cotton to spinning, and the second part from yarn to weaving. Every process is illustrated by means of diagrams, and the explanation given is first-hand, coming from one intimately acquainted with the working of the process. The art of spinning and specially of weaving is in a moribund condition in Gujarat, and unless something is done in the way of conserving. It by means of books, it threatens to disappear. We, therefore welcome this genuine effort in that direction.

Hammatlat Ganeshji Anjaria, M.A., LL.B., Superintendent of Municipal Schools, Bombay. Printed at the Ledy Northcote Orphanage Printing Press, Bombay. Khadi cloth cover. Pp. 251. Price Res. 2-1-0 (1933).

The title of Mr. Anjaria's book is self-explanatory. It is not an ambitious work that he has written; it just claims to furnish an entrance to the Literature of Gujarat. Such an introductory work is bound to be neither long nor detailed: indeed in this book, the writertakes for granted that his reader has some acquaintance at least with the works of the poet a author whom he introduces. To one, therefore, unacquainted with such writers, old or new the introduction would not be of much help. He has ranged over the whole known period of Gujarati Literature, up to date, and written and criticised in a simple and lucid style. He is not a novice in his work; and therefore writes with ease and knowledge. To those who would be content with it, it gives a good bird's eye view of the subject. المحاورة الأرواء الرواز والمراكي الحالا

श्री पार्वस गुजराती सभानां इस्त विखित प्रस्तिनी संविक्तर नामावली: By Ambalal Bulakhiram Jani, B.A. Printed at the Gujarati Printing Press, Bombay. Thick Card Board. Pp. 400-79. Price Rs. 2-0-0. (1922).

The Forbes-Gujarati Sabha possesses several manuscripts, which are of great importance to the students of the verniacular and the history of the Province. Till now they were lying unnoticed, and were hence valueless. It is, therefore, in the fitness of things that a list at least of those valuable finds should be made out and published. The present catalogue is a very detailed one, somewhat on the lines of Ethe's Catalogue. The commencement and end of each manuscript is given, and notes added giving everything till now known about its author, his other works, whether there are any other copies of the same manuscript or not, etc. Illustrative extracts are also given. Altogether we find that this work which Las been able to touch 50 MSS: only as yet-has been accomplished in the most approved fashion and is sure to help the cause of antiquarian and philological research!

SELECTIONS FROM AVESTA AND OLD PERSIAN-(First Series) Part I. Edited with Translations and Notes by Irach Jehanger Sorabji Taraporewala, B. A., Ph. D., Professor of Comparative Philology in the University of Calcult.

It is not a new thing at all that the two languages, Sanskrit and Avesta, are so closely connected that the study of one cannot be regarded complete without knowing the other. We are living here in India for centuries with our Parsi brothers, but we ought to feel ashamed that we know nothing of them excepting that they are fire-worshippers and even this is a

misconception. The Parsis themselves once tried to make us understand their faith and literature by translating into Sanskrit some of their sacred books both in Avesta and Pahlavi. But we die not, and even now do not care to go through them though we brag of ourselves go through them though we brag of ourselves as the custodians of Sanskrit lore. Should a person even with an ordinary knowledge of Sanskrit care to take a little trouble in turning over a single page of the Avesta, he would at once be struck as to how and to what extent the language is related to his Sanskrit, and we are, sure, as experience shows, this will bring the Parsis nearer to his heart. In this deployable wondition of Westar struck is this deplorable condition of Alvestic study! in our country/ including all the provinces with the single exception of Bombay, the chief place of the Parsis, the Calcutta University rightly deserves to be congratulated upon the provision it has made for the study of Avesta. The first professor chit in the University is 'Dr. Taraporewala, a student of Dr. Bartholomae, the fumous anthor of the standard Avesta dictionary. Altiranisches, Wörterbuch. The selection propared by him supplies a long-felt desideratum, specially of Sanskrit-knowing readers. There are already some Avesta Readers, but there is no doubt that the present one has its own value and place. So far as possible, the author has tried, in his book. to explain the words in the original text very carefully with special reference to Sanskrit. and in doing so he has given the Sanskrit equivalents, too. The original Avesta portions of the book are printed not in Avestic character but are transliterated in Roman ones according to the method adopted by Prof. Bartholomae. It commissively hymns from the Avesta giving in a small compass some leading thoughts and ideas of the Mazdayasnian people. First the texts are translated verbatim side by side, and then follow the notes which are comous and very commendable. It can be are copious and very commendable. It can be safely said that the readers will be greatly hone-fited by, it. We shall, therefore, be very glad

fited by it. We shall, therefore, be very gand to see it circulated widely.

There are a few points in the book on which we could not concur with the author. In the first verse of the well-known Haoma Yus we read:

"Hāvanîm ā ratim"ā

" ' ' ' ' ' ' Attom' pairi yaozh dath Shteni | 10 00 0 Jāthaos ca srāvayantom!

It is to be noted that lowing to the want of types in the press the Avestic sounds acould not be represented here/properly. "-11 / 11. /

Now, Dr. Taraporewala suggests that the Sanskrit equivalent, of the phrase pairi yanzh dathoutem would be one derived from pari  $+\sqrt{yaj}+\sqrt{dha}$ . The first and the last word in Avesta (i. e. pairi, Skt. pari, and dath and que.

Skt. andhantam or dadhatum) are quite clear. But the question is: How can Skt. yaj, either substantive or verb, become yauzh in Avesta? The reviewer himself once committed the same mistake elsewhere in translating the phrase into Sanskrit by pariyajantam. Nor can one translate it as pari-yajne-dadhantam. For, certainly Av. yayozh cannot be connected with Skt. yajna for which the word yasna is well known in Avesta. There is no doubt, the Avestic yaozh is nothing but yes in Vedic Sanskrit meaning 'welfare' 'health' 'safety' 'happiness'. Mark yaos, the other form of yaozh in Avesta. The use of yos with  $\sqrt{dha}$  in the Vedas supports the view very strongly ( घ तं यजमानाय शं यो:," Rv. I. 93.7; "धे हि विश्वामिने षु म' यो:," III. 18.4; See also VI. 50.7, VIII. \$9.4, X. 15.4, 37.11; Vs. 99.55; Av. XVIII. 1.51.) The meaning of the word has, however, changel in Avesta. Yaozh signifies here 'pure' 'undefiled', and yaozh-dhā 'to make pure', 'purify.'

Here in the lines quoted above pairi yaozhdathontom, is taken by scholars as an adjective of Zarcthustrom, but can we not construe it as an adjective with Atrom and then take them two, as accusatives, with srāvayantom (pairi yaozhdathontom Atrom gāthāos ca srāvayantom Zarathustrom Haomo upāit)? In that case, the meaning would be 'Haoma came to Zarathustra who was singing aloud of the thoroughly purifying fire and the gāthās.' The purifying character of fire s well known both in Vedic and Avestic literature.

We have already said that Sanskrit equivalents have been supplied in the notes, but there are some important Avestic words of which the corresponding Sanskrit ones are not given, though it could be easily done. For example, in the Sraosa Yast (p. 82) dushmainyunām could be translated by dur(s) manyanām into Sanskrit, and yazatanām (p. 64) by yajatānām. The word yajata 'worthy of worship' 'adorable' is frequently used in Rigveda and other Vedic works (cf. 'visible' 'beautiful,' see Whitney's darsateSansk it Grammar, § 1178, e). So the Avestic yazata and Sanskrit jajata are one and the same. Such equivalents would greatly help the students.

One of the four verses in the Yasna (54.1; 59.30, 31; 68.11) which are recited as benediction in the marriage ceremony of the Parsis is selected in the present volume (p. 206), and it runs as follows:—

A Airryomā ishyo rafodrai jantū norobyus-cā nāiribyas-cā Zarathushtrabe Vanhoush rafodrai Mananho; yā daenā vairim hanāt mizdom ashahyā yāsā ashim yām ishyām Ahuro masatā Mazdāo.

In explaining it Dr. Taraporewala differing

from all the renowned Avesta scholars, Geldner, Mills, Darmestetor, and so on, suggests a new interpretation. Here in accepting his view one point is to be made clear and it is this:

The verb hanāt (Skt. sanāt) in the fourth line is undoubtedly of third person, singular, as he says, so the nominative  $y\bar{a}$  must be singular and feminine (yā hanāt, Skt. yā sanāt). Now, according to the author, this relative pronoun, yā, refers to the nerc-s and nāiri-s 'men' and 'women', in the second line, which are put in plural number. So, if that ya refers to them, it, too, must be put in plural number, and not in singular as it is. Besides, in that case it cannot be construed with  $han\bar{a}t$  which is in singular number. It should also be accounted for as to why the relative pronoun,  $y\bar{a}$ , should be feminine instead of masculine. But if you take  $y\bar{a}$  as instrumental, singular, in the sense of Skt. yena, the whole thing would be clear, the meaning being as follows: 'by which  $Daen\bar{a}$  may earn the desirable reward'. Here  $Daen\bar{a}$ may imply 'religion', or 'the followers of the Zoroastrian faith' or 'soul', as scholars suggest. This explanation is supported by the explanatory translation by Dinidaru ("धेन वर्ष" सनेम किल प्राप्त पारितोषिकं"). Mark here yena just in the beginning. We cannot understand how  $y\bar{a}$ could be taken here as third person, plural, neuter, as Dr. Taraporewala proposes, though it might refer "to the two genders (nera and nairi)". The form yā in third person, plural, neuter, is grammatically correct, no doubt, but in the present case it cannot be admitted. The other reason against it is that in this case the verb hanāt must have been in plural, hanon (Skt. sanan).

There is one point more. Dr. Taraporewala has marked the fifth line of the verse as metrically defective, and he proposes to fill in accordance with the Yasna LI. 21 as follows:

"ashahyā (tem vanuhim) yāsā ashim."

But in that case tom (mas. acc. sing.) cannot be construed with ashim which is feminine, nor with  $y\bar{a}$  which, according to him, is nominative, plural, neuter ("1/3 n"). The case will be the same if it  $(y\bar{a})$  is taken as nominative fem. sing., for, t 
ildet m which is supposed to refer to it is masculine. On the other hand, as regards the Yasna LI.21, there is no such difficulty, tom clearly referring to Ahuro Mazdão. think, therefore, Prof. Bartholomae himself is not right in translating the last line of the Yasna LT.21 (təm vanuhim yāsā ashim) on which Dr. Taraporewala has based his own translation here (p. 212). This line could be translated into Sanskrit : tam vasum yacā-mi ritim. Prof. Bartholomae translates: "For this precious blessing do I beg." It clearly appears that the Professor takes the original tom with ashim, but

it cannot be accepted, for ashim is feminine and tem masculine, as has already been pointed ont. So the following translation may be proposed: 'Of Him (i.e. Ahura Mazda) good blessing do liber.'

Or. Taraporewala is quite right in pointing out that the word nighne in Yasna LVII. 29 (p. 60) is a proper name and not a verb, as Bartholomae and Mills think, and it is perfectly clear, as he has shown, from Yt. X. 104. We are glad to see that Kanga's suggestion about

the identification of Nighna with Ninibeh has now a good ground for which we are indebted to our author.

In conclusion we may say that we wish the author had added an index of words explained in the notes. A few pages might have been printed in Avestic character, as specimen, together with the explanation of the transliteration adopted in the book.

VIDHUSHEKHARA BHATTACHARYA.

# THE POET COWPER AND INDIA

THE present month (April) is sacred to the memory of William Cowper, who died on the 25th of this month, in the year 1800. Reading his poems anew, we find that some extracts from them are likely to prove interesting, instructive, and we proceed to make a present of them to cur readers. The Englishman in Cowper's days would open his newspaper and scan its columns for tidings on such subjects as the following:

"Is India free? and does she wear her plumed And jewelled turban with a smile of peace, Or do we grind her still?"

The Task, Bk. 1V.

robe

Cowper was of opinion that

"It is not seemly, nor of good report

That thieves at home must hang, but he, that ruts

Into his overgorged and bloated purse
The wealth of Indian provinces, escapes."

The Task, Bk. I.

The commercial exploitation of fore gn countries by his beloved motherland, whom with all her faults, he loved still, did not escape Cowper's keen glance:

"Hence merchants, unimpeachable of sin Against the charities of domestic life, Incorporated, seem at once to lose Their nature, and, disclaiming all regard For mercy and the common rights of man. Build factories with blood, conducting trace At the sword's point and dyeing the white

Of innocent commercial justice red."

The Task, Bk. IV.

Again, in *Expostulation*, addressing England, he refers to the woes of India thus:

"Hast thou, though suckled at fair Freedom's breast

Exported slavery to the conquer'd East?
Pull'd down the tyrants India served with

And raised thyself, a greater, in their stead? Gone thither arm'd and hungry, return'd full, Fed from the richest veins of the Mogul, A despot big with power obtain'd by wealth, And that obtain'd by rapine and by stealth? With Asiatic vices stored thy mind, And left their virtues and thine own behind, And, having truck'd thy soul, brought home

To tempt the poor to sell himself to thee?"

On slavery, freedom, and liberty, Cowper felt and expressed himself very strongly:

"We have no slaves at home.—Then why abroad?

Slaves connot breathe in England; if their lungs

Receive our air, that moment they are free, They touch our country, and their shackles fall,

That's noble, and bespeaks a nation proud And jealous of the blessing. Spread it then, And let it circulate through every vein Of all your empire; that where Britain's power Is felt. mankind may feel her mercy too."

The Task, Bk. II.

"Whose freedom is by sufferance, and at will Of a superior, he is never free. Who lives, and is not weary of a life Exposed to monarchs, deserves them well. The state that strives for liberty, though foil'd

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And forced to abandon, what she bravely
       Déserves at least applause for her attempt,
      And pity for her loss. But that's a cause
       Not often unsuccessful; power usurp'd;
    Is weakness when opposed; conscious of wrong,
    Tis pusillanimous and prone to flight
  Bat slaves that once conceive the glowing thought
      Of freedom, in that hope itself possess
      All that the contest calls for spirit, strength,
       The scorn of danger, and united hearts,
      The surest presage of the good they seek."
                                                         The Task, Bk. V.
      "Treedom has a thousand charms to show
      That slaves, how'er contented, never know.
      The mind attains beneath her happy reign
      The growth that nature meant she should
                                             The varied field of science, ever new,
       Opening and, wider opening on her view,
   "She ventures on ward with a prosperous force.
      While no base fears impedes der in her course!
  "Heat come. (Imaghenchie) at Mir Perdom's
 shades of superstition blot the day,
      Lifetty chases all that gloom away hand
      The sdulf emancipated, unbporess do hilling
The soul emancipated unoppress of the lest, I fee to prove all things and hold fast the best, I fee to prove all things and hold fast the best, I fee to prove all things and listening.

Communicates with joy the good she hids.

Communicates with joy the good she hids.
      And Freedom claims him for her first-born son. Staves fight for what were better cast away,
 ""(Fire chain that binds thom; and a tyrant's)
         - ylanort - yraz llosmid bassardza biswawi
       But they that fight for freedom, undertake
    The noblest cause mankind can have at stake,
       Religion, virtue, truth, whate'er we call
       A blessing, freedom is the pledge of all."

Table Talk.
  Tis liberty alone that gives the flowers
Qi fleeting life its lustre and perfume, off
E=cept, what wisdom lays on eyil men, if Is eyil; hurts the faculties, impedes; hurts the faculties, impedes; hurts the road of science, blinds. The eyesight of discovery, and begets at those, that suffer it a soudid mind that I Bestial, a meagre intellect, unit
   To be the tenant of man's noble form."

To be the tenant of man's noble form."
       But though possionately fond of political
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liberty, Cowper did not forget that how quel

The state that Sixos In Ithory, though is fid

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"He is the freeman whom the truth makes free; And all are slaves beside."
   a square in and said in notice Ibides
   "The following is Cowper's definition of
the Englishman's loyalty:

"We too are friends to loyalty." We love!

The King who loves the law, respects his;

And weigns content within thems! him weigh.
 Freely and with delight, who leaves us free;
     But recollecting still that he is man
      We trust him not too far. King though he be,
     And king in England too, he may be weak,
     And vain enough to be ambitious still,
     May exercise amiss his proper powers,
     Or covet more than freedom choses to grant:
  WBeyond that mark is treason. He is ours, To administer, to guard, to adorn the state,
     But not to warp or change it. We are his,
  To serve him hobly) in the common gause, 1
  . (True to the death, but not to be his slaves.");
  in Asyon with to dies of The Take Bk. V.
"It seeins that burglaries had become almost as common in England in Cowpers time as it is in Bengal at present!"

But farewell now to unsuspicious mights, bear And, slumbers unalarm d. Now, ere you steep,

See that your polish d arms be primed with care,
     And drop the night bolt; ruffians are abroad;
 and the first/larum of the cock's shrill throat
     Mayoprovelactrumpet, summoning your lear.
     To horrid sounds of hostile feet within "
   The Task Bit IV.
                                          The Task, Bk. IV.
      Our Ministers, anxious about their excise
 revenue, will hardly relish the following:
     "The excise is fattened with the rich result
Of all this riot; and ten thousand casks"
  Tor ever dribbling out their base contents,
Touch'd by the Mida's finger of the state.
Bleed gold for ministers to sport away.
   Drink and be mad then; 'tis your country
 ; shidhe commercial apploitation of fereign
 110 [Heriously drink, obey the important call, 1100]
 Herjennse demands the assistance of yourdin
     Ye all can swallow, and she asks no more,"

all to sidultaneous manners are smaller and she asks no more."

All the complete manners are smaller and she asks no more."

All the complete manners are smaller and she asks no more.
             .bid ainst the charines of domestic life
      To criticsolande defenders of some modern
 universities, the following will sound inlinest
 For mercy and the common rights pointedquar
   Then study languish d, emulation slept, And virtue fled. The schools became a scene
Of solemn farce, where ignorance in stilts
      His cap well lined with logic not his own,
  The Tack, 131, 181,
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With parrot-tongue perform'd the scholar's
Proceeding soon a graduated dunce."

The Task, Bk. II.

When our Poet Rabindranath Tagore

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named his satire on the present educational system "The Parrot's Training", he did not know that Cowper had anticipated him in calling the graduated dunces parrots.

April 6, 1923;

BIBLIOPHILE.

# REFORM OF FIGHTING IN COURTS OF LAW (No. 2)

**PHE** present article is meant to be a brief supplement to my article, "Reform of Fighting in Courts of Law" which appeared in the The Modern Review for Septamber, 1921. Copies of the latter article, I sent to five eminent Indians and to five emirent Englishmen, and solicited their opinions alout the views the article contained. From one Indian gentleman and one English gentleman I received no expression of opinion, and most of the others expressed no favourable opinion about my scheme of reform. One English gentleman, who accorded support to my attack on the system of trial by jury, called my proposal for turning advocates into servants of the State "an almighty tall order on the merits of which I do not feel in any way competent to judge." A second English gentleman said, "I am disposed to agree with it, especially the remarks on trial by jury." A third English gentleman said, "But though I do not believe that the time for your reforms has arrived or is near, I heartily commend your shaking up conventional ideas." Names of the authors of the opinions I have quoted and of the other persons to whom I addresed myself, I am of course not fre∈ to give.

An age-long established order of th ngs comes, as a matter of course, to be regarded as natural. The world's mightiest thinker, Aristotle, believed slavery to be a natural human institution, and so one destined to endure for ever. No wonder then that most of the very able men whose opinions I sought on the subject of my proposed reform neld the present position of advocates to be quite conformable to the natural constitution of human society and so ethically just. It is encouraging to me, however, that two at least out of the ten whose opinions I sought thought

my contention to be valid. The system of judicial administration that now prevails in the civilized world is then not one that all sane minds must accept as unassailable. It is certainly not equally conducive to the interests of all members of a community, but does plainly favour the rich at the expense of the poor, and it demoralizes society by drawing most part of the very pick of the youth of a community into a band of mercenaries, every one of whom must hold himself ready to fight in a court of law for anybody who will pay him for the fight.

The State's function is gradually drawing towards an all-round care for the welfare of every individual member of the community. In such a process of State-Socialism, Germany was taking the lead before the Great War. The process is bound to advance, and under such advance the administration of justice must come in for reform. It cannot permanently remain the faulty thing it now is. I advocate the conversion of all members of the Bar into servants of the State and prescribe their function to be to put before the Court all the points of a case—not only those that are favourable but also those that are unfavourable—so that the arrival at a just conclusion by the Court may be helped to the farthest limit. No other line of reform suggests itself to my mind.

An argument advanced by one of the Indian opponents of my scheme of reform I greatly value. The argument is this:—"Further more the profession of law is the only lucrative profession open to the people of this country. If the income of lawyers be diminished, as it necessarily must be, if they are employed by the State, the only or at least the main source of a good income will be gone." To meet this argument in some measure I now

'propose that, in addition to the salaries paid to advocates by the State, a good fee be paid to them in each case, out of the costs realised from the suitor who loses the case. This would make a considerable addition to the advocates' salaries, but would not by any means make it possible for lawyers to acquire colossal fortunes such as were acquired by Sir Rash Behary Ghose and Sir Taraknath Palit. To seekers of colossal fortunes lie open the fields of commerce and big industrial enterprises.

My proposal for the deposit of amounts in a Court as a provision for the realisation of costs from losing litigants appears to me now not to be a good one. I now think that no demand for deposits should be made before the, institution of suits, but that costs be realised from vanquished suitors after the

last appeal is decided.

When Mahatma Gandhi and his adherents began their crusade against courts of law and lawyers, the judicial machinery proposed as a substitute was arbitration. But how could a practicable system of arbitration be set up? Where could arbitrators sufficiently mentally equipped, sufficiently leisured and sufficiently numerous be found? And where also could be found the very valuable help usually rendered to the administration of justice by trained legal practitioners?

SYAMACHARAN GANGULI.

#### WOMAN SUFFRAGE IN FRANCE

By Dr. SUDHINDRA BOSE, M. A. PH. D.

LECTURER, DEPARTMENT OF POLITICAL SCIENCE, STATE UNIVERSITY OF IOWA.

RANCE, the oldest existing republic of Europe, has once more denied its women the right to vote. By a bare najority of twenty-two, the Senate killed tae equal suffrage measure.

This is all the more significant in view of the fact that all countries in Europe excepting Spain, Italy, and France have granted suffrage to women. Even the new Pationalist Turkey, which has not given up irs claim to be considered as an European power, has conferred upon its women the right to vote. What shall we now think of the boasted Latin civilization? Is it still under the delusion that it is "superior"?

It is said that the demand for suffrage is only a passing "post-war hysteria,", and ; that the French women would not exercise the right of suffrage, even if they had it. That has no bearing whatever upon the principle at stake. Of the men voters, less than half the number registered cast their ballot at the last elections. Should they now te disfranchised? Are they considered unfit to vote?

The leaders of the feminist movement in France are, in truth, opposed by the same organized forces of selfishness and greed as they were in America before 1920, when they got their vote. An esteemed friend of mine who has a very keen sense of humor, once told . me that American men were opposed to votes for women on precisely the same moral grounds as they were opposed to pockets for women. The reason, she explained, why men oppose pockets for women is:

1. Because pockets are not a natural

right.

Because the great majority of women do not want pockets. If they did they would have them.

Because whenever women have had pockets, they have not used them.

Because women are expected to carry enough, things as it is, without the additional burden of pockets.

Because it would make dissension between husband and wife as to whose pockets were to be filled.

6. Because it would destroy man's chivalry toward woman, if he did not have to carry all her things in his pockets.

Because men are men, and women are

face of nature.

8. Because pockets have been used by men to carry tobacco, pipes, whiskev flasks, compromising letters. We see no reason suppose that women would use them more wisely.

The reports of the debate on woman suffrage in the French Senate, which are just now available in America, leave one gasping, bewildered. The general tone of these discussions is one of astounding contradictions.

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Let me make a few quotations from the report of the senatorial commission to show how the French politicians, whose stock-intrade seems to be oratory, disposed of the suffrage bill:

"Look at woman. All that is good, all that is morally elevating in our society is due to her. (Applause). She must be preserved from all contact with the sordidness of public life."

"Look at woman. Can she be said to have a moral sense? She is sly, petty, unintelligent. She cannot reason—she generalizes. She arrives at an idea through an emotion. Think of the effect on a parliament of women of an orator like Jaurees!"

"If women had the ballot, that would be ultra-conservative. In France, the cure would be dictator. In America, the States where there were women voters were the last to vote•dry."

"If women had the ballot, they would vote for the communists. In America, women's vote is responsible for prohibition, to the detriment of the country's real interests."

These wonderfully "logical" arguments did not blind the friends of equal suffrage to the reason which kept the disfranchised. It is this: both the liberal and the conservative were afraid that if the women got the vote they would lose their seats in parliament. To grant women the right of suffrage, from the point of view of the next election, would be tantamount to political suicide for the office-hungry politicians. They will not, however, be able to keep women from getting the vote perma-

women. We must not fly in the 'nently. Indeed, already a movement is afoot to introduce a new woman suffrage bill in the Parliament. There will be, of course, the usual outcries against the "feminine revolution"; but revolution or no revolution, the French women are bound to get their vote sooner or later. The unmistakable trend of modern world-politics is towards universal suffrage. This, neither France nor India, can stave off for ever.

> As a student of the French system of government, I am amazed at its apparent anomalies. In the Declaration of the Rights of Man (1789), the French National Assembly proclaimed that "men are born and remain equal in rights," yet there was no thought of securing political equality for In the National Assembly only five deputies including the immortal Robespierre, asked for universal manhood suffrage. It is estimated, according to a recent historian. "that under the first French Constitution about three-fifths of the adult males were deprived of the suffrage by the property qualifications established." Such a condition the people were in no mood to tolerate. Then came the Revolution which—said Carlyle was truth in hell-fire. Those who did not yield to the argument of justice and humanity, had to yield to the other great source of authority—the sword.

> Today there is practically universal manhood suffrage in France. But the French Republic, which exalted "the people" as against all special privileges, which proclaimed it's belief in Rousseau's doctrine of human equality without reference to wealth, occupations, or interests, denies political equality to women. And let this be noted that there are eighteen hundred thousand more women in France than men. Can France, which keeps more than half of its population disfranchised, be truly called a political democracy? What is then political equality?

Time will undoubtedly come when all civilized countries will pull down the flag of sex discrimination from their legislative halls. In the meantime, those who believe in absolute political equality will derive small comfort from the present mental confusion which has induced the French Parliament to deny women the right to share in democracy.

## TO ENGLAND

We love you truly, England, made Your kindred by so many ties; We love you for the pains you paid For freedom under darkened skies; We love your century-treasured song, We love, we love your magic tongue Which links us to the heroic throng From out your island bosom-sprung. We love you—it is more than fate, 'Tis matchless word and noble deed, And loving thus, we still would feed

Our love insatiate:
O England, sister, we implore
The holy right to love you more.

When Belgium closed her hasty door Before the marching foe, and France Led her proud armies swift advance

Against the threat of war;

You did not wait. The cost to rate,

But cried to heaven: "Oppression's hand Must spare my kindly neighbor land."

England, that word

Around the world was heard; In India the echo rang, But in no heart new courage sang;

And so to-day
Some voice must say:
Lo, where the highest peaks of earth
Stread their white alters to the sky

Spread their white altars to the sky, Where spirit moves from birth to birth On to the Life that cannot die.

They still await the call
That from your lips should fall:
"My own oppressing hand

"My own oppressing hand Must free the lovely land."

Through the slow, rhythmic centuries, She dreamed and watched her lotus flower Unfold its gladness to the sun,

Until in fateful hour,
Like pestilence your traders came
And from her fair, defenceless breast,
Snatched precious jewels one by one,
And all her lovely limbs oppressed
With binding chains. Name us the wrong
That brought such outrage on her peace
And checked her sunny mirth and song;
What menace brought she to your shores,
What challenge muttered at your doors,
That you such vengeance should release?

England, is this for blame
That weakness was her only crime?
Rusted, neglected lay her sword,
While she thought on the Eternal Word;
For this have you and envious time

Dealt martyrdom sublime. Now we our word may speak,

Who once were weak;
Who once, and once again, have felt
Your hand of iron, yet because
We knew your own stern battle laws,
Drew sword and vanquished, never knelt.
You were no mother to our need.
And erring sister, proud with years,
We feared not, and we saw you bleed.
This proud soul may not stoop to tears,
Or slavery's imploring word.

And yet she has no sword.
Still on such wisdom-haunted heights
As Greece ne'er saw in her large dreams,
By sun-loved, temple-bordered streams,
She tastes perennial delights;
Patient as God's eternity,
She waits until you set her free.
Nay, nay, you cannot set her free,
For her free soul was never bound;
Across the gray world joyfully
Notes of her latest singer sound
Free as the winging song of bird
To winter-laden hearts to bring
Their lyric, sky-entrusted word

Of the Eternal Spring.
The chains you wrought for her we find
On your own hands, on your own feet;
Across the seas they stretch and bind
Our kindred limbs, and keep life's sweet
From our desiring lips; but she,—
How can the bound one set her free?

Oh, now when anguish shakes the earth, And human hearts pulsate to tears, When all is to be feared, let fears Depart, and courage have new birth. O England, lovelier land to be, By ties of kindred we implore The cherished right to love you more.

Hasten to meet
Your larger, lovelier destiny:
Fling now the heavy, marring chains
From your own hands and feet;
Dare take the loss, dare count the gains,—
Set yourself free!

MAYCE SEYMOUR.

Urbana, Illinois, U.S.A.

# AN AMERICAN SOCIOLOGIST'S VIEW OF MAHATMA GANDHI

By Dr. SUDHINDRA BOSE, M. A., PH. D.

LECTURER IN THE DEPARTMENT OF POLITICAL SCIENCE, STATE UNIVERSITY OF IOWA.

WE are headed toward chaos," nervously wrote Professor G. Ferrero, the greatest historian of modern Italy, two months ago in *The Atlantic Monthly*. "Wars and revolutions menace Europe like angels of Wrath."

Is there a way out? Is there a remedy? From the Indian Gandhi comes the calm assurance that "for all our ills passive resis-

tance is an infallible panacea."

\*~

This teaching of Mr. Gandhi, until a few weeks back, provoked only smiles of incredulity in the Chancellories of Europe; but they have learned better now. By a strange freak of political history, passive resistance—non-co-operation—is no longer regarded in the Western world as visionary and contemptuously dismissed as impracticable.

In the face of tremendous explosion of French military violence, Germany is following today, not the blood and iron policy of a Prussian Bismarck, but the passive resistant policy of an Indian Gandhi. According to newspaper dispatches, Mahatmaji's doctrine of non-co-operation has found its full exemplification even in the hands of militarist and nationalist Germans in the Ruhr. Stirred by a noble current of patriotism, they have refused to work, or fight, or obey orders, or pay any attention to the aggressors whatever.

"They have simply refused to carry out the orders of the invaders. Railway workers have stopped work when French soldiers assumed command of them; telegraph offices and telephone centrals have been cut off when French officers gave orders; miners have come to the surface when French engineers entered the pits: customs and bank officials have left their offices when Frenchmen gave them orders. Everywhere the French have been met by the paralyzing peaceful resistance."

Germany, the greatest military power of the world in 1914, now less than ten years later, is practising the policy of passive resistance in spite of fines, arrests, imprisonments, expulsions and suppressions of its inhabitants. But what is particularly noticeable is the fact that the West, confronted with possible doom, is not denouncing the Germans as weaklings, as it did the Indians. Indeed, almost the entire public opinion and editorial expression in the Press of America and England are united in applanding the non-co-operation methods in Germany. What inconsistency! What irony! How much longer will it be before the statesmen of Europe will confess that they have been wrong and that Gandhi is right?

Some of the political highwaymen of the West have tried to knock down Mr. Gandhi and snatch the laurels from his brow. Their views of the Indian saint are, however, at variance with truth. This may be due to the fact that they have not studied Mr. Gandhi and his teachings carefully. With Mr. Barrie's Haggart they are content to say:

"I am of openion that the works of Burns is of an immoral tendency. I have not read them myself, but such is my openion."\*

The West must needs know the ethical and psychological forces back of passive resistance. It is, therefore, fortunate that a comprehensive volume on the subject is just off the press.† The book gives a philosophical history of moral resistance to physical might from its earliest manifestation in Rome down to the non-co-operation movement in India. Professor Clarence Marsh Case, the author of the book, which will doubtless be widely quoted and talked about, is an Associate Professor of Sociology at the State

<sup>\*</sup> Au'd Licht Idylls, p. 220.

<sup>†</sup> Non-violent Coercion, by Clarence Marsh Case. The Century Company, New York and London.

University of Iowa. His publishers claim on the gray cover of his volume that it is

"the first book in English that treats authoritatively and in detail of one of the most interesting, curious and powerful of political and social phenomena—non-cooperative resistance."

The creed of non-violent coercion blooms in perfect flower in India. The author has, therefore, contributed two chapters on Mahatma Gandhi. Professor Case, who handles this acts with the scientific coldness of a satisfician, has referred to Mahatmaji as "one of the few world figures created by a world war", as a rare combination of the inest qualities of "the religious ascetic and the cultivated man of affairs."

Very few in America know anything about the barbarous treatment meted to Indians and their heroic resistance in South Africa. It is well that their case has received the attention of the author. He records the story of Mr. Gandhi in a few bold strokes. The reader is reminded of the fact that Gandhi is a member of a distinguished Indian family, whose members have at times been prime ministers of several Feudatory States, that he was educated for the bar at the Inner Temple in London, and that he went to South Africa as a barrister in defence of his countrymen, who were being abused, insulted and savagely persecuted by the arrogant "white" colonists.

In the following vivid words, the early experiences of Mr. Gandhi in that forsaken land are thus depicted:

"On the day following his arrival, as he sat in the court wearing his barrister's turban after Eastern fashion as a sign of respect, he was rudely crdered to remove his hat. Shortly afterward, while traveling to Pretoria, he relied upon his sleeping-rugs in place of procuring a "bed-ticket" and was forcibly ejected from the train when he refused, having bought a first-class ticket, to ride in the second-class coach. Upon reaching the Transvaal, and continuing his journey by stage-coach, he again had to suffer for being an Indian. He was seated on the box when the guard, a big Dutchman, wishing to smoke, laid claim to this place, telling the Indian passenger to sit down at his feet. 'No', said Mr. Gandhi, quietly, 'I shall not do so'. The result was a brutal blow in the face. The victim held on to the rail, when another blow nearly knocked him down. At this point the passengers interfered. But the newcomer had some bitter lessons yet to learn. In Johannesburg he drove to the leading hotel, but found there was 'no room for him. In Pretoria, the sentry kicked him off the footpath in front of President Kruger's house, while the National Law Society crowned the whole series of rebuffs by attempting to exclude him from practice in the Supreme Court of the colonies, contending that 'it was never contemplated that coloured barristers should be placed on the roll'. But the court laughed at this silly objection, and he was admitted."

The South African experiences of Mr. Gandhi, combined with his later experiences in India, firmly convinced him that the English are not interested in the well-being of India, and are not fit to rule in India. England with her militarism and imperialism is a colossal menace to civilization. The only effective road to India's salvation lay in refusing to co-operate with the empiremongers, who want to exploit India for their selfish advantage and whose uttermost range of vision is limited by their bank accounts.

Professor Case, in his rapid survey of recent events in India, shows much research and familiarity with contemporaneous documents not usually available in America. Fortified with an extensive array of facts, he rips the mask off official camouflage with remorseless insistence. Take, for instance, the royal visitations which have been heralded in a section of the American "kept press" as a huge success. This is how Professor case interprets the royal parades:

"Both the Duke of Connaught and, later, the Prince of Wales were decidedly unwelcome on account of the enormous cost of their visita. tion, and, in the case of the latter, his visit was imposed in face of the protest of every province. of India. But such is the weakness of humanity for the trappings of royalty that it was expected that the revolution might in this way be bound with silken fetters and held with gilded chains. But the power of expanded boycott had not sufficiently appreciated. The caparisoned horses, the magnificently howdahed elephants, and all the rest of that gorgeous paraphernalia which has figured as the resort of class control in the past, particularly in the Orient, failed dismally to work its magic spell; for the multitudes failed to run out to see it. In other words, they failed to cooperate. And what is the use of the most impressive spectacle, when no one is there to be impressed?"

The doctrine of non-cooperation is not startlingly new in the world. There is, however, one fundamental difference between

Gandhi and other leaders. While teachers, such as. Confucius, Laotze, Buddha, Senesa, Epictetus, Marcus Aurelius and Jesus taught the principle of non-violent non-participation, they never were able to extend it to group activities. Their teachings were purely personal, individualistic; their philosophy of non-resistance was never applied to group relations. "No organized movement arose to bear witness to the doctrine". No, not even Jesus-a singular examplar of the power of passive resistance—applied his principle of non-violence to the State. What is still more surprising is that Christianity became a world religion when it abandoned the non-resistance teachings of its founder. To-day there is scarcely an organized church in Christendom which does not consecrate "the arms of those who fight in any cause". "Any" is rather strong ; but that is the unescapable truth. In India even the brutal, cowardly Amritsar massacre was extelled by many Christian missionaries with a pious burst of rhetoric as "a noble military gesture". The fact is that war has become an organized business of wholesale murder legalized by the State, and sanctified by the church.

In the midst of this moral chaos and disintegration comes the Hindu prophet of non-violence. This smitten and desp sed "heathen", for the first time in history, not only preaches and practises the doct-ine "Love thy neighbor as thyself", but he has persuaded millions as members of a political organization to do the same. This is the supreme glory of Gandhi. For the first time in the annals of mankind, an effective political theory has been erected on the principle of passive resistance, and actually applied to government. This is an entirely new system of political revolution, from which will flow an endless stream of social and political progress. It marks a fresh epoch in the history of human thought and conduct: it is a new contribution of India to the world.

action concessor stepses at a line of

What the future holds for Hindustan none can foretell. The final outcome of non-co-operation depends upon the loyalty and patrictism of its followers, upon the decision of the victims of Indian bureaucracy as to whether they will forge and gild their chains or smash them for ever. In any event, "we may say", observes Professor Case with a close approximation to accuracy,

"entirely without regard to its ultimate fortunes, that we have here presented the most extraordinery manifestation of passive resistance and non-violent coercion in the history of the world.....The momentous importance of non-cooperation] is due primarily to the fact that it is pre-eminently a mass movement, by means of which, through a strange arithmetic, the socially negative effect of individual nonresistance is multiplied into a tremendously powerful and highly positive social force. If Gandhi had failed to arouse the multitudes in simultaneous, concerted; well-aimed protest, his teachings would have been as barren of social results as Buddha himself.\* But Gandhi has applied the principle on a national and historic scale which will give it permanent significance, no matter what the particular outcome may be."

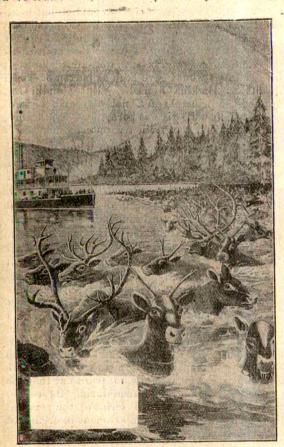
In the centuries to come when men will look back to the various political, social and religious movements of the twentieth century they will concede, I am persuaded, that this remarkable age of ours produced no more vital and vitalizing person than the great Gandhi. He leads: the world follows.

\* This statement about the teachings of Buddha being barren of social results is apparently open to question; but the author in the course of a friendly discussion on the subject has offered me the following explanation: "I fully recognize that the teachings of Buddha, like those of every other great religious founder, did produce very widespread and enduring social effects in many ways. In the expression in question I meant merely to point out that the pacific teachings of Buddhism during its earlier stages were expressed in terms of the personal life, and did not find embodiment in organized social movements".

## GLEANINGS

#### When the Caribou Trek.

In the Yukon district of Canada, and in Alaska, are thousands upon thousands of caribou, large, splendid animals, defiant of man's efforts to domesticate them. So many of them are there in fact, that herds swimming the Yukon have seriously interfered with the progress of river steamers en route to Dawson City. Captains have found that, until they have passed, it is



Caribou Stop Yukon Boats

useless to attempt going ahead—even though the delay might be a matter of hours.

During these stops, many of the animals are shot by passengers, for a caribou in water is quite helpless. But in spite of relentless hunting by white man and Eskimo alike, the vast herds still continue to be the largest evidences of wild animal

life in existence in the Far North. As they trek, each year, through forest and mountain stream on their long journey to new feeding grounds, they present a strange and magnificent spectacle.

#### Defies all Acids, Claim for new Type of Ink.

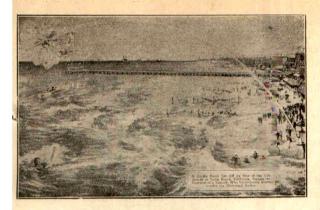
An ink recently invented is said to defy all efforts of the professional forger to remove it without destroying the paper itself. In an interesting test held to demonstrate this claim, a check blank was partly covered with ordinary ink, and a name written over this section with the new ink. Acids were then used to evadicate the name, but while white could be made to show in the blotch of ordinary ink, the letters written with the new ink were not affected.

#### New Method of Beach Patrol.

With more than five miles of beach and surfbathing facilities, Long Beach, Calif., has the largest bathing beach on the Pacific coast. More than 100,000 weekly gather here from Los Angeles and other parts of southern California, and Sunday crowds during the summer months have reached as high as 70,000 in one afternoon.

To train and equip an efficient life-guard corps for the adequate protection of such vast numbers of bathers, had long been a subject of study to the Long Beach municipal authorities.

Under the supervision of Squire Duree, commissoner of parks and recreation of the town, the so-called "Duree system" was adopted. The beach is divided into nine life-saving districts. The system involves the use of smoke bombs to signal the pending rescue of a bather who has ventured into treacherous water. A lookout is on guard at the end of an 1,800 foot pier, which extends in to the ocean midway between the nine life-saving stations. A 21-foot power launch equipped with first-aid necessaries, pulmotor, and stretcher bearers, is moored at the end of the pier, ready to be dispatched to any part of the sea front at a moment's notice. When a life guard is about to make a rescue and needs assistance, he sends up a smoke bomb. The lookout at the pier's end sees this signal, and immediately sets forth with the launch to the scene of trouble.



Smoke-bomb Gives the Danger Signal

A boat can approach a bather in distress more rapidly and more safely from the sea side than were it to set out from shore through the breakers. When a bather has been picked from the sea and is in immediate need of medical assistance, a white flag is hoisted on the power boat. This is the signal of distress for the men on the pier to communicate with a doctor. In many cases the prompt arrival of the physician, made possible by the distant signals, has saved lives.

#### From \$5-a-Week Beginner to Scientific Chief of the World's Greatest Telephone System.

"The next step will be direct telephone conversation with Europe." Just 47 years after Dr. Alexander Graham Bell heard the first feeble sound ever transmitted over a wire, Gen, John J. Carty, vice-president in charge of development of the American Telephone and Telegraph Company, led the development of Bell's baby invention into an indispensable system of communication. And the statement was entirely characteristic of the man.

Forty-five years ago, John J. Carty, then a retiring youth of 16, was working for five dellars a week on a telephone system that consisted of few iron wires strung about the city of Boston. Today he leads the technical development of the one great industry that has progressed, not because of occasional inventive brilliancy or haphazard driving power, but because of the application of orderly, scientific methods.

Telephone communication in America is what it is today—at least half a century in advance of other nations—because General Carty and his staff of 3000 engineers learned how to foresee the problems of their industry, and to have the solution of these problems completed when the time came to meet them.

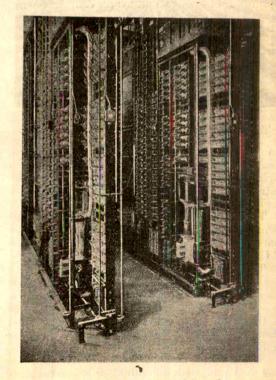


The Telephone Exchange—1885

This is the true way of exact science—the way of untiring research, and of final fulfilment is valuable service.

"The physical obstacles to electrical transmission of speech to any point in the world have been oversome.

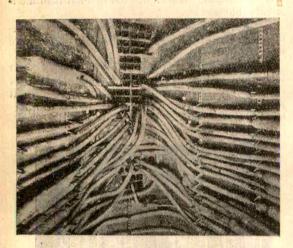
"I have faith that we shall build up a great telephone system that will bring into being a common language for all nations, and that will join all the peoples of the earth in one brotherhood."—Carty says.



The Automatic Switchboard

In 1880, young Carty had quietly introduced the first great advance toward the modern telephone—the full metallic circuit—and was fairly lunched on his remarkable career as an industrial general before whom a host of "scientifically impossible" obstacles in the way of the modern telephone has retreated.

Not once, but again and again, Carty and his co-workers in telephone development faced apparently insurmountable situations that threatened not only to halt further advance of the telephone, but even to destory the existing system. Indeed, an entirely new industry had to be built from the ground up; for at the time Carty became one of the guiding geniuses of the telephone, the wisest men knew less about delicate voice currents than does the average high school boy of today. Even Alexander Graham Bell, who planted the seed of the great enterprise that bears his name, could do little more



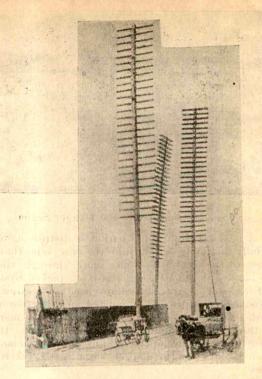
Telephone Cables—they contain 22,624 wires

than supply the great inventive idea—an idea so crudely worked out at first that while a person could telephone across the street, the instrument and system were entirely ineffective at greater distances.

There has been no single creator of the telephone. But guiding and directing the whole course of telephone evolution has been the genius of Carty.

Today he is head of a force of more than 3000 scientists, engineers and assistants whose job it is to improve and extend telephone service. It is safe to say that the system now in service in the United States is fully half a century ahead of its time as measured by normal progress in Europe:

When Carty entered the business, iron wire was used and each individual wire carried one telephone connection, the ground being used to complete the circuit.



The Tallest Telephone Poles ever created (New York). They carried about 280 wires

"All manner of squeaks, squawks and howls came over the wire," said Carty, recalling the difficulties of those early circuits; "but if you shouted at the top of your voice, sometimes you could manage to be heard at the other end. When two wires were strung side by side, the effect of induction was such that if a person talked at either end of one of the lines, you could hear his voice at the distant end of either line."

One of Carty's first big jobs was to string up a "long distance" line between Boston and Lawrence, Mass., a distance of about 26 miles. This was to supply a newspaper office with telephone service.

In the construction of the line, two wires were put up to provide two circuits and it was in the study of those two circuits that Carty conceived an idea that was destined to become tremendously important in telephone communication. He determined to use one of the wires in place of the ground, as a return circuit. He gave a workman instructions as to how to hitch up the instruments at Lawrence and he himself made the connections at Boston. Then he spoke over the line to the girl operator at Lawrence—and a miracle occurred. The line was perfectly quiet!

A long distance line, built from Boston to New York, was found to be practically unworkable because of the extremely high resistance of the iron wire to the telephone currents.

All sorts of iron and steel wire were tested, but to no avail. Experiments with other metals proved that copper was best. But the copper wire then available was so soft that when lines were strung, the copper stretched and broke under its own weight.

As usual, one of Carty's men came to the rescue with the idea that copper might be drawn into a hard wire.

The one drawback to copper wire proved to be its high cost—four times as much as that of iron. In some instances, on long lines, it was necessary to use wire as thick as your finger. The first line between New York and Chicago (a single circuit), for instance, weighed 870,000 pounds and the cost of the bare metal was \$ 130,000! How might this cost be reduced?

In 1885 began the development of the modern switchboard. The first switchboards, like other parts of the first telephone system, were borrowed from the telegraph. They connected only a few hundred customers, but occupied as much space as the modern switch-boards, where one girl can now make connections between any two of 10,000 subscribers.

Today there are more telephones in New York City than in all of England; Chicago has more than France and nearly as many as Germany. With one sixteenth of the world's population, the United States has one third of the world's telephones. In the country every year there are 350,000,000 more long distance telephone calls than telegrams and 6,000,000,000 more telephone calls than communications by letter.

These achievements of the telephone would never have been realized except by the constant application of scientific research, and among the exponents of the practical value of science there is no one more conspicuous and successful than h. J. Carty.

#### What is Inside the Earth?

Until a few years ago scientists would have expected to find a seething ocean of nolten rock inside the earth—a central cauldron of lava still white hot from primeval fires. But oday the scientist knows better. Today he nows that the earth is actually solid all the way hrough; that its interior is not molten rock at ll, as most of us still believe, but a core of somehing more rigid than the strongest steel, proably a core of metal.

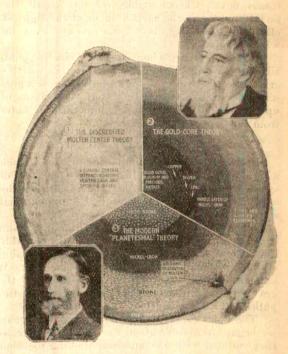
THE GOLD-CORE THEORY.

Just what that metal is, nobody knows for are, but there are two especially interesting cientific guesses. Dr. William H. Hobbs, the

distinguished professor of geology at the University of Michigan, guesses, for instance, that the earth has a center made up mostly of solid iron.

But another theory—a more recent one—is much stranger still. At the very center of the globe there may be millions of tons of gold and silver and copper and platinum and the other heavy metals.

This is not mere fantastic speculation, but a sober deduction from the most critical investigation ever made in the chemistry of the earth's crust—an investigation conducted by the acknowledged world authority on this subject, Dr. Henry S. Washington, of the Carnegie Institution of Washington, D. C.



The Earth's Contents—The Old Idea and
The New One

Doctor Washington, studying over 5000 trust-worthy chemical analysis of the crust of the earth, found that the elements common in the crust are exclusively those of lighter weight. The heavier elements occur only in the most minute proportions. Gold, for instance, composes less than one millionth of one per cent of the earth's crust!

Yet Doctor Washington thinks it improbable that these heavier elements were always lacking. Then where is Mother Earth's missing quota of gold, platinum, and other heavy elements? Have they hidden themselves away out of our reach?

Doctor Washington believes that they have. He thinks that the earth was once molten. While it was in this condition the lighter elements rose to the surface; the heavier ones sank. He thinks that millions of tons of the missing elements are inside the earth now.

At the very center he would expect to find a core of the heaviest elements—such as platinum, gold, antimony, and osmium, the latter the heaviest known substance, familiar to us all in that natural alloy, "iridosmium," used for the tips of gold pens. Outside this sphere of precious metals there is, perhaps, a zone of those elements that are little less heavy—copper and silver and lead. If there is a zone of iron, as Doctor Washington thinks there is, it presumably comes next. Clear outside, on top of all the metallic zones, is the surface layer of the lightest elements—the slag layer, the rocky crust on which we live.

If this is true, where do the veins of gold, silver, and copper that we mine in the earth's crust come from? The generally accepted scientific answer is that they have been brought upward by seepages of hot mineralized water from the depths of the earth.

THE MODERN "PLANETESMAL" THEORY.

Professor Hobbs explains the origin of such a rigid earth among the blazing, gaseous stars of space by reference to a new theory of how the earth was formed—the so-called "planetesmal hypothesis."

This hypothesis begins by imagining the sun as a single star, a little larger and hotter probably than it is now. There were no planets sweeping around it then. Along came another star. It happened to pass so close to the sun that the gravitational attraction between the two bodies pulled out a lot of matter from the sun.

These enormous pulled-out "drops" of matter began to revolve about the sun. In time, as they collided with one another, sticking together when they struck, they gathered into great lumps. These lumps are the planets we know today—Venus, Mars, and the others; also the earth.

The visiting star left behind a sun surrounded by a vast revolving cloud of matter that had been torn out of it.

In this cloud were millions of small lumps of matter—called "planetesmals," or baby planets. One of them, a little larger than the others, became the nucleus of our earth. It picked up the smaller lumps that happened to be revolving about the sun in the same general path. Think of a molasses-coated baseball flying through an endless swarm of gnats.

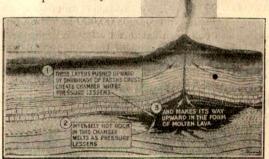
In the course of time—millions on millions of years—the earth picked up nearly all the baby planets within its reach. That is the condition now. A few small bits of matter, which managed to escape before, are still being picked up

occasionally. These are the meteorites that we see shooting over the housetops at night.

Now scientists who are studying these meteorites that still arrive on the earth, note that they are of two kinds. Some are iron and some are stony. The latter consist of rocks much like the rocks on earth.

Of the vast original cloud of matter pulled from the sun, Professor Hobbs—who has been mentioned above as the most recent advocate of the iron-core theory—thinks about half consisted of iron lumps like these iron meteorites and about half of rock lumps like the stony ones. They were continually hitting each other like grains of sand in a storm. From mathematical calculations,

the professor concludes that the larger lump that was to become the earth would pick up at first a pretty fair average smaller lumps, about as many iron ones as stony ones. A when little later, the crowd had been thinned somewhat, it would pick up mainly iron lumps. Later still, it would mainly pick up



How Volcanoes are caused

stony ones, as the earth is doing today—for iron meteorites now are rare.

You can see what sort of structure the earth would have under this theory. At the very center is the original nucleus; next is a zone of half iron and half rock; then comes a zone that is almost pure iron; and the outside is a rock zone—the visible crust of the earth today.

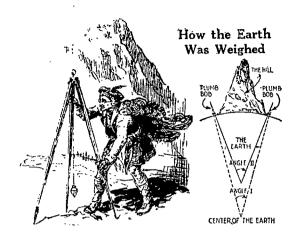
How Volcanoes are caused.

Professor Hobbs has an entirely new explanation of volcanoes. He says that volcanoes are caused by a sudden melting of a small pocket of rock comparatively near their surfaces. To begin with, the inside of the earth, while not molten, is known to be intensely hot. Even at a depth of only 50 or 60 miles—less than one eightieth of the distance to the center of the earth—the rocks are so fearfully hot that they would melt at once if it were not for the tremendous pressure of the mass above them. This pressure keeps the heated rock from me.ting, just as the pressure in a steam boiler keeps the water from all flying off as steam.

But if you open the top of the boiler and relieve the pressure, the water will all fly cff as steam. And similarly, says Professor Holbs, if you pry up some of the outer layers of the earth's crust, thus relieving the pressure on the hot rock inside, this rock will promptly melt. Now the earth is constantly—if very slowly—slrinking in size. As it shrinks, the surface rock, are pushed up into folds and wrinkles like the wrinkles on a dried-up prune. These become mountain ranges. Under each of them the weight of the rock is lifted a little, the pressure on the deeper rocks is decreased, and these rocks quickly melt. Whenever it can, this nelted rock finds its way out to the surface and a new volcano is born.

#### How the Earth Was Weighed.

Nearly 150 years ago, in Scotland, the earth was first weighed. On each side of a hill, the



How to Weigh the Earth

weight of which had been estimated in advance by careful borings, was hung a plumb bob. Attracted by the mass of the mountain, these plum bobs were deflected slightly from their normal vertical positions in line with the center of the earth. By measuring the amount of the deflection, which was proportional to the weight of the mountain as compared with the weight of the earth, it was possible to calculate the earth's weight, which was found to be much greater than it could be if the earth were rock all through

## CORRESPONDENCE

#### A Model for Retrenchment.

The last council of the Indian Institute of Science appointed a Committee of Retrenchment consisting of 5 Europeans and 1 Indian in order to suggest methods of decreasing the expenditure without impairing the efficiency of the Institute. It will be of interest to your readers to know some of the items of Retrenchment.

1. The number of messes in the hostel has to be decreased from 8 to 4, thus doing away with 4 cooks.

2. Two watchmen and 1 bath-room-boy in the hostel are dismissed.

3. The pay of the (*Indian*) clerical staff is too high, and therefore the grades should be revised.

4. The pay of the binders in the library and the clerks (all *Indians*) is too high and therefore their pay should be revised.

The extreme suitableness of the above proposals will be apparent from the following salaries of the various officers in the Institute:—

Englishmen.		
Director	Rs. 5000 p.m.	
Prof. Org. Chem.	Rs. 1900 p.m.	
Prof. Bio. Chem.		
Prof. Elect. Tech.	Rs. 1750 p.m.	Each one a
Prof. Phys. Chem.		
Asst. Prof. Mech.	·	big bungalow
Eng.	Rs. 900 p.m.	0 0
Asst. Prof. Elect.	~	free.
Tech.	Rs. 775 p.m.	
Librarian	Rs. 775 p.m.	
& Rs. 150 p.m. as hostel warden.		
Indians.		

Asst. Org. Chem.

Asst. Org. Chem.

Asst. Bio. Chem.

Rs. 300

Rs. 150

Rs. 165

Indians.

 Head Clerk
 Rs. 250

 Other clerks
 Rs. 50—200

 Library clerks
 Rs. 88 and 35

 Library Head Binder
 Rs. 100

 Others
 Rs. 25—55

It will be seen that the Retrenchment is necessary only among those who are just eking out an existence in life, while there need be no

retrenchment in the pay of those who are getting twice, thrice, nay five times as much as they deserve. Yet we are told by one in the authority in the Institute, that no item on the retrenchment committee has anything to do with racial considerations. It is a shame that an Indian should have a hand in such sort of Retrenchment.

INSTITUTEWALLA.

## INDIAN PERIODICALS

#### "Visva-Bharati".

The first—the Vaisakh, number of The Visva-Bharati Quarterly has been published. It is undoubtedly the best got-up Indian periodical, though it is not free from misprints. Its contents are of a high order.

The first article tells us what Rabindranath Tagore's university, Visva-Bharati, stands for. Says the poet:—

"All civilisations are creations. They do not merely offer us information about themselves; but give outer expression to some inner ideals which are creative. Therefore we judge each civilisation, not by how much it has produced, but by what idea it expresses in its activities. When, in things which are a creation, the structure gets the better of the spirit, then it is condemned. When a civilisation merely gives a large stock of facts about its own productions, its mechanical parts, its outward successes, then we know that there must be anarchy in its world of idea, that some living part is lacking, that it will be torn with conflicts and will not be able to hold together human society in the spirit of Truth."

"In the history of every civilisation, there comes a period when the store of vitality, which it has accumulated in the distant ages, is exhausted at last. The manifestation of the creative delight, which is life's ultimate object, becomes smothered by the intricate overgrowth of appliances,—the means thwarting the end itself.

"Senility becomes apparent when the mind cannot create new ideas, or have the courage and faith to believe in its own ideal world; when individuals merely repeat mechanical movements endlessly, and the habits of life become fixed. This is sure to happen when utility occupies the principal place in our endeavours. For life is

not utilitarian in its spirit, its inmost desire being for truth and fulness of its own expression. Men have sometimes thought, in their career of prosperity, that the repetition of the methods whereby they achieved success, the multiplication of material, could go on for ever; until they were suddenly startled by the warning touch of death.

"The time has now come when humanity can only be saved by the awakening of a new faith. For this, the one thing that is needed, most of all, is to make a place in our education for some great idealism. The principle of material self-seeking, which pervades the atmosphere to-day, can never give us new life. It carries with it an unchecked passion which, as it burns itself out, exhausts vitality and brings its own doom."

The remedy is to be found in changing the mentality, of the world.

"The mentality of the world has to be changed in order to meet the new environment of the modern age. Otherwise we shall never attain that peace which is the infinite atmosphere of Truth.

"But to accept this truth of our own age demands a new education. Just as, hitherto, the collective egoism of the Nation has been cultivated in our schools, and has given rise to a nationalism which is vainglorious and exclusive, even so will it be necessary now to establish a new education on the basis, not of nationalism, but of a wider relationship of humanity.

"The aim of Visva-Bharati is to acknowledge the best ideal of the present age in the centre of her educational mission. The question therefore arises, what is the immediate step that she should take in order to fulfil her object. The first thing which must occupy our attention is to concentrate in this institution the different cultures of the East and West, especially those that have taken their birth in India, or found shelter in her house. India must fully know herself in order to make herself known to others.

"The first step, therefore, must be to secure a true understanding of all the real wealth that has been produced and cherished by every section of those who compose the varied like of India. With the realisation of the ancestral wealth of our own culture, comes our responsibility to offer to share it with the rest of the world.

"We have educational establishments where we are brought up in the idea that we can only borrow, but not give. Have we absolutely settled down into this state of destitution? We must not say so. Our wealth is truly proved by our ability to give, and Visva-bharati is to prove this on behalf of India. Our mission is to show that we also have a place in the heart of the great world; that we fully acknowledge our

obligation of offering it our hospitality.

"It has been said in our scriptures "arithidevo bhava" asking us to realise that the D-vine comes to us as our guest, claiming our homage. All that is great and true in humanity is ever waiting at our gate to be invited. It is not for us to question it about the country to which it belongs, but to receive it in our home and bring before it the best that we have. We are told in Kalidasa's drama, how Sakuntala, abscrbed in her passionate love for Dushyanta, sat dreaming only of that which was the immediate object of her desire. She allowed the Guest to go Eway unwelcomed and unattened. Therefore the curse fell on her that "she should not realise her desire for the sake of which she neglected her duty." When she forgot to pay her attention to him who was for her the representative of the large world of men, she lost her own little world of dreams.

"Visva-bharati is India's invitation to the world, her offer of sacrifice to the highest truth of man."

#### A Vision of India's History.

In the next article in his Quarterly Rabindranath Tagore tells the reader:

"The history of India has been the history of the struggle between the constructive spirit of the machine, which seeks the cadence of order and conformity in social organisation, and the creative spirit of man, which seeks freedom and love for its self-expression. We have to watch and see if the latter is still living in Irdia; and also whether the former offers its service and hospitality to life, through which its system can be vitalised.

"We know not who were the heroes of the

day when the racial strife between Aryan and Non-Aryan was at its height. The significant fact is, that the names of such conquering heroes have not been song in Indian epic. It may be that an episode of that race war in India lies enshrouded in the mythical version of King Janamejaya's ruthless serpent sacrifice,—the attempted extermination of the entire Nagarace. There is, however, no special glorification of that king on this account. But he who strove to bring about the reconciliation between Aryan and Non-Aryan is worhipped to this day as an Avatar.

"As the leading figures of the grand movement of that age, which sought to embrace both Aryan and Non-Aryan in a larger synthesis, we find the names of three Kshatriyas standing out in the story of the Ràmàyana. There Janaka, Visvàmitra and Ràma-chandra are not merely related by bonds of kinship or affection, but through oneness of ideal."

The article contains very illuminating, edifying and suggestive interpretations of the main stories and episodes of the Ramayana and the Mahabharata. Let us quote a few of the passages relating to Rama-chandra.

"The most important aspect of Ràma-chandra's life, which has made the Vaishnava accept him as the incarnation of divine love, has been missed by the current version of the Ràmàyana. There he is depicted merely as an ideal son, brother and husband, a paragon of domestic virtues, a king who holds that the cultivation of popularity is a duty higher than doing justice in the teeth of clamorous disapprobation. I have no doubt that the real story of his life, which has become dim in the course of time and with the growth of conventionalism, is concerned with his sympathy for the despised races, his love for the lowly; and that this made him the ideal of the primitive people whose totem was Hanuman.

"The religion represented by the third human avatar of Vishnu, who is Buddha, has in it the same moral quality which we find in the life and teaching of Rama and Krishna. It clearly shows the tendency of the Kshatra ideal, with its freedom and courage of intellect, and, above all, its heart, comprehensive in sympathy, generous in

self-sacrifice.

"Both in the Ràmàyana and Mahàbhàrata, the wedding of the principal heroes is connected with the story of a preliminary trial. This is not a mere chance coincidence. It is the crystallisation, in the memory of the race, of a great fact which had an epoch-making character. In both cases, it was the acknowledgment of a difficult ideal, which involved the heroic responsibility of upholding it in the teeth of desperate opposition. In both cases the bride was not a mortal woman, but a great mission."

"There came the day when Rama-chambra, the Kshatriya of royal descent, embraced as his friend and comrade the lowest of the low, the untouchable chandàla, Guhaka,—an incident in his career which to this day is cited as proof of the largeness of his soul. During the successive period of conservative reaction, an attempt was made to suppress this evidence of Ràma-chandra's liberality of heart in a supplemental canto of the epic, and in order to fit it with the later ideal its votaries did not hesitate to insult his memory, by having it in their rendering of the episode, that Rama beheaded with his own hands an ambitious Sudra for presuming to claim equal status in the attainment of spiritual excellence. It is like the ministers of Christian religion, in the late war, taking Christ's name for justifying the massacre of men.

"However that may be, India has never forgotten that Ráma-chandra was the beloved comrade of a *chandàla*; that he appeared as divine to the primitive tribes, some of whom had the totem of monkey, some that of bear. His name is remembered with reverence because he won over his antagonists as his allies and built the bridge of love between Aryan and non-Aryan."

#### The Ethics of Zoroastrianism,

In the same periodical Prof. Dr. M. Winternitz writes of the ethics of Zoroastrianism from a comparative point of view. Summing up the results of his very interesting and instructive masterly comparison of the ethics of Zoroastrianism with the ethics of Indian religions he says that it shows both important points of agreement and remarkable differences.

"The points of agreement are of two kinds,—(1) such as may be accounted for by common Indo-Iranian origin, and (2) such as may be explained as belonging to the stock of general moral rules which are common to all mankind, to all human societies, and therefore also to all religions. The differences we find are due to the influence which the different religious Dogmas naturally exercised on the moral teaching in the different faiths of the world.

"It cannot, therefore, be said that all religions teach exactly the same morality. We were able to point out an essential difference between Zoroastrian ethics and the ethical ideal of the religions of India.

"In India the ideal life has more and more come to be that of the sannyasin, of the ascetic, the monk, the saint who has given up all earthly desires. Only occasionally, in India also, attempts have been made to combine the life in God with the active life of the house-holder and the worker,

and the ideal of the sannyasin has been refuted. Thus is the poetry of Kabir, and again in our own days, is the philosophical poetry of our great poet Rabindranath Tagore, who says in one of his most powerful songs in Gitanjali:

"Leave this chanting and singing and teling of beads! Whom dost thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see: thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the pathmaker is breaking stones. He is with the min sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like Him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our Master himself has joyfully taken upon Him the bonds of creation; He is bound with us all for ever

Come out of thy meditations and leave aside thy flowers and incense! What harm is there it thy clothes become tattered and stained? Meet Him and stand by Him in toil and in sweat of the brow."

"Words like these will hardly ever be found in the ancient literature of India. Zoroaster, on the other hand, has from the very beginning taught an active morality for this life on earth, and Zoroastrianism had always kept up a high standard of morality for the practical life of every man and woman,—a standard of morality of which it may be proud indeed."

But our comparative study has also shown that in a certain sense it is true that all religions teach the same morality, and that King Asoka was right in admonishing his subjects to respect the ethical kernel contained in the teaching of all sects and religions.

"For with all the variety of rites and dogmas and even ideals of life in the different religions of the world, there are certain fundamental principles of morality that are found to be essentially the same in all religions—principles which form a precious common fund of all mankind, precious in themselves, and the more precious for that very reason that they are common to so many different races and nations and faiths and thus prove the unity and hence the brotherhood of mankind.

"The hole history of religion and ethics tends to impress upon us this plain and yet so important lesson that in spite of all diversity of races, nations, and religions we are all brothers and sisters, and that there is no higher trath, no higher wisdom and no higher moral lesson than that contained in the one word Love."

#### Religious Toleration in Islam.

Saiyed Qasim Husain, M. A., writes in The Hindustan Review for April:

"It is generally believed that there is no place for religious toleration in Islam, and that it offers

only three alternatives-Conversion, Jazia or Death. But nothing is so far from truth as this unfounded assertion. If one turns towards the injunctions of the Quran and the actions of the Prophet, which are the basis of the Islamic Law, this misconception will soon be removed. Islam does not sanction unwanton aggressions for the sake of propagating it. It is not responsible for the unrestricted aggrandizement carried on by worldly potentates under the cover of religion, Only wars in self-defence are permitted, which is the birth-right of every individual and nation. The verses of the Quran, dealing with the subject, are not found in one place. They are scattered throughout it. The present writer has collected together all these verses and gives here only those which throw light on principles."

Some of these verses are reproduced below.

The Prophet and his followers are ordered by God only to preach their religion, and not to enforce it on the point of sword:—

"Let there be no violence in religion. Now is right direction manifestly distinguished from deceit."

"But if thy Lord had pleased, verily all who are in the earth would have believed in general. Wilt thou, therefore, forcibly compel men to be true believers?"

#### The Jungle-Babbler.

Mr. C. M. Inglis states in the Agricultural Journal of India for March:

"The subject of our present article rejoices in several names. In the new edition of the Fauna volume on Birds it is called the Bengal ▲Jungle-Babbler (Turdoides terricolor terricolor) whereas it was referred to in the former edition as the Jungle-Babbler (Craterapus canorus), and it is also known as the Bengal Babbler, the Seven Sisters, Chatarhia (in Bengal), Pengyamaina (in the United Provinces), Kutch-batchia (in Bihar), Pedda-Sida (in Telugu) and as Sat Bhai, Jangli-Khyr and Ghonghai in Hindustanispeaking areas. Of these names, the popular names, "Seven Sisters" or Sat Bhai, and the scientific name, Crateropus canorus, are the best known applied to this bird, which is sufficiently common everywhere to be a familiar object in all shrubberies of compounds in Northern India north of a line drawn roughly from Orissa to Bombay.'

Agriculturists will do well to bear in mind that

"The late Mr. C. W. Mason examined the stomachs of thirty-six birds at Pusa and found the contents to consist largely of fig and ber

fruits mixed with a great variety of insects and weed seeds, with an occasional frog, spider or centipede. The food is obtained in jungly or shrubby places and cultivated areas or crops seem to be rarely visited and this only when there are large trees or jungle close by. The nestlings are fed principally on caterpillars, with a few beetles and an occasional cricket or grasshopper. From an economic point of view, therefore, this bird may be regarded as beneficial to the farmer."

#### A Substitute for Military Training.

The Young Citizen for April reproduces from Jamboree an article by Sir Robert Baden-Powell, Chief Scout, in which it is rightly pointed out that a substitute is needed for military training.

"Personally I have spent a good part of my life as a soldier, and I have in war seen something of the brutality and horrors incidental to this man-authorised murder of God's creatures, our brother-men, together with the ruin of their homes and the sufferings of the innocent women and children.

"On the other hand, I have also seen for myself the splendid qualities of manliness that have been evoked through war and soldiering, and these are evident in the manhood of all the more warlike Nations.

"The submission of self to rigid discipline, the endurance of hardships, the loyal comradeship and esprit de corps, the heroism and willing courage with which men will brace themselves and go to certain death for their country—all these cannot fail to be appreciated as a widespread result of the military training of men as men, in body, mind and spirit.

"The apprehension exists that, with the abolition of armies, these valuable virtues of manliness should atrophy and die out.

"Lessons of history from the fall of the Roman Empire downwards have proved the strength of this argument. Certain modern Nations retained conscription as much for educative as for war purposes, and to preserve their race from deterioration in its manly qualities."

That manliness and character must be maintained, goes without saying. The difficulty lies in devising a method by which it can be done apart from the training of men to war and bloodshed.

"As a solution, Mr. James suggests an idea which, besides inculcating hardihood and discipline, would give the idle rich their chance of learning manliness equally with the destitute

poor; he would have conscription for the whole of the youth of the country to serve for a term of years, not in the army but in coal and iron mines, on freight trains, aboard the fishing fleet in winter, at road-building, tunnel-making, and work in foundries and stoke-holes, and on the frames of sky-scrapers, etc.

"This is truly a hardening process for the pupils, though how far it would meet the employer's views in training the inept youth at his

expense is another question.

But physical hardness is not the only quality that is needed. These occupations, though they do give valuable results in hardening the individual and breaking-down class differences, do not necessarly go far in character-building, which is the urgent need in the education of the future.

"Universal seamanship, with its discipline, pluck, resourcefulness, etc., together with its friendly intercourse with foreign peoples and the ease of its application, commends itself as a means in this direction; but unfortunately the amount of sea-going commerce would make it applicable only to a tiny percentage of young men.

"International sport will naturally suggest itself as another means of promoting manliness and good feeling.

"But this would rule out the workers and the weaker. Moreover, in all these remedies only

one sex is referred to—the male.

"Women to-day are sharers with the men in the work of the world. On them more than on the men depends the healthiness both of body and mind of the future generation. The effective education of women is therefore at least of equal value with that of the men. They must be in the training, too."

Sir Robert Baden-Powell presents to his readers the Boy Scout and Girl Guide movements as solutions of the problem.

## Women's Rights in India.

The following paragraphs are taken from Stri-Diarma for April:—

Tre First Indian Women Members of Parliament

Two Indian women have been elected to the newly formed House of Representatives for the Rajkot State. The subjects of this small but most advanced State have been given Universal Franchise for electing their representatives who number 90 with a non-official elected President. In all women's movements the Indian States have led the way for British India. This new Popular Assembly is the Parliament of its State and so these ladies are in reality the first two

women members of Parliament in India. The Thakur Saheb is worthy of his people and his people show themselves worthy of their statesman-ruler. Heartiest congratulations to our honoured sisters and all concerned in their election!

#### HAIL TO INDIAN WOMEN LAWYERS

Within five minutes the Legislative Assembly passed the first, second and third readings of the Bill legalising the right of women in India to be enrolled and to practise as lawyers and barristers. The Council of State later also passed this measure. The Government is to be thanked for the expeditious way it carried through this great reform. The real thanks are due primarily to Dr Gour for his introduction of the question, and to the non-official members of the Assembly who accepted its principle as announced in the last issue of Stri Dharma. We particularly congratulate Miss Hazra, B. A., B. L., whose application to practise brought this subject into such prominence. We wish her all success on the career. which is now so freely open to her: Other Indian ladies now eligible to practise are Miss Cornelia Sorabji, Miss Engineer (Bombay) and Miss Mithan Tata, LL. B. It is quite probable that the legal profession will become as popular. with women as it is with men, and women lawyers have a fine field of service now open to: them.

# Sri Vijayadharmasuri Memorial at Shivpuri.

The Jaina Gazette reproduces from Jayaji Pratap an account of the pratistha ceremony of the Sri Vijayadharmasuri Memorial at Shivpuri, Gwalior, in which we are incidentally told:—

"Maharaja Scindia's tolerance—we should rather more earnestly say his love of all the religions of the world—is too well known to need a mention here. Yet suffice it to say that even in the temple dedicated to his mother at Shivpuri, there is a Mohammedan mosque while quite close to his palace at Lashkar, the capital of the State, all religions are represented side by side one near the other, through Gopal Mandir, Ahmed Shafi Mosque, the Theosophical Lodge, the Sikh Gurudwara and the Church."

The speech of Dr. Winternitz was very appropriate to the occasion. He said, in part:—

"Jain scholars have always been distinguished by their broadmindedness, as is shown by the fact that they have not restricted their literary efforts to their own religion, but have also taken the greatest interests in general Sanskrit lizerature and science.

"I need only remind you of the great monk Hemchandrasuri in the 12th century who has worked in nearly all departments of literature, both Sanskrit and Prakrit. Our great Acharya Vijayadharmasuri went still further in his broadmindedness. He extended his interests not only to Sanskrit and Prakrit literature as it is studied in the East, but also to the efforts of Western scholars in the field of Indological studies. He well appreciated the critical and historical methods followed by the scholars of the West and did everything in his power to facilitate their labours.

"It is not so very long ago that people in the West knew very little of Jain religion and still less of Jain literature."

"Every scholar in Europe and in America is now aware of the existence of a vast and caluable Jain literature both religious and secular. But that this change has come about, that the knowledge of Jain literature and the interest in Jain religion are spreading more and more in the West, is in no mean measure due to the insight as well as to the sympathies and energetic efforts of the late Acharya."

#### Greater India.

Mr. C. F. Andrews asks in the Δpril number of To-morrow:—

"How many in India, I wonder, know that there are flourishing Indian communities at Sooratbaya in Java, and at Kobe and Yokonoma in Japan! How many understand that there are caste Hindus still dwelling in the islands of Bali and Celebes and Java itself, whose ancestors have been Hindus for more than 1200 hundred years, and possibly for an even longer period? How many have realised that there are manuscripts of Ramayana and Mahabharata, written in the Brahmi script, and still reverently preserved and studied in those islands, and that these manuscripts have not yet been collected and edited by scholars in such a manner, that their variations from accepted Indian text might be made available for modern scholarship and archeological research.

"To take other instances, how many in India are aware, that the comparative refinement of the Hovas in Madagaskar as contrasted with the Bartu stock on the adjoining African continent, is most probably due to a period of Hindu civilization, in the remote past which has left its mark upon the indigenous languages of the sland and also on the local names: How many again know that the geography of Central Africa with its vast lakes and mountains had been discovered

by Indian explorers centuries before the modern age? Lastly—to shorten a list, which might be made much longer—how many Indians are aware that Vasco de Gama, on his first voyage round the continent of Africa, discovered all along the coast flourishing Indian settlements and mentioned specially in his memoirs that he had met, at Mombasa, Hindus from Calicut and also from the gulf of Cambay?

"What I wish to emphasise by these examples is the vastness of the problem of Greater India. I have felt a hundred times over, that opportunities have been lost, both for India and the rest of the world, by the ignorance which everywhere prevails concerning Indian settlers who have gone abroad. While everywhere the history of the British colonisation is well known, and a whole literature has been written about it, there has been nothing of the same kind done about India.

"In the new epoch of Indian national awakening which has just begun, I feel certain that this state of ignorance will pass away. The rising universities of modern India, which have been founded on a national basis, will surely teach the younger generation the knowledge of these wider boundaries of the motherland, which are to be traced in every continent of the world and not in India alone.

#### Mr. Andrews shows in his article

"How the whole stability of Indian colonisation, in the very sparely populated regions of Africa facing the Indian Coast across the sea. is being seriously threatened owing to the comparative failure of the Indian settlers to make provision for the education of their children, both boys and girls. There is, on this side, if we only realised it, a danger to India far more acute than the political menace which is due to European exclusiveness.

"Before proceeding further, I would wish to offer one word of congratulation to the Gujerat Vidyapith, founded by Mahatma Gandhi, which has been the very first university in all India to found a chair for the study of questions relating to Indians abroad. No worthier occupant of the chair could be found at the present time, than Pundit Benarasidas Chaturvedi. His knowledge of his own subject is unequalled in modern India and he has taken up the work of research with the zeal of a true scholar. For many years past, his days have been full of untiring devotion to this one cause alone. From every part of the world there are those among his own fellowcountrymen, who write with grateful affection to him for the solid work he has accomplished on their behalf."

#### Indians Overseas.

In the same number of *To-morrow*, Pandit Benarsidas Chaturvedi offers the following suggestions for those Indians who think that something must be done for our people overseas, numbering twenty-five lakhs, simultaneously with our struggle for 'Swarajya'!—

"1. Influence must be brought to bear upon the Congress leaders to take up the problems of Indians overseas in right earnest. They ought to be made to understand that mere paper resolutions that they have been passing from year to year do not mean anything. Neither our countrymen overseas nor the Imperial authorities attach any importance to such resolutions, which must be followed by some sustained work if they are to prove effective. I have been told that the Congress got nearly a lakh of rupees from our countrymen overseas in the Tilak Swarajya Fund. Surely it will not be unreasonable to ask the Congress leaders to spend a portion of this sum for the immediate benefit of our Colonial brethren. The least that the Congress leaders should do is to help the enquiry and propaganda work for our people in the Colonies and the Dominions.

"2. The authorities in the national institutions such as Gurukula, Shantiniketan and Gujrat Vidyapitha should be requested to make some provision for the help of our colonial students. Some free-studentships and scholarships should be founded to help the children of the emigrants who may come to receive their education in the Motherland. Our national institutions have been receiving financial help from our Colonial brethren and it is high time that they did something for them in return. Some scholarships should also be given to study problems of Indians overseas."

"3. Éducational and Enquiry Commissions should be sent to the Colonies and the Dominions.

"4. An Indian Overseas League should be established and an English-Hindi monthly journal overseas should be started as its mouthpiece."

# A Proposed Resolution for Hindu-Muslim Unity.

To The Vedic Magazine for April Babu Bhagavan Das, M. A., contributes a very timely and important article on the secret of Hindu-Muslim unity. He wanted to move the following resolution at the last session of the Congress at Gaya, but it could not be taken up for want of time.

"This Congress requests the priests of all the creeds dwelling in India, Pandits, Maulanas, Mobedes, Bhikshus, Gurus, Clergymen, etc., to emphasise, among their respective followers, the Universal Religion of the Supreme Spirit, the true and highest Swa or Self; which Universal Religion is to be found embeded as its very essence in every creed, as Vedanta or Brahma-vidya or Atma-Vidya in Hinduism, as Tasawwuf in Islam, as Gnosticism and Mysticism in Christianity and under other names in other creeds; and the emphasising of which is the only means of bringing about a sure and certain and lasting peace between the creeds and of establising on a strong, steady, and permanent basis true Spiritual Political Swaraj."

He states his reasons for the proposal, which deserve to be studied.

#### Bell-Metal Industry in Khagra.

In the April issue of Welfare, Prof. Nalinaksha Sanyal describes the life and work of those engaged in the bell-metal industry in Khagra in Murshidabad and makes the following suggestions for the improvement of the industry, which may be of use to the workers in other centres of the same industry:—

"In the first place, the artisans can effect much economy in the supply of fuel if they use steam coal in chimneyed furnaces, instead of coke. and charcoal in open furnaces. Small blastfurnaces and improved bellows may be introduced for this purpose. The second suggestion is with regard to the introduction of mechanical sledge-hammers or steam-hammers for hammering lumps of the metal into vessels. This would secure efficiency of work together with steadiness, which is rare under present circumstances. In the third place, the artisans should, as far as practicable, take to treadle lathes and grinders for shaving, scraping and grinding purposes. The present system requires the employment of extra hands for simply turning the machinery which are entirely out of date, permitting no continuous rotatory motion in one direction. If in the beginning, every master-artisan cannot secure all the improved machinery as suggested above, arrangements may be made for communal purchase of these machines or for specialization of processes of work in particular families or workshops. It is needless to add that along with these material changes arrangements should be made for the opening up of cheap credit through co-operative methods, for the preaching & of good morals, thrift and temperance, the diffusion of knowledge about the market outside and, above all, for scientific and technical education for the rising generation."

#### Jute Mills in Bengal.

The same mouthly contains an account of jute and jute industry in Bengal by Mr. Doongersee Dharamsee, in the course of which it is stated:

"Seventy-six prosperous mills are situated in Bengal with about 46,000 looms and a much larger number of spindles. They have been constructed and run by British initiative, capital and management. The Scottish element s in preponderance, and nearly all the Directors, Mill managers, assistant managers, managers, salesmen, engineers, and assistants are Europeans with high salaries and big bonases. All the power, authority and direction is in Slieir hands, and they never allow any Indian, of whatever ability and intelligence, to come into their monopoly; this they exclusevely enjoy. The Indians have to be satisfied with the places and positions of the clerks, only to carry out the orders of their European superiors. The higher places are so well guarded and protected that not a single Indian has, been able to enter the sacred enclosure."

The European mill-owners are, no dcubt, selfish, but the people who are most to be blamed are the Bengalis, who have allowed the most profitable business in their province to be monopolised by foreigners.

#### The University and the Village.

To the same Magazine Mr. C. F. Andrews has contributed a description of "Farm Week" at the State University of Ohio, U. S. A. which is the record of a successful experiment in bringing the university into direct touch with the life of the village.

"It is understood, on all hands, that the ultimate problem of India is the village rather than the town; and the greatest of all interests, in social reconstruction, is the village interest. Perhaps I may add, the greatest of all difficulties at the present time, is that of bringing, with fresh enthusiasm and technical skill, the boy who has left his village for education back to the country, after his education is over, and not letting him get swallowed up by the towns. The articles of Mr. L. K. Elmhirst in the 'Modern Review' and in 'Welfare,' dealing with this subject of the twofold robbery of the soil, both of its chemical products and of its men, are precious articles, of a most important character. It was the inspiration of these arricles, and the constant personal touch with the truly wonderful work done in so short a time at Surul, in connexion with Visvabharati, which induced me to write on this subject."

As regards the application of the "Farm Week" idea to India, Mr. Andrews writes:—

"In an agricultural country such as India, it has evidently wonderful potentialities. It is entirely in accord with the Poet Rabindranath Tagore's conception, that the University life should be wedded to the soil, on which and from which the University itself springs. In many recent talks with Professor Patrick Geddes of Bombay University, and during much study of his diagrams, I have seen clearly that underlying his own conception also of a true University is this intimate connexion with the soil. Possibly the Mela, which has been held for more than a outside Santiniketan Asram, on generation Satwin Pans (the 7th day of the month of Paus, ) each year, might become the nucleus of a farmers' movement, which should be suited to Indian conditions at their present stage of development just as the 'Farm Week' has proved to be suited to Ohio. The Mela might be extended beyond its present duration of a single day and be made into a 'Week', for the farmers of the district.

"But the guestion rises, whether, in all the new national educational movements, which are spreading over the country, this 'Farm Week' idea might not have its own integral place and part. For nothing can be more essentially foolish than the present entire emphasis on literary subjects, in a country whose inhabitants must of necessity live chiefly by the cultivation of the soil. The dignity and beauty of such an occupation as farming must be brought home to men and women in India in every possible way; and there can be no surer method than that of training and educating the young. But such training and education of the young must have its centre and source in the University itself. It may be true that the older Universities, built up by the Government, are too stationary, and conservative to respond to new ideas: but this should certainly not be the fate of the new Universities, which are springing up on every side. They, at least, can afford to make experiments; and I believe the experiment of relating the University to the soil is one of the most important that can possibly be tried in this country at the present time."

## Co-operative Dairying.

After describing in Welfare what Cooperative Dairying has done for Denmark, Rai Sahib Pandit Chandrika Prasada points out that

"The advantages of a Co-operative Dairy are multifold. They benefit not only the agriculturists but also the consumers. Agriculturists can thereby increase their cutput, realize better

profits and learn business principles and habits. Then general efficiency will transform the whole outlook and agriculture in particular.

"Considerable saving would be effected in the cests of production, and manufacture, every

particle of milk would be brought to a profitable out-turn while the quality and quantity of the butter and other products would be materially improved and increased, with a minimum of labour time, and expense."

## FOREIGN PERIODICALS

# A Forecast of Woman-made Religion.

In our last issue we gave some extracts from Mrs. Gilman's first article in *The Century Magazine* on "His Religion and Hers". The April *Century* contains the second of the two articles in which she discusses the relative value of the masculine and the feminine centributions to religion. Mrs. Gilman asks:—

"If the religions of the past, with their overpo vering interest in death, have been largely modified by the man, what may we expect when the woman becomes actively human and contributes her share to the management of the world;"

Her answer is outlined in the paragraphs quoted below.

"The life of primitive woman was spent in work, not war. There was small excitement in this, no thrilling event. Yet her life held one crisis more impressive, more arousing far than man's: her glory was in giving life, not taking it. To her the miracle, the stimulus to thought was birth. Had the religions of the world developed through her mind, they would have shown this deep essential difference—the difference between birth and death. The man was interested in one end of life, she in the other. He was moved to faith, fear, and hope for the future; she to love and labor in the present.

"To the death-based religion the main question is, 'What is going to happen to me after I am lead?' a posthumous egoism. To the birth-based religion the main question is, 'What must be done for the child which is born?'

an impediate altruism.

"The first nurtures a limitless individualism, a demand for the eternal extension of personality. Such good conduct as it required was to placate the deity: or, for the benefit of oneself, to acquire merit, as the Buddhist frankly puts it. The second is necessarily altruistic, forgetting

oneself for the good of the child, and tends to develop into love and labor for the widening

range of family, state, and world.

"The first leads our thoughts away from this world, about which we know something, into another world, about which we know nothing. This has two unavoidable and undesirable results, the exaltation of belief with derogation of knowledge, and the neglect of this world as being merely a sort of spring-board from which to leap into another one. The first was something to be believed; the second, something to be done."

She guards herself against some possible misconceptions.

"Before we attempt to follow the natural consequences of a birth-based religion, let it be clearly understood that here is no denial of personal in mortality, against which we have no proof. Neither is there any condemnation of sex or any overrating of women, who are indeed at present far behind men in human development. But just as the male sex throughout nature expresses itself in desire, display, and competition, so does the female sex throughout nature express itself in love, care, and service. Mother love tends to develop into an ever-widening love for humanity; mother care, into the whole vast range of law, government, and education; mother service into the varied arts and craft which maintain and elevate our race. If the human female had had free scope and growth beside the male, her influence would have produced results more in accordance with happiness and progress."

The following passages are further elaborations of her thesis:

"Birsh is the most important event we know. It is the ceaseless, visible recreation of an analying race. Through it we see humanity as a growing continuous thing, coming into our hands fresh and plastic, open to unmeasured improvement or to degradation and decay, according to the circumstances with which we surround it.

"Birth-based religion would steadily hold before our eyes the vision of a splendid race, the duty of upbuilding it. It would tell no story of old sins, of anguish and despair, of passionate pleading for forgiveness for the mischief we have made, but would offer always the sunrise of a new hope: "Here is a new baby. Begin again!"

"Being utterly misled by the old teaching that the sorrow and pain of life were unavoidable and in some mysterious way good for us, we have gone on assuming that the wrete edness about us was beneficial, that bad was good.

"No one suggests that miseries are good for babies. In our care for children we have at least learned the rudiments of advancement. To the mother comes the apprehension of God as something coming; that his work, the new-porn child, was visibly unfinished and called for continuous service. The first festival of woman's religion would be the birthday, with gifts and rejoicings, with glad thanksgiving for life.

"Our demand for an ever-watching love and care is that of the child, always turning to his

mother.

'An infant crying for the light,
An infant crying in the night,
And with no language but a cry.

"The mother, feeling in herself the love and care, pours it forth on man, her child. This recognition and expression of divine power are better than 'worship.' You cannot worship something inside you; the desire of the soul is to give benefit rather than to receive it.

"Having for so long believed that we were bad, that the world was bad, and that we could not do anything with it anyway, it is difficult to arouse the opposite conviction that we are good by nature, that the world is good, and that we can do what we please with ourselves and with the world. Not in a day, to be sure, not in a generation; but what is that to a hum in being? We who are so profoundly interested in our ancestors, and prouder of them in proportion to their remoteness, surely we can stretch our minds a little along the line of our descendents. Twenty generations behind us, we boast, a king was our ancestor. In ten generations, res, in five, we could produce a race of kings, of people finer than any kings of all the past.

"Yet this does not appeal to us in the least. It seems to the average mind 'impractical' We will listen to anything revealed, imagined, or told by some ectoplasmic apparition about the beauties of 'another world,' but when some one shows us how this one can be made beautiful, we call him a 'visionary,' and tell him, 'You can't

alter human nature.'

"We can. We have already in some degree, and can lift and change it with increasing speed as soon as we recognize that as our busicess on earth, and go to it.

"No truth in any religion can be hurt by the perception of more truth. No law rightly attributed to God can be broken by further recognition of His law. The religions of the past have fought hard against the proved facts of science, but this new-seen religion of the future rides on science, delights in it, fills it with all the pouring enthusiasm of the most glorious hope ever opened to us—the hope of a race growing better in geometrical progression, faster and faster as each new generation gives us children better born, circumstances which lift us farther, and education spreading wider with every year that we live in a regenerate world.

"We have followed the sunset and sat mourning in the darkness. Now we will turn to the

sunrise welcoming God on earth."

#### Women's Part in the New Renaissance.

Lucie A. Zimmern writes in The Century Magazine for April:

"Despite the disturbing condition of world politics, there is a widespread consensus of opinion that we are perhaps on the eve of a great spiritua and intellectual change."

After referring in detail to the inferior place assigned to woman in society previous to the 19th century, she observes:—

"The nineteenth century brought a great outward change in the place of women. The industrial revolution, by destroying domestic industries deprived woman of much of her household occupation. In many cases the result was that Martha followed her work to the factory. Woman became engulfed in the vortex in consequence of industrialism.

"This brought with it new social and political relationships, culminating in the grant of woman suffrage in most industrial countries. But the equality thus conceded was more apparent than real. The truth is that men have allowed women to share in industrial work as a convenience, because they needed them, and have granted them the vote as the best means of dealing with the difficult and equivocal situation thus brought about. Despite women workers and women voters, disharmony and disorder still prevail, and man still dominates the social scene."

She then asks:

"What can be done to bring order out of this disorder? How can women be enabled to make their contribution to the new renaissance? What must we do to secure that this impending movement shall not be one-sided, arrogant, and

ultimately, sterile, like so many of its predecessors?'

She declares:

"The answer seems easy. We must treat women as women, as the equals, not the inferiors, the collaborators, not the instruments, of men. Men must treat them as such, and women must think of themselves and of other women as such. We must aim at a society which will be a diversity, not a uniformity, a harmonization, not a standardization, an orchestra, not a masculine solo. We must find room in our social arrangements and in our hearts and minds for the distinctive gifts and qualities of women, for their quick intuition, their eye for character and individuality, their sense of the shades and nuances. the priceless details and delicacies, of life, for their power of harmonizing and adjusting the big rough blocks which masculine energy is forever rolling pell-mell on the stage, and leaving there in bewildering disarray. We must allow woman to play on equal terms, unimpeded by masculine condescension and interference, her part as wife and mother, as hostess and diplomat as talker and letter-writer, as artist and intellectual, as a lover of ideas and of truth, as a lover of ideals and of the Good, above all as a lover of that outward and inward beauty which man in his love for wealth and power, for size and statistics, has well nigh exiled from this poor man-hadled world."

The writer then describes what it means in the concrete.

#### An Indian Master-mind in Science.

Mr. Waldemar Kaempfert, former editor of The Scientific American, contributes a long article to the American magazine Asia, from which the following extracts have been made.

We are apt to forget that science as we know it, is only a few centuries old, that study of force and matter in a modern sense began with Galileo and Newton, that most of the brilliant scientific researches have been conducted within the past hundred and fifty years and that before the comparatively recent development of scientific methods of inquiry, Europe was as speculative, metaphysical as India or China.

If you expect a blending of Indian mysticism in the ascendant, in Bose, you are sure to be disappointed. He is an incarnate proof that there is neither an oriental mind nor an occidental mind, but just mind. In the European scientist the steeling of the mind to the interpretation of nature has often been accomplished by a

withering of the feeling for beauty. Darwin bitterly lamented the fact that his researches in biology had completely atrophied his appreciation of poetry. With Bose it is otherwise. Science has but enhanced his emotional reactions. His poetic aptness of expression makes his description of his marvellous machines entrancing. His choice of words marks the litterateur rather than the scientist. When he speaks of plants, to the study of which he has devoted the better part of his mature life, they cease to be mere masses of green leafage, and become sentient organisms.

"An imagination such as his, is found only in great synthetic scientists—men like Darwin who take ten thousand apparently unrelated facts and show that they are but manifestation of some universal law. For those who have a genius of synthesis it is not enough that a discovery is made. Where does it fit in the cosmic scheme? Bose's reasoning and his imagination do not rest until he finds the underlying relationship that enables him to link an isolated fact with another and another. Hence his scientific hypotheses, based on the facts that he has painstakingly gathered, have an epic sweep foreign to the narrow interpretations of the mere analyst."

Then follows an appreciative description of Bose's wireless detectors, his artificial eye, his researches in cohering action and in the fatigue of metals.

"'Dead' matter is alive in the sense that it responds to external stimulus. No other conclusion to be drawn. Here was an Indian who had bridged the gap between the 'dead' matter and the living organism.

"Boldly Bose voiced his own conviction.

"Amongst such phenomena how can we draw a line of demarcation and say here the physical ends and the physislogical begins? Such absolute barriers do not exist. Do not these records tell us of some property of matter common and persistent? Do they not show us that the responsive processes seen in life have been foreshawdowed in non-life—that there is no abrupt break, but a uniform, continuous march of law?"

"The next step was clearly the testing of plants commonly regarded as low in organic life. Bose approached his new, self-appointed task with a western scientist's cool objectivity. The domain of plant-physiology was to be explored by one who had not made plants but physics his life-study. First he had to invent-new instruments which would record plant movements—instruments which are to write down the story of life and death, a story told in a heiroglyphic script. Indians are not supposed to be inventive, but Bose's instruments are of a delicacy and precision difficult to match

in the west. They were devised under difficulties that would have daunted one who lacked his boundless enthusiasm, tireless preseverance and devotion to an ideal. They bear subtly suggestive names as 'death recorder' 'resonant recorder', 'oscillating recorder', 'crescograph'. With these instruments he made plants tell tales touchingly human, which almost subjass belief; yet the scientific record is indisputable.

"With his crescographs of growth recorders, Bose magnifies plant-movements millions of times. Growth is made to appear an alrost alarming, rushing, pulsating movement, magnified to terrifying dimensions by a beam of light falling on a screen. Here is an instrument which enables the agriculturist to determine in half an hour the relative values of fertilisers. And yet Bose steadfastly refuses to patent his instruments although many of them lend themselves to commercial exploitations.

"That every plant dies we know. But at what moment does it throb its last? Bose is the first man who has watched a plant in its death-throes, the first man to detect the exact moment of its death. With his 'death recorder he gives the plant the means of indicating when it

is about to expire.

"So he sympathises and finds that every libre in a green, apparently sluggish mass of foliage is instinct with sensibility. Flowers and plants cease to be merely a few clustered petals, a few green leaves growing from a woody stem. They are man's organic kin. Beneath the chaotic, bewildering diversity of nature there is an underlying unity. And it is only 'They who see but one in all the changing manifestations of this universe, unto them belongs Eternal Truth—unto none else, unto none else."

#### England and Protection for India.

Dr. Gilbert Slater states his reasons in the April Asiatic Review for holding that

"In the future as in the past, the Indian tariff should be designed for revenue and not for protection, though if a tax which is worth while for the revenue it produces should also incidentally have a protective effect, it should not on that account be objected to. I doubt, however, whether there is an Indian unofficial member of the Legislature who agrees with me, except Mr. Joshi, the very energetic and able, and, I believe, unique Labour member.

"One further question naturally rises to the minds of some of us. Whether Indian Protection will be beneficial or otherwise to India, it will certainly be prejudicial to British industry. What, then, should British industrialists—those of Lancashire particularly—and the British Government, acting on behalf of British industry,

do to neutralize that injury? I say, "Railroadize Africa." When the present Government came into power, I was astonished at what seemed to me the egregious mistake of resolving to spend twenty millions on such obsolete things as "capital ships." Far better, I shink, would it be to give the same amount of employment to the same districts and the same industries by setting men to produce rails locomotives and trucks, to open up, in lands of even greater extent and greater potential wealth than India, new markets for British manufactures, and new sources of food and raw material."

# The Foreign Student and the American Immigration

We read in Bulletin 1 of 1923 of the Institute of International Education:

"Unlike previous immigration laws, the present law contains no specific provisions regarding foreign students and they are included in the quota of immigrants allotted to their respective countries. Hence a considerable number of them have at different times been detained at Ellis Island for deportation, because the quota from their country had been exceeded. An understanding was reached with the immigration authorities last year whereby a foreign student, complying in all other respects with the Immigration Law, might be admitted under bond even though the quota of the country from which he came had been exceeded. This resulted in some impostors declaring themselves students in order to gain admission into this country. . Because of this fact, the Director of the Institute and the Commissioner of Immigration at Ellis Island, Mr. Robert E. Tod, after a careful study of the situation entered into an agreement to cooperate in every feasible way to facilitate the entrance of bona fide students from abroad. The agreement is as follows:

"The Institute and the immigration officials at Ellis Island will cooperate in every feasible way to facilitate the entrance of bona fide students from abroad into the institutions of higher education of the United States."

#### The Life Evolving.

The Irish poet G. W. Russell (A. E.) delivers himself thus in *The Interpreter*:

"An oracle of the Oversoul states the law: 'Seek first the Kingdom of Heaven and everything else will be added to you.' How by this quest may we attain so rich a being? Because as the psyche evolves and we become ourselves more fully, we awaken and attract all the powers and

elements which are akin to our expanding consciousness. As we absorb so we radiate influen-

ces equal to our intensity of life.

"We have not yet come to the limit of our faculties. There are uncharted regions of psychic nature to which the perfected faculties give us access and which we may aspire to rule. The car has not attained that infinitude of hearing in which sounds not only human but celestral are apprehended. The heart has not attained its infinity of feeling, nor the intellect its full power of penetration, nor has the will yet found its conscious root in the power which sustains the cosmos."

#### Canada Now a Treaty-making Power.

The Literary Digest observes :-

"A cubit was added to Canada's national erature, remarks one Canadian paper, when for the first time in her history Canada completed a treaty with a foreign nation without a representative of the London Foreign Office attaching his signature to the document. Early in March Secretary Hughes for the United States and Ernest Lapointe, Canadian Minister of Marine, and Fisheries, signed a treaty regulating halibut fishing in North Pacific waters. While this treaty is 'not remarkable for either its subject or its previsions', remarks the Boston Herald, it is 'altogether singular in its method of negotiation.' An Ottawa despatch to the Chicago Tribune characterizes this direct treaty-making as 'a step forward in the progress of Canada toward free independent nationhood; and Canada's former Premier, Mr. Meighen, is quoted as fearing that Canadian independence in negotiating treaties will tend to swing the orbit of the Dominion out of the British Empire, and into that of another country.'

"Since the making of treaties is 'a distinctly sovereign prerogative,' remarks the Pittsburgh Gazette Times, this event is 'tantamount to an admission that the Dominion is sovereign in all matters that concern its people alone. It is further proof that 'Our Lady of the Snows' is

mistress in her own house."

#### America and Human Happiness.

Recently Revue de l'Amerique Latine circularized distinguished contributors to know whether the discovery of America had added to human happiness. The Living Age gives the gist of some replies received to similar questions on two occasions in the 18th century. There is grim humour in some of the replies received to the recent questionnaire.

"M. Max Daireaux is inclined to think that Columbus and his successors brought happiness to the natives of America: 'Extermination' is painful while it lasts, but the results are agreeable and restful.' America also afforded vast territories where all the Don Quixotes of Europe could run at large to their hearts' content, leaving sensible Sancho Panzas in peace to enjoy the homelier comforts of their native lands. The discovery was in one way reassuring to the Negroes, whose value as slaves had never been duly understood before. It is always 'flattering to be appreciated at your true worth.''

#### World News About Women.

The paragraphs printed below, with the letters W. C. affixed, are taken from The Woman Citizen.

A Mission for the Mother Spirit.

Beatrice Forbes-Robertson Hale in her book "What is Wrong with our Girls?" lays stress on what she believes is the most important contribution women in their new freedom can make to world progress, and that is carrying their gifts and their experiences as the conserving Mother Force of the world into their new fields of activity. In this she is also voicing the opinion of most of the woman leaders. So far, Mrs. Hale says, this mother spirit has only expressed itself individually in the mother thought and care spent in the individual home and on the family group. If this conserving, co-operating instinct can be made to express itself collectively in the community and in the nation, through organized group action, she sees no limit to its influence toward peace and world friendliness. It is a 'mine of untapped strength:' To this end, rather than competing with men, she would have women trained even in their occupations to develop the qualities in which they are specialists and would have sex differences not eliminated but accentuated. Mrs. Hale sees the century-long striving of the woman movement finding its ultimate purpose in world understanding and harmonious co-operation. W. C.

#### WHERE WOMEN INCREASE

In the January 15 issue of the News Bulletin, an organ of the Bureau of Vocational Information, New York, N. Y., there is published an interesting comparison of the census tables of 1910 with those of 1920 showing some of the less usual occupations in which the number of women changed materially during the decade:

Apiarists, 125 to 134
Poultry raisers, 3,230 to 2,324
Dairy farmers, 2,576 to 2,946

Stock raisers, 1,674 to 2,637
Dairy farm, orchard, garden and farm foremen 7,776 to 14,340
Gardeners, florists, fruit growers, and nurserymen, 7,834 to 9,283
Owners and managers of log and timber camps, 4 to 13
Operators, officials and managers of mines, 107 to 182
Managers and Superintendents (Manufacturing) 1,462 to 4,950
Mechanical Engineers, 0 to 11

turing) 1,462 to 4,950

Mechanical Engineers, 0 to 11

Electrical Engineers, 6 to 12

Civil Engineers and Surveyors, 5 to 18

Architects, designers and draftsmen's apprentices, 43 to 289

prentices, 43 to 289
Engravers, 538 to 561
Chauffeurs, 32 to 949
Dentists, 1,254 to 1,829.

· · W. C.

## A GOOD EXAMPLE

Progressive from its inception—Czecho-Slovakia, so says the Vote, has just passed a law which has caused controversy in many countries. It is a bill for dealing with venereal diseases, and enforcing an equal moral standard. The women M.P.'s of the National Socialist party have materially helped in passing this bill.

W. C.

#### FRANCE NEEDS BABIES

"Marry, have children!" is now the cry of France, according to an article by Edith Sellers appearing in the Contemporary Review on "France's Fight Against Her Falling Birth-Rate."

Through the Alliance Nationale and the Industrialists Leagues large families encouraged, by offers of financial assistance. Upon presentation to her employer of a doctor's **}**certificate a prospective mother—if in the employment of the State—is required by law to stop work for a month before the child is expected and for two months after it arrivesreceiving her regular salary during this period. Disobedience is punishable by a heavy fine. On the day the first or second child; is born the mother receives 330 francs for its maintenance during the year, and then the same amount for each succeeding year, until the child is sixteen. For the third child she receives 480 francs.

If she is not in State employ, she is supplied, free of charge, with a doctor, a nurse, and a Visitor, whose business it is to see that the mother is trained in the care of the child and of herself. Upon presenting her certificate she is given 35 francs, 15 francs a month for the following two months and 28 francs more when the baby arrives. An additional 15 francs a month is given her for twelve months, providing she nurses the baby and takes it regularly to a babies' clinic.

Further, "every Frenchman who has more than three children has the right to claim an annual allowance toward the cost of maintaining those that come after the third; and it cannot be denied him unless there is proof that he can maintain them properly without it." Widows, widowers, and deserted wives can also claim such an allowance if there is more than one child: and it is paid until the child is thirteen or even sixteen if it is learning a craft.

Aside from the State, there have sprung up through France, leagues of employers who encourage large families among their employees, granting them an allowance in much the same way as the State, only on a smaller scale.

The leaflet, published about two years ago by the Alliance Nationale, which showed a picture of France standing with two coffins on one side of her and a cradle on the other, and with the printed words across the top "There were in 1918 two deaths for one birth, not counting the dead in battle," is slowly having its effect. France is fighting.

W. C.

#### A WOMEN'S PRISON, RUN BY WOMEN

Alabama's 1923 contribution to prison reforms might well be copied. According to newspaper reports, one of the old buildings at Wetumks is being renovated for women, with all traces of cruelty removed. The institution will be supervised and officered by women, with the exception of the physician and two deputy wardens. Mrs. Sarah E. Kirkpatrick has been engaged as superintendent.

W. C.

#### College Women's Children

De college women have fewer children than non-college women? If not, why not? And either way is it a good thing? These are old and interesting, questions—never fully answered. A recent study compiled by a class at Mt. Holycke, of several hundred students and their parents, has no final values, but much incidental interest. The gist of it is this: Where neither parent was college trained the average number of children was 46; when the father alone was college trained the number was 3.7; when both parents were college people the average was 3.6, and when the mother only was a college person the average was only 3.1. One is left to speculate at will about the reasons for the higher percentage in the family where both parents are college trained as against that where the college woman is married to a man of less education. The outstanding fact is that the percentage of survival of children is greater in these same families-91.7 in the present generation; 77 in the last, as compared with 90 and 683 for families in which both parents had attended

college, and 85.9 and 66.9 for those in which neither had done so.

Here is an indication, at least, that the more highly trained woman is more economical of life and, seeing her duty to the race in terms of quality rather than quantity, actually in the long run gives it greater quantity, because more of her children survive. It would be an interesting thing to study the figures after the women's colleges had for a generation or so directly trained women for their maternal duties.

Meanwhile it is high time that the quantity theory of motherhood should be well examined. A study of the death rate in populations where the birth rate is highest ought to be enough to swing the emphasis to quality.

W. C.

#### AWAY WITH HAREMS

Mustapha Kemal Pasha, head of the Turkish Nationalists, has publicly pronounced that he is in favor of the emancipation of Turkish women; and that he believes the work before the nation can only be perfected if Turkish women join equally with men in educating themselves and taking active part in national affairs. He further said that the present seclusion of women was a result of Persian influence, that the Moslem religion ordered women to educate themselves in the same way as men, and that in olden times women stood side by side with their husbands in government, in education, and even in war.

Incidentally Kemal has recently married a feminist, who has broken traditions by herself receiving foreign war correspondents at tea.

w. c.

#### THE W. C. T. U. in Japan

The women's societies of Japan will concentrate this year upon amending the criminal code so as to assure equal punishment for men and women. As it now stands, two years' imprisonment with hard labor is the penalty meted out to married women guilty of adultery, while men may go scot-free for the same offense. The Women's Christian Temperance Union has already drawn up a petition to change this state of affairs.

The W. C. T. U. has also drafted a law for the protection of women, which will provide penalties for tempting young girls to become "geisha". The secretary, Mrs. Azuma Moriya, reports that fifty members of the Diet have so far promised to support this protection law.

W. C.

#### Emerson's Idea of Government.

The Ladies' Home Journal has been publishing a series of articles on the "Makers of

American Literature." In its April issue, the author treated of is Ralph Waldo Emerson. Among other things, the article gives the following as Emerson's idea of government:—

"Modern politics in Europe and in America have taken exactly the opposite course to that desired by Emerson the Individualist, yet his almost anarchistic utterances are weighty, and perhaps in a higher state of civilization may describe a condition rather than a dream. The difficulty is always with human nature. An ideal government would be absolute monarchy, if the monarch were all-wise and all-good; no such curiosities are to be found. An ideal government would also be absolute socialism, collectivism, if all the people were wise and good; but that will never come to pass. An ideal government would also be absolute anarchy, where every person did that which was right in his own eyes, with no central authority, if every person were wise and good; impossible. Meanwhile, as under any form of government its success will depend wholly on those who administer it, the best form for an imperfect race in an imperfect world seems to be representative democracy, with as much local self-government as is possible. For there is no freedom except individual freedom, and no matter how prosperous or mighty a nation may be, it is a failure if the majority of its citizens are unhappy. It is a myth to look beyond the individual. A business firm cannot be prosperous if both of its partners are beggared by its policy."

The journal gives the following extract from Emerson's essay on Politics:

In dealing with the state, we ought to remember that its institutions are not aboriginal,. though they existed before we were born: that they are not superior to the citizen: that every one of them was once the act of a single man: that every law and usage was a man's expedient · to meet a particular case: that they all are imitable, all alterable; we may make as good; we may make better. Society is an illusion to the young citizen. It lies before him in rigid repose, with certain names, men and institutions, rooted like oak trees to the center, round which all arrange themselves the best they can. But the old statesman knows that society is fluid; there are no such roots and centers; but any, particle may suddenly become the center of the movement and compel the system to gyrate round it, as every man of strong will, like Pisistratus or Cromwell or Paul does forever. But politics rest on necessary foundations, and cannot be treated with levity. Republics abound in young civilians, who believe that the laws of the city that grave modifications of the policy and modes.

of living and employments of the population, that commerce, education and religion, may be voted in or out; and that any measure, though it were absurd, may be imposed on a people, if only you can get sufficient voices to make it a law. But the wise know that foolish legislation is a rope of sand, which perishes in the twisting; that the state must follow, and not lead, the character and progress of the citizen; the strongest usurper is quickly got rid of; and they only who build on ideas, build for eternity; and that the form of government which prevails if the expression of what cultivation exists in the population which permits it. The law is only a memorandum. We are superstitious, and esteem the statute somewhat; so much life as it has in the character of living men, is its force. The statute stands there to say, vesterday we agreed so and so, but how feel ye this article today? Our statute is a currency, which we stamp with our own portrait: it soon becomes unrecognizable, and in process of time will return to the mint. Nature is not i democratic, nor limited-monarchical, but despotic and will not be fooled or abated of any jot of her authority, by the pertest of her sons; and as fast as the public mind is opened to more intelligence, the code is seen to be brute and stammering. It speaks not articulately and must be made to. Meantime the education of the general mind never stops. The reveries of the true and simple are prophetic. What the tender poetic youth dreams and prays and paints to-day but shuns the ridicule of saying aloud, shall presently be the resolutions of public bodies, then shall be carried as grievance and bill of rights through conflict and war, and then shall be triumphant law and establishment for a hundred years, until it gives place in turn to new prayers and pictures. The history of the A state sketches in coarse outline the progress of I thought, and follows at a distance the delicacy of culture and of aspiration.

## What Shall We Bequeath?

Lorado Taft declares in The Playground:

"You may think of art as a pretty and an interesting thing; but after all a superficial matter. To me it is a religion. It ennobles life. The thing that separates us from the animals is the fact that we can send messages on down through the generations. Animals provide instinctively for their offspring, but I never heard of an animal caring much about its grand-children. We do that. We can send greetings to a world unborn. We can think back through the ages agone and be grateful to those who have wrought for us. The means by which this is done is art. Through poetry and painting and sculpture life begins to explain itself. We

do not know what it is all about, this more existence, but I know that it becomes reasonable if there is a little gain with each generation. The thing most precious we embody in the form of art and transmit it with our love to those coming after. So the little lands that all together would not fill our great state of Illinois—lands like Greece and Palestine—have bequeathed us their treasures, while other encomous territories have done nothing for us. These little countries have created and we have entered into their labors. We must cultivate this precious thing which expresses the lives of men and transmits to other generations."

# Physical Freedom and Political Freedom.

Dr. Eugene L. Fisk, M. D., Medical Director, Life Extension Institute, U. S. £., writes in the same magazine:—

"Physical fitness for America means physical freedom for America. Political freedom alo le can never bring happiness and prosperity to ally country. By physical freedom I mean that liberty to work and play, and fight if need Le, which only sound health can confer. No country can long maintain political freedom after it has lost physical freedom, and to my mind, the most important position any country can take is with relation to health ideals. Health ideals are lower than they should be throughout the wor-d. The nation or community that tolerates a high death rate from typhoid fever, tuberculosis or any of those diseases is a decadent nation. the present time there is improvement in the health ideals throughout the world, but it relates more particularly to sanitation and to community hygiens. We are just in the dawn of personal hygiene, or the science of individual right living—care of the individual body."

In America so much importance is attached to physical fitness that a single issue of The Playground contains five articles on that subject from different points of view. And there are numerous other articles bearing directly or indirectly upon it.

#### A School of Mothercraft.

Describing the National Kindergarten and Elementary College, U. S. A., the Chief-Welfare Magazine says:—

"After thirty-six years devoted to the training of teachers and mothers in the science and art of rearing the child as an asset of civili ation, the college is now enlarging the scope of its contacts, and recognizing the fact that may

attempt to reform the adult is merely palliative puts the major emphasis upon reaching boys

and girls at the earliest possible age."

"It covers the entire period of childhood from infancy to the eleventh year and also all the activities of mothercraft, if mothercraft is thought of as functioning not only in the home of one or two children, but on the community playground, in the church and settlement and in the schoolroom. As childhood is the race's great opportunity to make a better humanity, so its neglect means certain retrogression. Present conditions are therefore inevitably the result of past faulty education, for the laws of habit formation are as sure in their action as the law of gravity."

"In this new National College, of Childhood, the National Kindergarten and Elementary College visions a training for teachers, mothers, church and community workers that will give them sympathetic understanding of the natural development during the years from infancy to eleven or twelve, and the skill to guide this development to a satisfactory goal. In addition to technical training covering every detail of a woman's vocation, studies will be pursued such as English literature, art, music, and science, that make for the enrichment of personality, while in the Demonstration School, every room will have its connecting workshop and playroom so that the opportunity for initiative, cooperation and organization will be carried out practically before the eyes of the young women who are taking the theory courses.

"In a word, women will be trained for mothercraft, which links art and science, literature and industry, philosophy, and dietetics, psychology and religion. For the mother has to be a poet and a breadmaker, a priest and a

teacher, at one and the same time."

## NOTES

# Unveiling of Shivaji's Bust in Poona.

The standard English biography of Shivaji is that by Professor Jadunath Sarkar. In that work he pays the following considered tribute to the great Maratha "king of kings".

"Shivaji's private life was marked by a high standard of morality. He was a devoted son, a loying father and an attentive husband, though he did not rise above the ideas and usages of his age, which allowed a plurality of wives and the keeping of concubines even "among the priestly caste, not to speak of warriors and kings. Intensely religious from his very boyhood, by instinct and training alike, he remained throughout life abstemious, free from vice, devoted to holy men, and passionately fond of hearing scripture-readings and sacred stories and songs. But religion remained with him an ever fresh fountain of right conduct and generosity; it did not obsess his mind nor harden him into a bigot. The sincerity of his faith is proved by his impartial respect for the holy men of all sects (Muslim as much as Hindu) and toleration of all creeds. His chivalry to women and strict enforcement of morality in his camp was a wonder in that age and has extorted the admiration of hostile critics like Khafi Khan.

"He had the born leader's personal magne-

tism and threw a spell over all who knew him, drawing the best elements of the country to his side and winning the most devoted service from his officers, while his dazzling victories and ever ready smile made him the idol of his soldiery. His royal gift of judging character was one of the main causes of his success, as his selection of generals and governors, diplomatists and secretaries was never at fault, and his administration, both civil and military, was unrivalled for efficiency. How well he deserved to be king is proved by his equal treatment and justice to all men within his realm, his protection and endowment of all religions, his care for the peasantry, and his remarkable forethought in making all arrangements and planning distant compaigns."

Some idea of Shivaji's greatness may be obtained from the following passage from Prof. Sarkar's work:—

"Shivaji was illiterate; he learnt nothing by reading. He built up his kingdom and government before visiting any royal court, civilised city, or organised camp. He received no help or counsel from any experienced minister or general. But his native genius, alone and unaided, enabled him to found a compact kingdom, an invincible army, and a grand and beneficent system of administration."

Shivaji's greatest gift to the Maratha

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race has been thus described by his biographer:—

"Before his rise, the Maratha race was scattered like atoms through many Deccani Kingdoms. He welded them into a mighty nation. And he achieved this in the teeth of the opposition of four mighty Powers like the

Mughal empire, Bijapur, Portuguese India, and the Abyssinians of Janjira. No other Hindu has shown such capacity in modern times. The materialistic Maratha authors of the bakhars have given us a list of Shivaji's legacy,-so many elephants, horses, soldiers, slaves, jewels. gold and silver. and even spices and raisins! But they have not mentioned Shivaji's greatest gift to posterity, viz., the new life of the Maratha race.

"Before he came, the Marathas were mere hirelings, mere servants of aliens. They served the State, but had no lot or part in its management; they shed their life blood in the army but were denied any share in the conduct of war or peace. They were always subordinates, never leaders.

Marble bust made by Mr. R. K. Phadke for the Shree Shivaji Mandir of Poona.

Shivaji's life and achievement are an inspiration, not only to the Marathas, but to all Hindus. Says Professor Sarkar:—

"Shivaji was the first to challenge Bijapur and Delhi and thus teach his countrymen that t was possible for them to be independent leaders in war. Then, he founded a State and taught his people that they were capable of administering a kingdom in all its departments. He has proved by his example that the Hindu race can build a nation, found a State, defeat enemies; they can conduct their own defence; they can protect and promote literature and art, commerce and industry; they can maintain

navies and ocean-trading fleets of their own, and conduct naval battles on equal terms with foreigners. He taught the modern Hindus to rise to the full stature of their growth.

"He has proved that the Hindu race can still produce not only jamaitdars (non-commissioned officers ) and chitnises (clerks), but also rulers of men, and even a king of kings (Chhatrapati). The emperor Jahangir cut the Akshay Bat tree of Allahabad down to its roots and hammered a red-hot iron cauldron on to its stump. He flattered himself that he had killed · it. But lo! in a year the tree began to grow again and pushed the heavy obstruction to its growth aside!

shown that the tree of Hinduism is not really dead, that it can rise from beneath the seemingly crushing load of centuries of political bondage, exclusion from the administration, and legal repression; it can put forth new leaves and branches; it can again lift up its head to the skies."

It was of such a MAN that the bust was unveiled in the Shivaji Mandir grounds in Poona on the 19th April last, which was his birth-day.

"Mr. N. C. Kelkar, one of the trustees of the Mandir, read the report, which stated that the late Gunpatrao Gokhale of Poona founded the Shivaji Mandir Institution and appointed Lokamanya Tilak, Prof. Limaye and Mr. Kelkar trustees and gave directions that a bust of Shivaji should be installed. Up to the present over twenty-five thousand rupees had been expended. The bust, which is the work of Mr. R. K. Phadke of Bombay, was unveiled by Doctor Gokhale, a son of the donor. Letters expressing good wishes were received from the Maharaja of Satara, the Junior Raja of Nagpur, Pant Pratinidhi, Shri Shankaracharya, and others."

By the courtesy of Mr. Phadke, the sculptor, we are enabled to reproduce a photograph of the bust, which appears to be an excellent work of art.

#### A Note of Warning to Hindus from Shivaji's Career.

Having quoted passages from Professor Sarkar's work to indicate how Hindus may derive inspiration from his life-work, we owe it to our countrymen to quote also from the same authority and from Rabindranath Tagore passages which sound a note of warning to all thoughtful Hindus.

Professor Sarkar asks :--

"Why did Shivaji fail to create an enduring State? Why did the Maratha nation stop short of the final accomplishment of their union and dissolve before they had consolidated into an absolutely compact political body?"

His answer runs partly thus:-

"An obvious cause was, no doubt, the shortness of his reign, barely ten years after the final rupture with the Mughals in 1670. But this does not furnish the true explanation of his failure. It is doubtful if with a very much longer time at his disposal he could have averted the ruin which befell the Maratha State under the Peshwas, for the same moral canker was at work among his people in the 17th century as in the 18th. The first danger of the new Hindu kingdom established by him in the Deccan lay in the fact that the national glory and prosperity resulting from the victories of Shivaji and Baji Rao I., created a reaction in favour of Hindu orthodoxy; it accentuated caste distinction and ceremonial purity of daily rites which ran

counter to the homogeneity and simplicity of the poor and politically depressed early Maratha society. Thus, his political success sapped the main foundation of that success."

Another cause was, that,

"In the security, power and wealth engendered by their independence, the Marathas of the 18th century forgot the past record of Muslim persecution; the social grades turned against each other. The Brahmans living east of the Sahvadri despised those living west, the men of the hills despised their brethren of the plains, because they could now do so with impunity. The head of the State, though a Brahman, was despised by his other Brahman servants,the first Peshwa's great-grandbecause father's great-grand-father had once been lower in society than the Puna Brahmans' great-grandfathers' great-grand-fathers! While Chitpavan Brahmans were waging social war with the Deshastha Brahmans, a bitter jealousy raged between the Brahman ministers and governors, and the Kayastha secretaries. We have ounmistakable traces of it as early as the reign of Shivaji. "Caste grows by fission." It is antagonistic to national union. In proportion as Shivaji's ideal of a Hindu swaraj was based on orthodoxy, it contained within itself the seed of its own death."

The author then quotes the following passage from Rabindranath Tagore's Rise and Fall of the Sikh Power as translated by him (Prof. Sarkar) in The Modern Review for April, 1911:—

"A temporary enthusiasm sweeps over the country and we imagine that it has been united; but the rents and holes in our body social do their work secretly; we cannot retain any noble idea long.

"Shivaji aimed at preserving the rents; he wished to save from Mughal attack a Hindu society of which ceremonial distinctions and isolation of castes are the very breath of life. He wanted to make this heterogeneous society triumphant over all India! He wove ropes of sand; he attempted the impossible. It is beyond the power of any man, it is opposed to the divine law of the universe, to establish the swaraj of such a caste-ridden, internally-torn sect over a vast continent like India."

It is for this reason that we hold that Mr. M. K. Gandhi showed not only humanity and righteousness but also true political insight by making the abolition of "untouch-worthiness" the chief plank in his constructive programme. And the saviour of the Hindu race would be he who would be able to make them accept, in addition, the abolition of all

customs and social conventions and observances based on notions of caste superiority and caste inferiority.

## Indian Civilisation in Central Asia.

Speaking of Sir Aurel Stein's researches into the influence of Indian civilisation upon the peoples of Central Asia, The Statesman writes:—

"One of the minor injuries inflicted by the War was the interruption of the researches that were being prosecuted into the influence of Indian civilisation upon the peoples of Central Asia. Foremost amongst the enquirers was Sir Aurel Stein. As the result of laborious and often very dangerous work in the deserts of Gobi and Khotan, he was able to establish the fact of a great Hindu-cum-Buddhist civilisation on the further side of the Himalayas, long before the Tartar and Turkoman hordes had established themselves in that region. A new and fascinating page of history was thus being opened. The commonplace of relatively recent history which teaches us that India has been subjected to successive waves of conquest from the north-west is now being discounted by evidence which points in the contrary direction, and research amongst the sandburied cities of Central Asia might have yielded records in the way of inscriptions and birchbark \*manuscripts such as would have told the story of some great stream of conquest issuing from India and leaving priceless deposits beyond the Himalayas. To this day the archeologist is unable to explain how it comes that from Nepal to Kashmir throughout almost the whole length of the Himalayas the ruling races are not of Central Asian but. Hindu origin. Unfortunately the work that Sir Aurel Stein was doing has been indefinitely put back. There are no younger men to follow in his foot steps, for thanks to the activities of the Bolsheviks and the break-up of the Chinese Empire, travel in the Trans-Himalayan deserts is now almost impossible."

That the words italicised by us in the foregoing extract have been written by The Statesman need not cause any surprise. Truth often finds utterance from strange lips, though it may be in unguarded moments. What is surprising—and discreditable to us—is that we should still leave the unveiling of our glorious past to foreigners and occupy ourselves solely with the easier work of boasting of it.

#### Military Budgets of the Various Nations during 1922.

The Japanese War Office has made public a comparative table of the military expenditures of the various nations during 1922, showing that when special accounts were excluded, Japan used 21 per cent of her national budget for combined military expenses and 9 per cent for the army Russia used 30 per cent of the only. budget for the military. France devoted 20 per cent to military purposes, 17 per cent being for the army, while Great Britain devoted 16 per cent to the combined military and 6 per cent to the army, and the United States spent 18 per cent for the combined account and 9 per cent for the army. When special Japan's expenditures were were added, 48 per cent of the national budget. Japan's per capita tax for military purposes is 13 sen a year, Britain's 27 sen, the United States' 11 sen, and France's 22 sen. (One sen is equal to about one pice.) pared with the figures quoted above, it will certainly appear strange that India provided more than 60 per cent of her national budget for military purposes last year, especially in view of the fact that she is not menaced by any foreign power, nor is she engaged in a race of armament competition like the other Powers mentioned above!

# American Citizenship Denied to Japanese and Indians:

A Washington despatch of February 20 last stated that the Supreme Court of the United States of America had denied the right of citizenship to a high-caste Hindu named Mr. Bhagat Singh Thind who was given naturalisation papers from an Oregon in 1917 but against whom the had appealed. The Court Government agreed that the mere fact that the applicant could establish a line of descent from a Cancasian ancestor did not necessarily give him conclusively the right to become an American citizen. Referring to its recent decision that a Japanese was not entitled to naturalisation because the term "free white persons," indicating the classification which was eligible, was synon-mous with Caucasian, the Court indicated that it had intended to leave doubtful or different cases for settlement by 'a process of judicial inclusion and exclusion.' This decision will affect many Hindus already naturalised in America and possessing large tracts of leased and other lands. Japanese was denied the right of naturalisation, because he did not belong to the Caucasian race. But when a Hindu belonging to the same race applied for that right, he was told that he could not begranted it for some other reasons! seems now to be the policy of the Americans to keep out the Asiatics from their Mr. C. R. Das, President blessed lands. of the last Congress, spoke of the Asiatic Federation. Here is a matter on which all Asiatics can agree to combine. There are already societies in Japan which will be glad to act in concert with similar organisations in India and other Asiatic countries for ensuring the abolition of racial discrimination as practised not onlyby Americans but by almost all white Japan's proposal at the Paris Peace Conference for the abolition of racial discrimination failed to produce any result, because she was not backed sufficiently by other Asiatic nations. It is therefore highly important that all Asiatics should immediately start a concerted movement against the highly arrogant racial prejudice of the white people.

# A Japanese Paper on the Split in the National Congress.

The Osaka Mainichi, a leading Japanese daily, writes thus on the split in the Congress:

"The Indian National Congress that has been sitting for a week at Gaya, was a great national event, in as much as the future activity of the non-cooperation movement, under the spiritual guidance of Mahatma Gandhi, was to be scheduled either on a radical or a moderate basis. The latest news from India indicated that the Assembly has been subject to a sad split between two factions. The majority voted for the adoption of an aggressive policy, whereas the minority. which consisted of a small number of leaders of the movement, strongly advocated the adoption of a sort of Parliamentarianism, viz. the occupation of seats in the Legislative bodies by sending Non-cooperationists to those assemblies. Both parties are one in the great principle of Non-cooperation, but they differ in methods.

Splits seldom come in principles in such great movements as the Indian Nationalism, but the schism is no less lamentable when it comes in the question of means than in principles. Unity is always power."

The same paper concludes with the following comment:

"Taken all round, it seems that the power of the National Congress of India is gaining year by year, and although it may take some time before the Indian people will get their independence, it would not be too much to say that the national aspiration of the entire population will be satisfied under one form or another. As one of the mottoes at the Congress read, 'Success comes after failure,' and no one in this world should be discouraged because of past failures and difficulties."

#### Health of Tokyo School Children.

The recently completed statistics of physical examinations of school children in Tokyo during 1922 show 51,000 insufficiently developed children out of a total of 237,000. Dividing them into three classes, according to their constitution, the percentage was as follows: first class, 19.1; second class, 51.9; and third class, 29. A comparison of these figures with those of 1921, namely, first class, 26.5; second class, 50.3; and third class, 20.2, indicates that the children belonging to the first class have decreased. This tendency is prevailing every year, although the reduced percentage is not very great in any single year.

The average height of children is increasing every year, but chest measurement and weight are on the decline. Children having decayed teeth constitute 77 per cent; trachomatous children, 5 per cent; nearsighted, 2 per cert; colour blind, 3 per cent, those deficient in hearing amount to 7 per cent, and those affected with nasal trouble 2 per cent. Out of 51,000 physically weak children, 15,000 required special medical attention.

These figures may be compared and contrasted with those published by the Student Welfare Committee of Calcutta. And when are we going to have medical inspection and treatment for all our school children?

# Japanese Professors Sent Abroad for Study.

According to a recently published statement there are at present 485 Japanese

college professors sent abroad for study by the Education Department of Japan with a view to fill the chairs in the colleges that are shortly to be elevated to the grade of universities. It would be interesting to know the number of professors sent abroad by the Indian Government, or Indian universities, for special study.

#### Japanese Buddhists Win Fight Against Despatch of Envoy to the Vatican.

Like the British Protestants, who, unreasonably enough, objected to their paying a visit of courtesy to the Pope, Japanese Buddhists appear to fear and dislike Roman Catholic influence. violent agitation which was being carried on by the Japanese Buddhist priests against the proposal of the Foreign Office to send a diplomatic representative to the Vatican, ended in a victory for the former when the Seiyukai, the majority party in the Lower House, rejected the appropriation of Yen 114,000 which was included in the Budget, to defray the expenses of this proposed new diplomatic post. This step deals a death blow to the proposal, since the rejection of the appropriation will make it imposible to carry out the project, there being no "certification procedure" to enable the Japanese Government to replace a rejected allotment. As an explanation of their reasons for opposition to the Government proposal, the Buddhist leaders pointed out the incompatibility of the Roman Catholic faith with the customs and faiths of Japan and declared that it was dangerous to welcome a papal representative to Japan at present when the country was undergoing such a radical change in thought.

# Formosans Want Parliament for their Country.

A party of Formosans have come to Tokyo for the purpose of petitioning the Japanese Diet for the establishment of a parliamentary system of administration in their country.

"We have come to Tokyo," they said, "to petition for inaugurating a special parliament in Formosa. Up to the present, judicial, administrative and other powers have been vested in the Governor-General; but it is absolutely necessary to have an exclusive colonial Diet, if the government of more than 3,600,000 inhabitants, based

on the interest of the people and on the promotion of their happiness, is to be carried on. The customs and manners of our people are considerably different from those in Japan, and that is the reason why a parliamentary form of government should be established there at an early date. We will continue our movement patiently and persistently until our aim is attained and we earnestly seek the support of all Japanese to bring our efforts to a successful conclusion."

#### Koreans Adopt Non-Cooperation Movement.

When the efforts of the Philippine delegation which went to America last year to ask the authorities there to fulfil the promise made in the Jones Act to grant independence to the islands when a stable government were established there, proved a failure, some of the Filipino publicists began to study the Indian Non-cooperation movement in order to introduce it in their country to secure their national aspirations. Now comes the news from Seoul, Korea, that the Koreans are now attempting to copy the Non-cooperation movement. The Secul despatch says:

"An attempt to copy the Gandhi movement in India—the Non-cooperation movement—is the latest manifestation of the subcurrent of unrest among the Koreans, which is showing itself in various ways. A movement has been launched to urge all Koreans to use only Korean manufactures. Meetings for this purpose have been held in Seoul and Pyengrang, but a parade which was also planned has been stopped by the police. The number of Koreans returning to their native garb is on the increase. While the movement is ostensibly economic, it is not difficult to perceive a current of feeling similar to that which caused the Independence trouble of 1919."

## All-Bengal Ryots Conference.

As a bill has been introduced in the Bengal Legislative Council for amending the Bengal Tenancy Act, both the zamindars and the ryots are trying to press their views on the attention of the public and the Government. The resolutions passed at the recent All-Bengal Krishak (Agriculturist) and Ryots, Conference held in Calcutta appear to us to embody just demands and useful proposals. The following, according to The Servant, were among the most important:—

That occupancy ryots should have free rights

of transfer without paying any "salami" or "kharij" fee to the superior landlords.

That the lands of an actual cultivator having a holding consisting of no more than fifteen bighas of land should be made unsaleable in money decrees.

That occupancy ryots shall have full rights to fell and use trees without paying any 'nazar' or 'salmai' to the landlords.

That those lands which are generally used for pasturage, worship or any work of public utility be considered as common lands of the village and their upkeep and maintenance be entrusted either to the District, Local or Union Boards, whichever will be conducive to greater benefit.

That whereas it has been found by experience that the tenant himself often effects the required improvement, this Conference deems it equitable that enhancement of rent should not be allowed on any ground.

That if any landlord or his agent does not record the actual payment made by any ryot for any particular 'kist' or withholds the receipt for which rent is paid or does not record the full amount tendered by any ryot or realises abwab', fine, etc., his action will be counted as a cognisable criminal offence.

That this Conference fully supports the right granted to the occupancy ryots to excavate tanks and further urges upon the Government to make provision for the digging of wells.

That the right of preparing bricks, tiles and constructing pucea houses be allowed to occupan-

cy ryots in their holdings.

That whereas apprehension is entertained that the landlords in certain parts of Bengal intend to bring suits hurriedly for ejecting the Jotedars from their Jots during the passage of the Bill, this Conference strongly urges upon the Government the desirability of issuing a circular or some sort of instructions suspending such action.

That this Conference authorises the Central Krishak and Ryot Sabha to form a deputation consisting of Hindu and Mahomedan representatives of both the agriculturists and ryots of all the districts of Bengal to wait upon His Excellency the Governor of Bengal.

That having regard to the present condition of the country and the past experiences relating to the election campaign, the Conference urges upon the Government to make special and prompt arrangements to protect the voters from the exercise of undue influence by men in position or power.

That this Conference enters its emphatic protest against the action of the Government in disregarding the verdict of the Legislative Assembly in the matter of doubling of the Salt Tax which has seriously affected the cultivating classes and the masses.

#### Relative Mortality of the Sexes.

We have not now before us the deathrates of men and women for the whole of India, but we have the figures for Bengal, and Bihar and Orissa. From them we find that in Bengal during 1921 the death-rate for males was 30.6 per mile and that for females 29.7, the mean ratio during the previous five years being 31.8 and 30.7 respectively. For Bihar and Orissa in 1921 the figure for males is 34.8, for females 30.7, the mean for the previous five vears being 41.5 and 37.8. So, the general mortality among females in both these provinces is less than when we come to among males.  $\operatorname{But}$ the case of a city like Calcutta, the position is reversed. We find that here in 1921, the male death rate was 28.4 and the female 44.1, the previous five years' mean being 27.9 and 42.6. The appalling rate of mortality among women in Calcutta is attributed partly to the purdah system, which is stricter here than in the country, and is more baneful in its effects in a congested city than in rural

The figures quoted above also show that for years Bihar and Orissa have ceased to be healthier than Bengal, which is to be greatly regretted.

#### Kemal Pasha as a Social Reformer.

Kemal Pasha has married an educated Turkish lady who does not observe the purdah and who made a speech in the Angora Assembly on the Lausanne Conference. The Pasha continues to urge the Turks to give women a more dignified position in their social life.

"Before a large mixed audience at Constantinople he said that one of the main causes of Turkey's backwardness was that women had so far abstained from co-operating in the development of the country. He said that women have special duties in society as well as the duties common to both sexes. Of the former the most important was motherhood. The first school of the nation was the mother's bosom and it was there that the first education was received.

"Their religion ordained that men and women should educate themselves in equal degree. Turkey's intellectual condition to-day was inadequate to make good their backwardness unless they developed a higher standard of education. It was able to effect this. Their independence, nationality, sovereignty, and all noble things depended on the wise education of their women,"

As regards their dress,

"He wants to see a less conservative spirit in the costume of his countrywomen. Their traditional attire is severely plain black, which, with a veil, covers every part of the wearer except the hands and feet, and gives foreigners, the impression that they are a segregated sex and that the

country is incapable of advancement.

"On the other hand, he protests against the tendency of some Turkish women to adopt exaggerated western fashions. "In large towns," said Kemal, "there is often an excess in both ways. On the one hand is seen the shapeless kind of dress, which is too sometre and hides the women completly; on the other hand licence is sometimes carried to an excess which would not be tolerated even in European ball-rooms. Our religion prescribes a dress which harmonises social requirements with those of virtue. If Turkish women obeyed its injunctions, they would neither veil themselves so heavily nor display their persons too freely."

# Duty of Moslems to Fellow-Moslems in India

The magnificent collections made for the Khilafat Fund show how liberally the Musalmans can give for a cause that is dear to their hearts. We, therefore, again draw their attention to the duty which they owe to Musalmans in distress in North Bengal.

# Export of Oil-seeds, Oil-cakes and Bones.

It is necessary to point out again and again the loss which is inflicted on the country by the export of oil-seeds, oil-cakes and bones. By exporting oil-seeds, we lose the profits which can be made by pressing and selling the oil. That is not all. The oil-cakes are excellent food for cattle. If milch cows are fed on them, their yield of milk is increased. If plough and draught cattle are so fed, their strength increases and the soil is better tilled and bigger loads can be carried. Moreover, oil-cake is an excellent manure in itself; and indirectly the resulting cow-dung, too, makes good manure.

Bone-meal is also an excellent manure. But we allow bones, too, to be exported.

Thus are we guilty of robbery of the soil in many ways:

The quantities of oil-cakes exported in 1919-20, 1920-21, and 1921-22 were 143095, 949225 and 112928 tons respectively. The

quantities of oil-seeds exported in those three years were 824988, 624272, and 734674 tons respectively. India got a money-equivalent, no doubt. But if they had been utilised in the country far greater wealth could have been obtained.

Bones are exported in three forms, crushed, uncrushed and bone meal. In the year 1921-22, the exports in these three forms were 38920, 209, and 49876 tons respectively.

#### Wanted a Political Watts to Invent and Work a Political Steam-Engine.

Inspite of the existence in nature of things with contrary qualities all of which serve some useful purpose, political partisans think that theirs is the only way to political salvation. Co-operators think that they are the only right sort of people and their principles are the only wise and sound principles. Non-co-operators also have a similar conceit of themselves and their principles; and of the two parties into which the Non-cooperation camp is divided each considers the other in the wrong.

Yet, while every one is bound to adhere to that course of conduct which his reason and conscience dictate, every one ought to be reasonable and liberal enough to perceive that persons of the opposite way of thinking may have something to say for their principles

and ways of doing things.

Heat and cold are opposites. Yet both exist in nature, and serve an useful end. Fire and water have opposite virtues. Water puts out fire, and fire evaporates water. Yet, as everybody knows, both are necessary for human existence, at least for civilised life. Nay, more; by the proper juxtaposition of fire and water not only is such an everyday piece of work as cooking performed, but all steam-propelled vehicles and machinery are worked, giving to man his mastery over nature.

Ordinarily it is fire that is thought of as destructive. But water, which seems so yielding in its nature, is also known to be a terribly devastating agency.

Nor can it be said that fire alone is dynamic in its nature and water not. Waterpower is coming more and more into use.

Therefore, in making use of the similitude of fire and water, we do not imply any praise or blame; we have used it simply to

nake our meaning clear.

In the material world, Watts knew just how to place in proper correlation and take advantage of the opposite qualities of fire and water to produce his steamengine. If we had super-statesmen in our midst, they could utilise the virtues and energies of all kinds of persons and groups of persons for the supreme end of national regeneration and salvation. Have we any such men, with serene wisdom, breadth of vision, inexhaustible patience and tolerance, untiring activity, unshakable faith in human nature, and hope that never dies?

## Clash of Art Ideals as a Source of Unrest.

In his paper on "A Clash of Ideals as Source of Indian Unrest", published in our last issue, Lord Ronaldshay seeks to prove that the clash of the differing ideals of Indian Art and European Art is one of the sources of the present-day unrest in India. But he has not explained how it comes, if his theory be correct, that the chief protagonists of the new Art movement whom he has named, e. g., the Tagore brothers, Nandalal Bose and O. C. Gangoly, have not had anything to do, either in a leading or in a subordinate capacity, with the unrest.

Similarly, in connection with Indian educational ideals, he has named Rabindranath Tagore and the conductors of the Hindu Academy at Daulatpur. But they, too, have taken no part in the non-co-

operation movement.

#### Lord Ronaldshay's Wrong Parallelism.

In the course of the paper referred to

above, Lord Ronaldshay writes :-

"There are, indeed, striking points of resemblance between the story of King Visvamitra and that ef Mr. Gandhi. The original cause of Visvamitra's campaign was a comparatively small thing, namely, Vasishta's "cow of plenty." Similarly, the original cause of Mr. Gandhi's campaign was a comparatively small thing, namely, a legislative enactment known as the Rowlatt Act."

This is a superficial view. We must look deeper beneath the surface. Lord Ronaldshay

himself writes that "the cupidity of Visvamitra was excited by a 'cow of plenty' in the possession of Vasishta which he determined to acquire." Can it be said similarly that the cupidity of Mr. Gandhi was excited by the Rowlatt Act in the possession of the British Government which he determined to acquire? On the contrary, the Rowlatt Act excited, not the cupidity, but the aversion of Mr. Gandhi and all politically-minded Indians, who wanted to get it repealed.

#### The Political Factor Minimised.

Lord Ronaldshay's thesis was a clash of ideals as a source of Indian unrest, he cannot be blamed for not dwelling in detail on the political causes of unrest. But it was to be expected that in merely referring to the political factor, he would not betray any blindness to facts—which he does. He speaks of "political dislocation produced by the world war" and of "the Turkish imbroglio, which has fired the dormant fanaticism of the Muhammadans," but there is in his article not a word to indicate that there has been anything of a political character to cause the present unrest among the Hindus (the majority of the population ) or among the Sikhs. Yet he cannot be unaware that thousands of Hindus and Sikhs, along with Moslems, have suffered internment, imprisonment, death from lathi-blows, gun-fire and bombing from the air.

## Acquiring Power by Suffering and Renunciation

Lord Ronaldshay says, and there he is right, that the Western mind is little familiar with the idea that "Soul Power" can be acquired by suffering and renunciation, which are the weapons with which the followers of Mr. Gandhi must fight. He adds that the people of India are quite familiar with this idea, and cites in illustration the story of the conflict between Visvamitra and Vasishta, in which the latter is described as having acquired supernatural power by the practice of intense austerities and self-mortification. Lord Ronaldshay ought, however, to have perceived that it was supernatural power that Visvamitra acquired, whereas the power

which Mr. Gandhi thinks we can all acquire by suffering and renunciation is natural power. This the western mind may not be able to believe. But if Lord Ronaldshay had thought of some historical example, instead of the mythological story which he cites (and of which Rabindranath Tagore has given a better interpretation than his lordship), the Western mind might have been better able to realise the faith and the hope which inspire Mr. Gandhi and his colleagues and followers. An appropriate historical example has been thus referred to by the Rev. John Haynes Holmes in his article on "A Pacifist Alteraa-, tive to War" in the March number of The World Tomorrow (The Fellowship Press, 396 Broadway, New York):

"But we do not have to wander afield in order to find a feasible alternative to forcible resistance against oppression by minorities in the Turkish Empire. One minority in Islam has actually adopted such an alternative and proved it successful. I refer to the Bahaists who, in 1850, following the murder of their prophet, the Bab, fell victim to persecutions of the most terrible description. In the massacres at this time, more than thirty thousand men, women and children were slaughtered in cold blood. Outrages of every description were practised, cruelties of the last degree of refinement perpetrated, upon helpless and terrified populations. The leaders were seized, some of them killed and others imprisoned. Baha O'llah was stripped of his property, imprisoned and at last banished. His successor, Abdul Baha, was imprisoned for something like forty

"Thus far the story is identical with that of Christian minorities in Turkey. But now comes the difference! Instead of meeting violence with violence, on the ground that there was nothing else to do in honor and safety, the followers of the Bab dedicated themselves resolutely to non-resistance. Protests were uttered, prayers offered, appeals to pity spoken—but no resort was had to force. When the crisis came, they bowed their heads, and died. Even when women were ravished and children butchered, they refused to to fight and kill. With the result that, after the initial massacres were over, persecution ceased. A toll of death, paid in the beginning, secured release. The Moslems tired of their bloody business, for there is no sport but only disgust in killing non-resistants. What is more, even has butchers were soon touched by the spectacle of thousands not afraid to die, and moved thereby to pity and then to admiration. Still more, the persecutors discovered that they had nothing to fear from the Bahaists—they were harmless people, even friendly, and could therefore be

safely left alone. So the murders ceased, the persecutions ended, the prison doors were opened. For years now the Bahaists have moved in security and happiness in the Mohammedan world. Alone of all minorities in Islam, they are trusted, protected, even loved."

#### Lord Ronaldshay's Epilogue.

Lord Ronaldshay concludes his paper with the following words:—

"I prefaced my discourse with a prologue. Let me crown it with an epilogue. From the story of Vasistha the Brahman, and Visvamitra the king, I withheld the denouement. I tell it now. Through the intervention of the gods the conflict between these warring parties was stayed; an honourable reconciliation took place. May this, my epilogue, prove prophetic of another and a greater reconciliation, to the benefit of India, of Great Britain, and of mankind."

We join in this hope of an honourable reconciliation.

#### Lytton-Mookerjee Correspondence.

No Governor in British India ever received such a castigation at the hands of a fellow-officer of the British Government as Lord Lytton has done at the hands of Sir Asutosh Mookerjee. And, though we do not admire Sir Asutosh's manner in some passages of his letter nor admit the perfect accuracy of some of his statements, it is only the bare truth to say that Lord Lytton has deserved this castigation;—nay, he brought it upon himself by his bureaucratic air of "superiority", his want of insight into human character, his unwisdom and his tactlessness.

It is entirely a right principle that there must be co-operation between the Chancellor and the Vice-Chancellor of a University. But it is not at all axiomatic that there must or can be such cooperation between a university and the government of the country in all circumstances. Lord Lytton's dual capacity of Governor of Bengal and Chancellor of the Calcutta University led him to take a wrong view of the mutual relations and relative positions of himself and Sir Asutosh. As Chancellor and Vice-Chancellor, they are really equal colleagues, the idea of one being subordinate to the other being merely formal. The Vice-Chancellor has always been really the more important figure—particularly a Vice-Chancellor of the masterful personality

and uncommon energy and activity of Sir Asutosh. When Lord Lytton wrote with an air of British bureancratic superiority, "I am anxious to retain your services in this post", &c., he forgot that he was not addressing a native subject and paid servant of the British nation of whom he was a representative, but that he was addressing an honorary fellow-worker--a far greater worker than himself—of a great educational institution. There are other similar offensive expressions in his letter-"my favouring your re-appointment", "to retain you as a colleague", etc., -which might have wounded the amour propre of any figure-head of a vice-chancellor, not to speak of a devoted worker like Sir Asutosh. 'No wonder, Sir Asutosh was exasperated, and wrote back in reply:--

"There are expressions in your letter which imply that I am an applicant for the post and I am in expectation of reappointment. Let me assure you that if you and your Minister are under such an impression, you are entirely mistaken."

. We gather from the published correspondence that there had been some previous correspondence, and interviews, too. There were also the elaborate reports of several University committees, and the Times "Bankrupt University" article episode. It is surprising that one in the position of the Governor of 45 millions of people had so little insight into human character that he could not gather from all these data that the only way to ensure the cooperation of Sir Asutosh was to cry ditto to him. His attitude and views' were quite clear. No inducements which were in the power of Lord Lytton to hold out could possibly produce any change in them. The lure of a vice-chancellorship for another term on conditions had not the ghost of a chance to change that attitude; for Sir Asutosh did not owe his ascendancy mainly to the mere office vice-chancellor; whoever the vice-chancellor might be, Sir Asutosh was the one man to count with. The broad and indelicate hint that financial help for the University could be had only by an assurance that the attitude of opposition would be exchanged for one of whole-hearted assistance, was an insulting approximation to a proposal to buy off opposition which could not but be resent-Moreover, it is recent history that Sir Asutosh has succeeded in obtaining for the University Rs. 51 lakhs without co-operating

with Lord Lytton's Government in the way suggested in his letter. Therefore, it could not be said with accuracy that cooperation was the only way to obtain financial assistance for the University.

Lord Lytton has not been long in India. Yet such is the sycophantic atmosphere of the world with which Governors are most familiar that this short period of his sojourn has sufficed to turn his head to such an extent as to give him the consciousness or subconsciousness of his superiority to any indigenous inhabitant of the country. Otherwise, how could he write in the way he did to one who, in connection with the university, had placed Government under a greater obligation to him than the favour done to him by appointing him vice-chancellor

so often?

If Lord Lytton was convinced that Sir Asutosh's services as vice-chancellor were not indispensable, no offer ought to have been made to him at all. On the other hand, if it was necessary to have Sir Asutosh's services as vice-chancellor, it would have been plain to any man of ordinary common sense that the only way to "retain" them was simply to renominate him quietly without trying to have any assurance from him regarding his future attitude, policy and proceedings. But, if in spite of clear indications of the fact that he would continue strenuously to oppose Government supervision or control over university finance or "democratization" of the Senate, because either would mean a challenge. to his hitherto undisputed ascendancy,-if in spite of such indications, the Governor-chancellor wanted to sound Sir Asutosh as to his future intentions, it would have occurred to a shrewder man than Lord Lytton that the. prudent and tactful way to do it was by means of an interview, not by written correspondence.

We have said before that there is nothing wrong in the idea that the chancellor and the vice-chancellor of a university should have one policy. But the idea that there should be "co-operation between the Government and the University", cannot be free from objection under all circumstances; for the Government may be guided sometimes by political motives, which the university ought not to be. The combination of the offices of Governor of Bengal and Chancellor of the Calcutta University in one and the same man has prevented Lord Lytton from

having a clear perception of his duty as Chancellor, and has also given Sir Asutosh and his party the opportunity to raise the cry that the Government wanted to destroy the freedom of the University.

We are unable to comment on those passages in the correspondence which relate to the two Government bills, to the unpublished correspondence of the writers and to what passed between them in their interviews; for all these are not before the public and ourselves.

The Chancellor writes :--

"You have appealed to Sir Michael Sadler, to the Government of India and the Government of Assam to oppose our Bill."

Sir Asutosh Mookerjee's reply to the last two counts of the accusation is constitutionally quite correct and also otherwise quite convincing; for, as the Governor, Education Minister and Director of Public Instruction of Assam, and the Education Member of the Government of India are Senators, they are entitled to have all the papers meant for the Senate. But in the case of Sir Michael Sadler, who is not a member of the Senate, there was, technically speaking, no obligation on the part of the Vice-Chancellor to forward the papers to him. So the action taken in his case was not on the same footing as in the case of the other persons ;-it was nonconstitutional, though not against the constitution, nor objectionable on moral grounds.

#### "A Libel."

As regards the Chancellor's charge, "you have inspired articles in the Press to discredit the Government", the Vice-Chancellor writes, "This is a libel and I challenge you to produce evidence in support of this unfounded allegation."

Every one who feels that a false charge has been laid against him has the right

to repudiate it.

The Government of Bengal had been similarly accused of having inspired the "Bankrupt University" article in the *Times Educational Supplement*. With reference to this accusation the Governor-Chancellor wrote:—

"The article in question was neither written nor inspired by any one in the service of any Government Department and the publicity officer had no knowledge of the article until he read it in the Educational Supplement of *The Times*."

We are not aware that anybody ever produced evidence in support of the allegation that the Government had inspired the article in question. According to Sir Asutosh's moral code, it was therefore a libel—of course, if what is sauce for the goose is also sauce for the gander. However, it is to be noted that Lord Lytton did not in his calm reply use the words "libel" and "challenge", which Sir Asutosh did in his excited reply.

Again, in the last January number of The Calcutta Review, which is the organ of the Calcutta University, an elaborate attempt was made by an anonymous scribbler to trace the origin of The Times article to the Modern Review office and father it upon the conductors of the Modern Review. We exposed the ridiculous character of this attempt in our last February number (page 216). There was not, as there could not be, any rejoinder to what we wrote. Was the organ of the Calcutta University guilty of a libel or was it not? People who live in glasshouses ought not to throw stones at others.

The Governor lought not to have accused Sir Asutosh himself of any impropriety which he could not prove—that is plain. Poor man, he probably thought that Sir Asutosh would collapse under the charge and would not hit back, nor would the correspondence be published. His lordship is now a sadder man, and wiser, too, we hope. That he did not attach any condition to the offer of the vice-chancellorship made to Mr. Bhupendranath Basu may have been due, partly at any rate, to the lesson which Sir Asutosh has taught him.

As regards many articles published in the Press in defence and exposition of the position taken up by Sir Asutosh and his party, our conviction is that they were inspired, but we cannot say by what person or persons. Some of them may have even been actually written and contributed by persons connected with the University. Who they are we cannot say. That materials for many of the articles were supplied by persons connected with the University is widely believed to be true. In this connection, The Servant, which ought to know, writes thus with reference to the insistent protestations to the contrary of a certain newspaper:

"Indeed, the lady seems to protest too much. Let us see what the other lady does. Would she disclaim all knowledge even of the University press liaison officer or officers who danced attendance on sympathetic editors to inspire writings in favour of the University?"

What The Servant suggests is what it can most probably prove.

We do not suggest or believe that every journalist who has written in favour of the views of the Mookerjee party has done so from interested motives. Some may have written from conviction due to ignorance or misconception.

## "The Traditions of the High Office."

Sir Asutosh claims to have maintained throughout the traditions of the high office which he held for ten years. In certain matters and in some respects, he has certainly doze so; in others he has not: for instance, as regards the patronage of plagiarism, non-maintenance of the purity of examinations, etc. When he suggests that he never adapted himself to the views of the Government, he claims credit to which he is not fully entitled. Many instances may be cited to disprove his claim. The enforcement of the Risley Circular is one. Among others are the cases of the late Mr. A. Rasul, Dr. A. Sunrawardy, etc.

It would have been worthy of the position of a vice-chancellor if Sir Asutosh had avoided self-laudation in this part of his letter.

## "A Spy on the Senate."

In the penultimate paragraph of his letter the Vice-Chancellor wrote:—

"It may not be impossible for you to secure the services of a subservient Vice-Chancellor, prepared always to carry out the mandates of your Government, and to act as a spy on the Senate."

In the Chancellor's letter there are undoubtedly passages which are open to the construction that some amount of subserviency is one of the qualifications (!) of a vice-chancellor. So Sir Asutosh was to some extent justified in assuming and implying that he could not and did not accept the offer because he did not possess that qualification (!) and he who possessed it would be appointed to the office instead. But we do not find in the Chancellor's letter any passage to justify the assumption that the ability and

readiness "to act as a spy on the .Senate" in his opinion another qualification (!) of a vice-chancellor. Why did Sir Asutosh then make this unworthy insinuation? That Mr. Bhupendranath Basu was offered and accepted the Vice-Chancellership without any conditions shows that, contrary to Sir Asutosh's anticipation, a man has been found who is not a spy and who is not "prepared always to carry out the mandates of your Government". The insinuation seems particularly gratuitous, because the proceedings of the Senate are claimed to be public, open and above-board, like those of legislative councils and high court benches. Where nothing is or can be concealed, there is no room for espionage. Could the idea, then, that a future vice-chancellor might act as a spy, by any possibility have owed its genesis to any lurking feeling in the writer's mind that things had been done at the University which were unfit to see the light of day?

#### Declining the Offer.

Not being thought-readers, we cannot definitely say whether Lord Lytton and his advisers "expect"ed and "desire"d that Sir Asutosh would decline the offer, but we have not the least hesitation to assert that in declining the insulting offer made to him he took the only right and self-respecting step possible in the circumstances.

## Lord Lytton's Reply.

To Sir Asutosh's letter Lord Lytton sent a brief and polite reply, in which some have found a "cheap sneer". We are not convinced that there is such a sneer in it, particularly as there is in it a feeling reference to Sir Asutosh's "great bereavement", which the ex-Vice-Chancellor had himself also referred to in his letter. But if by any possibility there is a sneer, the writer's conduct cannot be too highly condemned in referring in the same letter to such a sacred thing as a great sorrow.

## Stage Management in Senate House.

According to the authorised report,
"At the meeting of the Senate held on the
3rd of April, 1923, after the disposal of the

business stated in the Agenda Mr. Kamini Kumar Chanda addressed the Vice-Chancellor in the following terms:"

Mr. Kamini Kumar Chanda wanted to know whether it was true that the Vice-Chancellorship had been offered for another term to Sir Asutosh with certain conditions and that he had refused it. The answer began thus:—

"Though the questions which have been put to me place me in a difficult position, I cannot decline to answer them."

After answering Mr. Chanda's questions, Sir Asutosh also read out the correspondence, "to enable you to judge whether I have or have not acted in the best interests of the University."

As Sir Asutosh came to the Senate meeting with the correspondence in his pocket, as printed copies of the correspondence were supplied to the Press after the meeting was over, and as it had been previously announced in some newspapers that startling disclosures would be made at the meeting, in consequence of which the visitors' gallery was full, the Vice-Chancellor came quite prepared for the "difficult position" carefully engineered from beforehand. "the business stated in the Agenda" did not include any notice regarding this important affair. What was the and sensational motive underlying this omission and concealment? Sir Asutosh's reply to Lord Lytton is conceived in a heroic vein; but this omission smacks of trickery and cunning rather than of heroism. ex-Vice-Chancellor is admitted by all his friends, followers and opponents alike, without exception, to be bold and fearless, (within the bounds of loyalism and law, of course,) we are unable to understand why in this matter a straightforward course was not adopted instead of the cunning and devious method resorted to.

We are also unable to find out any provision in the University Regulations for the asking and answering of questions, important or unimportant, "after the disposal of the business stated in the Agenda." Why was this unconstitutional or extra-constitutional procedure adopted? We do not think Sir Asutosh has done anything wrong by exposing the Governor; on the contrary, he has rendered a public service by doing so. But the question is, why he did not do it in a

perfectly constitutional and straightforward manner. The Senate House is not a theatre, and the Vice-Chancellor and other Fellows are not actors.

As regards the publication of the correspondence, Lord Lytton's calling it "official", no doubt, disposes of the main objection that could have been urged against it.

Not having ever served Government either as a paid or as an honorary servant, we do not possess adequate knowledge of the official procedure which has to be followed in the publication of official correspondence. But our impression is that when there is correspondence with the head of an office or a department—and in the present case the Chancellor was that head, the correct thing to do is to publish the correspondence with his previous knowledge and consent. If our impression be correct, then, there has been a violation of the correct procedure and a breach of what is called office discipline in the publication of the Lytton-Mookerjee correspondence by means of a cunning device.

#### Varieties of Courage.

As the language of hyperbole has been used by the editors of many English and Vernacular papers and others in speaking of the courage displayed in Sir Asutosh's letter, it is necessary to comment on the matter. When a man is able, by strengh of mind and clear knowledge, to overcome baseless fears and to act fearlessly because he knows there is no risk of any sort, his courage is undoubtedly worthy of praise. Sir Asutosh Mookerjee has deserved such praise by writing his outspoken letter to Lord Lytton. Men more foolish and ignorant and timid than he may be afraid of offending any Barra or Chhota Sahib by telling them the blunt truth; but he knew quite well that by writing that letter he was not jeopardising his seat on the High Court Bench, or his pension, or his knighthood, or his influence in the University. And it goes without saying that that sort of letter, concerned merely with University affairs, can by no possibility be brought under any section of any criminal or civil law, Sir Asutosh also knew that the letter, instead of impairing his popularity, would increase it with the people—as they are everywhere, like the proverbial Irishman, against the Government—and improve his

chances of being returned to the Bengal Legislative Council at the head of a party.

The greatest bogey with which the Government has been faced for years is the Non-co-operation movement. Government believes that Sir Asutosh has broken the back of that movement so far as the student population is concerned. The Non-co-operators boycotted the visit of the Prince of Wales: but Sir Asutosh conferred upon him an honorary degree, delivering in the Prince's presence the following piece of loyalist autobiographical reminiscence:

"When 46 years ago, an honorary degree was first conferred on a Prince of Wales, one of the earliest graduates of this University was permitted as an act of special favour to bring his li-tle boy (the future Sir Asutosh) into the Senate House to have a glimpse of the Prince. The tumultuous acclamation which greeted His Royal Highness made an ever-lasting impression on the mind of the boy. Thirty years later, the boy had developed into a Syndic and recorded his concurrence in a proposal to confer an honorary degree or the second Prince of Wales. Six years later this very Syndic as Vice-Chancellor had the high privilege to present a loyal address to his Most Gracious Sovereign.....He now has the supreme satisfaction to invite Your Excellency to confer an honorary degree on the third Prince of Wales."

In the Anti-Partition agitation days, too, Sir Asutosh was not a patron of the National schools or of any independent national education movement. So Government knows that he is not a pestilential Non-co-operator, but a supporter of the Government and of law and order, hereditarily loyal to it. Hence, Government can excuse a bit of plain-speaking in him—hard words break no bones.

When there is risk of life, limb, property, or popularity, and yet a man acts in scorn of consequence, because his instinct of humanity or liberty or his conscience urges him so to act, the courage evinced is of a higher order.

Let us, however, confine ourselves to epistolary courage. When Dr. S. Subramania Iyer of Madras wrote his famous letter to the President, U. S. A., when Mahatma Gandhi wrote his two famous letters to every Englishman in India and some other letters, when Babindranath Tagore wrote his letter to the Viceroy on the Reign of Terror and Indignities in the Punjab and renounced his title—they all ran real risks.

Telling a blunt truth to a man's face requires much courage when such truth-telling

can be punished by the hearer. Thousands of nameless non-co-operators have displayed such courage before trying magistrates by calling in question their authority to try them and refusing to answer their questions. Both women and men in India have faced the nameless terrors of jail life in their struggle for political liberty.

And there have not been wanting in India nameless heroes who have calmly laid down their lives in unexciting surroundings, without the consciousness of the presence of any applauding public,—while rendering service to plague or cholera patients. Such heroism is of the highest order.

#### Calcutta University Student Welfare Scheme

The medical examination of Calcutta University students by the Student Welfare Committee began on 28th March, 1920. The Committee has recently published a report of the work done during the last year. Up till now 5,774 students have been examined. They belonged to seven institutions, viz., Scottish Churches College, University Classes, City College, Presidency College, Vidyasagar College, C. M. S. College and Bangabasi College. The report states:—

"The work that has been done up till now gives us an insight into the health of the student community and shows the necessity for prompt action to better their condition. certain colleges as many as 10 per cent. of the students show enlarged spleen. The defects of eyesight are as high as 51 per cent in a certain institution. A very large number of students are ignorant of the nature of the trouble they are suffering from. All this is preventible. There are many other defects, such as those of teeth, tonsils, etc., which are also preventible. It is a pity that so much of useless suffering and wastage of manhood, which is bound to act in a deleterious manner to the welfare of the nation, is allowed to persist. A more thorough system of medical and after-care work, in conjunction with the Students Welfare Scheme, is imperative to put a stop to this disastrous state of affairs. Recent data show that about 71 per cent. of the students suffer from some sort of defect and many of these are of the preventible type. The need for propaganda work amongst students for the betterment of their health is very urgent. The public should also be roused to the seriousness of the situation. It is encouraging to note that the amount of resistance which we experienced from the students and the public at

first, is gradually decreasing and the scheme is daily becoming more popular. We are continually being approached by individual students from the different colleges for a report on their health. Enquiries have been received from many different institutions about the nature of the work we have been doing and the appeal we have issued for funds has met with some response."

Elsewhere in the report the communities observe:—

"Some very interesting conclusions can be deduced from a careful examination of the records. It will be found that the average Bengali student attains maximum physical efficiency about the age of 21, after which there seems to be a decline. The percentage of defects in eye, ear, teeth, as well as general defects, increases with age after 21. The defects of visual refraction, teeth and audition, however, show a progressive increase from 16 upwards. This would imply that a greater strain than could be normally borne is being experienced by younger students. The percentage figures for general appearance and stoop also bear this out. The incidence of disease increases after the age of 21, showing a weakening of the resistance of the body after the period of maximum efficiency."

As regards preventible diseases, the Committee have found,

· "The percentage of preventible diseases, is very high indeed. We have already mentioned that the total defectives form about 71 per cent. of the student community, that is, nearly 7 out of 10 students require medical attendance. This figure is higher than the last year's finding. It is absolutely imperative that immediate steps be taken to maintain the efficiency of the health of the student community. The eye defects which could be very easily corrected mostly go untreated. Regular propaganda work among students is necessary to remove this apathy. Although we have taken steps to supply spectacles at cost prices we find only a very limited number of students taking advantage of this arrangement. The high percentage of teeth trouble, with attendant dyspepsia, is deplorable, as this is certainly preventible. An indication of the reglect to which the student is subjected will be evident from the high percentage of spleen incidence in the Vidyasagar College. This means that one in ten students suffers from latent malarial infection and malaria is a disease which is eminently curable. All this would indicate great necessity for enlightening the student and his guardian about the seriousness of the situation. Money must be found for after-care work, without which the health examination would be hopelessly inadequate. The health of the student community is too important an asset to the country to be overlooked."

The report contains many interesting facts and suggestions. The Committee have taken charge of a very necessary duty—one which may be called indispensable with perfect truth. Hence they should have all the resources they require. They say:—

"We find it extremely difficult to manage the medical examination with the existing scale of remuneration for the workers. The medical examiners have been doing their work ungrudgingly at the sacrifice of their time and energy, and it would be impossible for them to continue in this manner unless the amount of their remuneration be raised."

Another complaint is :-

"The present office staff is very much overworked and unless an extra contingent is sanctioned it would be impossible to do full justice to the valuable data that have be n collected. The purely scientific side of the work, the value of which cannot be exaggerated, could not be taken up for proper consideration. The number of medical workers, too, will have to be increased, as the most important part of the Student Welfare work, viz., the prevention and cure of defects, remains as yet undeveloped."

Particular attention is invited to the words italicised.

#### Will the Salt-Tax Pay?

We have no doubts regarding the injustice and inequity of the increased salt imposition and we have heard and said much against it on those grounds. But there is also another side of the question. The Government have evidently imposed the increment in the hope of realising more revenue. Will they actually get the full amount of expected extra revenue? We doubt it.

Is has been pointed out that an increased salt duty reduces salt consumption, because our people are too poor to keep up their usual consumption when the price goes That is true. But the facts and figures up. provided to prove that high prices reduce consumption do not prove merely that. When we find that under heavier taxation the consumption of salt falls, the fall in actual consumption is not quite so great as appears from the figures. Much of it is actual all in consumption, but a fair share is merely substitution of legally produced salt by non-legal productions. That is to say, that although people stop buying the hearily taxed Government salt, they buy or obtain

cheaper tax-free salt produced in violation of the law. The figures show only the fall in the sale of legally produced salt, they do not show how far there has been an increase in the non-legal manufacture of salt.

This is a great danger. Every year the Government have to spend many lakhs in safeguarding the salt monopoly. Under a higher rate of taxation the inducement to violate the monopoly would be naturally greater. So that more brains will engage in finding out ways of manufacturing non-legal salt than in normal circumstances. This means that the Government will have to spend more in safeguarding their monopoly or suffer a loss. In any case, their dream of an increased revenue will not be realised in all its details.

Secondly, this is a great danger to the morals of the people. If people succeed in violating the law with profit they will look for other fields of such activity. What the Government is doing is stimulation of the anti-social and law-breaking forces in the community. Whenever people try to get too much out of an unnatural monopoly, it stimulates others to break their monopoly. It is bad for the State to strain the law-abidingness of the people, and one way of doing the evil work is to make law-breaking increasingly attractive.

So that what the Government are doing

- 1. Following the line of least resistance and of inequity,
- 2. Risking and ruining their popularity,
- 3. Attempting to get more revenue by following a doubtful method,
- 4. Increasing the cost of safeguarding the source of the revenue,
- 5. Straining the law-abidingness of the people,
- 6. Putting a premium upon anti-social activity.

ASHOKE CHATTERJEE.

## An Explanation.

"Scientificus" has made two complaints against the editor of The Modern Review in the April number of the The Calcutta Review, which we received on the 25th April last. One is that he sent us "an article" in September, but that we published it in our November number. This "article" was an incomplete letter, received too late

in September for insertion in our October number. This fact was communicated to "Scientificus," on which he sent us some extracts from Professor Young's report to be embodied in the "article". "Scientificus" does not perhaps know that many articles have been published months, and sometimes years, after their receipt and acceptance for publication.

The second complaint is that we had not the courtesy to publish his rejoinder to our criticism of his letter and to a letter from "Academicus" published in our last February number. This complaint is just. We had intended that a brief rejoinder from "Scientificus" should be published in our Review. We are sorry we are precluded from stating how this intention of ours came not to be communicated to "Scientificus." In the circumstances, we can only express regret for our unintended and apparent discourtesy.

## Mr. Bhupendranath Basu's Recent Utterance.

Many of the things said by Mr. Bhupendranath Basu in the course of his address at the prize-giving of the Rani Bhabani School, have been said before by others, including Sir P. C. Ray, who has done so repeatedly in a more pungent manner. But as Sir P. C. Ray belongs to the Mookerjee party in the University, he was not criticised by one set of persons for that reason; and as he is also the greatest khaddar preacher and "opene?" and presider, he was not criticised by another set of persons for that reason. Mr. Basu, being unfortunately neither, has come in for good deal of criticism. Yet, generally speaking, both Sir P. C. Ray and Mr. Basu have said nothing regarding our system of education and our educated class, which is not true and which would not bear repetition.

That our education is mainly academic and bookish and does not fit us for a large number of remunerative occupations and careers is quite true. But Mr. Basu has not told us definitely what else to do. Merely to say that boys should acquire general knowledge up to their 16th year and then fend for themselves is not a very helpful prescription. Nor do we see why young men of the "genteel" class should not or may not do the work of carpenters, for example. There are furniture shops owned by persons of that

class. They would prosper far more if they knew the work of carpenters well as carried on in the most advanced countries. We know of a Kayastha young man, a Bengali, of Allahabad, who went to England to learn up-to-date tailoring, and has prospered ir his business. His brother is, if we are not

Emistaken, an I.M.s. officer.

That the Calcutta University certificates and degrees have been commercialised for financial reasons, cannot also be denied. But suppose, the standards were raised and more boys were plucked, the mere fact of their failure would not make them fitter for remunerative careers than our graduates are at present fitted by their cheap degrees. If on account of the difficulty of passing examinations, a smaller number of boys went in for education, the absence of even bookish knowledge of the rest would not by itself make them producers of wealth. We vant better education, more education, more practical education, a greater variety of education, and education to fit us for a larger variety of careers. And we must be taught both by precept and example that to be producers of wealth we must work both with our hands and brains—the lesson, in other words, of the dignity of labour.

That a system which enables one to win even doctorates without an ordinary knowledge of geography and history, is ridiculous,

is also true.

It cannot be also denied that in competitive examinations open to students of all parts of India, Calcutta graduates have been in recent years doing worse than graduats of other provinces and universities. The cause may be either deterioration of education in Bengal, or the improvement of education in the rest of India, or both. The advocates of the party in power in the Calcutta University may contend that though our graduates do not shine in competitive examinations, they are becoming or on the way to become savants. But the rest of India has not been merely gazing idly in admiration on our intellectual achievements; they, too, have achievements to their credit which are increasing in quantity and importance.

And in this connection it is relevant and necessary to mention and consider the fact that the majority of "University Professors" at Calcutta are either not graduates of this university, or even if they are so, they have been able to secure their posts by winning

additional degrees elsewhere. That is the case with many university lecturers, readers and post-graduate teachers, toc. There are Calcutta men who think that Calcutta degrees are as good as or even better than other degrees. If so, why has not the Calcutta University been able to live up to this creed?

By his humorous description of lawyer. including himself, as legalised freebooters who live on the fat of the land, Mr. Basa has disturbed a hornets' nest. And it was really cruel of him to compare the lawyers with hired lathials, to the disadvantage of the former. As lawyers are quite able to attack and defend themselves, we will leave them to do that kind of interesting work by As outsiders and laymen, we themselves. may be permitted to only observe that as M. Basu was not delivering a lecture on the work and usefulness to society or otherwise of the legal profession, but was engaged in considering who produced wealth and who did not, his humorous description of the class to which he belongs was not far wice of the mark. The lawyers as lawyers certainly do not produce wealth. True, other professional men also are not wealthproducers. But the incomes of professors. doctors, engineers and priests cannot at all compare with the incomes of lawyers.

No politically well-informed man can dery that lawyers have been among the foremost winners, promoters and defenders of liberty. Representative bodies in all constitutionally governed countries are composed of members of whom a considerable proportion consists of lawyers. All this Mr. Basu is expected to know as well as anybody else, as he has himself been a fighter for freedom in his own way. But perhaps he did not display his learning in this matter as there was no occasion for it.

### Release of Guru-Ka-Bagh Prisoners.

A Punjab Government Press Communique states:—On the occasion of the recent Hinda-Mahomedan riots at Amritsar certain Akals, acting under the instructions of the Shiromani Gurdwara Prabandhak Committee, rendered useful assistance to the authorities in maintaining order pending the arrival of military reinforcements. In recognition of the good conduct of the Akalis on this occasion His Excellency the Governor in Council has decided to release all Sikh prisoners convicted in connection with the

Guru-ka-Bagh incident of August and September 1922 who are still in jail. An exception will be made in the case of persons who have been guilty of serious prison offences while in jail. It is estimated that the total number of prisoners in question is between 1100 and 1200.—A.P.I.

The Punjab Government ought not, in the first place, to have played the blundering and inhuman part that it did in the Guru-ka-Bagh affair; in the next place, it ought not to have prosecuted and imprisoned the Akalis; but having done so, it ought to have released them ere this, both because that was the only just, humane and statesmanlike step to take and because the Panjab Council had passed a resolution to that effect. However, it is lucky in having at last found an excuse both to save its face and to do the right thing.

#### "Police Raj" in Malabar.

Mr. Manjeri Ramaier has earned the gratitude of all lovers of justice and humanity by exposing the wickedness of many Police officers and subordinates in Malabar in connection with the prosecution and persecution of the Moplahs. He asserts in The Hindu that "the Police Raj tragedies enasted in Malabar" are "tragedies by whose side the wagon tragedy may well pale into insignificance." He has been publishing details of these tragedies, which are to be found in The Hindu and other Madras papers. These may later be published in pamphlet form, with a summary, and circulated throughout India and foreign countries.

#### "The Servant" Case.

The trial of the case of defamation brought by a police deputy commissioner against Prof. Pramathanath Mukhopadhyay, a former editor of The Servant, for publishing in his paper news, which he believed to be true, to the effect that the said police officer had beaten a woman at a public meeting rendering her unconscious, has been so protracted, on account of its being before a police magistrate twice and before the High Court twice, that that fact itself would have been a sufficient punishment for the learned professor, assuming that he had been guilty of even a technical offence: for whereas the expenses of the police officer were in all probability paid by the Government, there

was no such "Gauri Sen" to help the defendant. But the editor was not guilty of even a technical offence. He had taken all the care that it is possible for the editor of a daily to take to arrive at the truth. So, his prosecution has been naturally construed by the public as a fresh attempt on the part of the Government to so terrorise journalists as to prevent them from publishing details of police tyranny.

The editor bore himself throughout with a quiet courage, dignity and the spirit of ahimsa which does him great credit. The printer of The Servant was his co-accused. We think the printers of newspapers should not be tried for what appears in them, as they do not read beforehand what is printed and have no authority to prevent anything appearing, even if they read it.

## Cheapness of Human Life in India.

An American humourist once said that in India everything was on a gigantic scale—the rivers are among the longest in the world, the Himalayan range is the highest in the world, the famines are unsurpassed in the toll of human lives they exact, plague has been longest in India and has carried off countless millions, and so on. He might have added that there was another matter in which India beat the record - nowhere in the world is human life so cheap. Apart from uncounted individuals who have lost their lives at the hands of murderous European soldiers and other European murderers (without these men being punished), it would not be quite easy to recount and enumerate the occasions when the military or the police have fired on unarmed and defenceless crowds without any provocation or on the slightest provocation—of course, mainly because of their being unarmed and because it is known that the populace cannot shoot back.

The shooting incident at Mirjakalu's hat in the Bhola sub-division goes one better than all previous records, because here, though the hands which are alleged to have shot three men dead and wounded others seriously were the hands of the police, they had been requisitioned by excise officers who had gone there to investigate cases of illicit manufacture of salt. We may live to read of civil judicial officers, school-masters, clerks and other inoffensive public servants requisi-

tioning police to deal heroically with real or imaginary disturbers of law and order.

Mr. J. Chaudhuri has, with promptitude and public spirit, issued a report on the affair after making enquiries on the spot.

#### Hindu-Moslem Relations.

It is a matter of great sorrow that Hindu-Moslem relations continue to be strained in the Panjab and some other regions in British India. A brief note is not the place where to offer suggestions for the improvement of these relations, even if we were capable of offering any useful ones. We will write only on some related matters.

That Viceroys, Governors, and other high officials, in their numerous pronouncehave never or seldom horted Hindus and Muslims to cultivate neighbourly relations and live at peace with one another, is natural, though regrettable. That Anglo-Indian journals should not only not write nothing to promote friendly feelings between the communities but should even be unable to conceal their glee at the outbreak of sectarian feuds and animosities, is also natural, though regrettable. For, the British occupation and exploitation of India is broadbased on our communal divisions, jealousies and conflicts. But how any Indian journalist can write of the "bursting" of "the bubble" of Hindu-Moslem unity, is more than we can understand. It is of a piece with the glee with which some Moderate papers publish news of the decreasing production and sale of khaddar (assuming that that is true ). As Moderates and Extremists are both swadeshists and as khaddar is a swadeshi product, all should rather be sorry if the production and use of khaddar be really on the decline.

Mr. C. R. Das, inspite of his ill health, and other Congress leaders have been doing their best to bridge the gulf between Hindus and Moslems. Those whose politics and religious and social views are different should also make efforts in the same direction, though the methods and means may differ. The Akalis have set a splendid example at

Amritsar.

Those who have been trying to solve the problem of Hindu-Moslem relations, should carefully consider why there is no such problem in the Indian States, whether ruled

by Hindu potentates or Musalman potentates. What makes for communal concord there?

#### "Indians First."

Many Indian leaders and others have repeatedly used the catch-phrase that we are Indians first and Hindus or Moslems or Christians afterwards. We do not know what exactly such words mean. We shall therefore state our opinion avoiding the use of such catch-phrases as far as practicable.

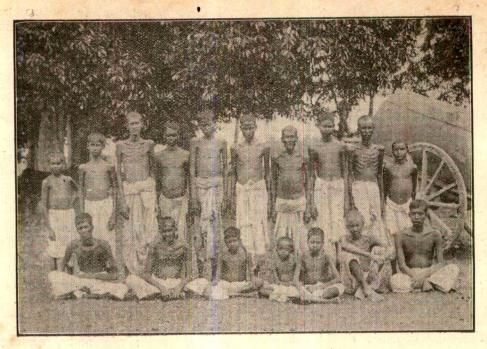
We are men first and last and always. We are also Hindus or Moslems or Buddhists, etc.; and our respective religious faiths ought to make us better men progressively as days pass. In politics and in all civil affairs, as also in neighbourly intercourse, we are only Indians, without any communal division; and our respective religious beliefs ought to make us better Indians day by day. There is already in some respects a composite Indian culture, e. g., in our manners and etiquette, in music and painting and architecture, in our vernacular literatures (Urdu and Hindi not differing in essence but in script ), etc. Fully developed composite but organically one Indian nationhood, culture and civilisation are in the making, and will mature in course of time.

#### U. P. Municipalities.

As in some municipalities in the United Provinces non-co-operators have captured the majority of the seats, they have now an opportunity to prove their capacity for local swaraj. Their ability to manage the affairs of a town, if they can show such ability, would go some way to prove their capacity to manage the affairs of the country.

#### Kala-aazr in Bengal.

The people of Bengal generally think that kala-azar is a disease peculiar to Assam and that there are occasionally only a few stray cases of it in Bengal. The Public Health Department of Bengal is not so ignorant of the true state of things as the public of Bengal. For, we find it recorded in the Annual Report of the Director of Public Health for Bengal for 1921, that in that year there were 1552 deaths in the Presidency from kala-azar. But probably this, too, is an understatement,



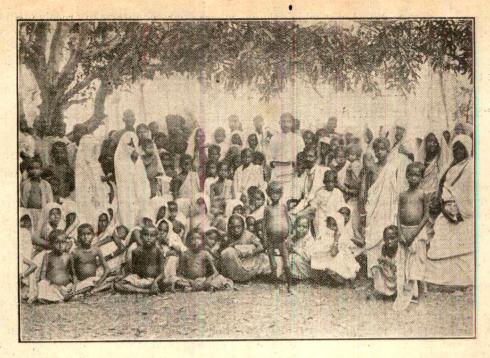
Kala-AzarPatients at Dogachia



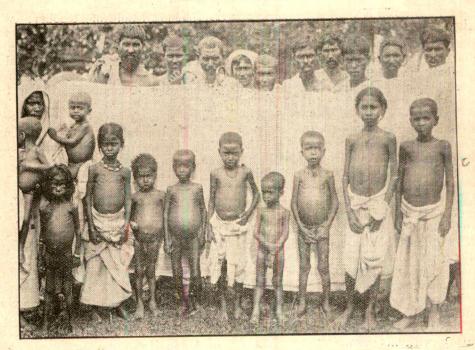
Treatment of Kala-Azar at Dogachia by Volunteers

Recently Dr. Nirod Bandhu Bhattacharya, a roung Calcutta medical man, and his friends have started two centres for the treatment of kala-azar cases near Dogachia, 23 miles rom Calcutta. The Doctor recently took

us to see one of the centres. We found some two or three hundred persons assembled in a mango grove, most having come in bullock carts from neighbouring villages. Nearly an equal number, we were told, had



Kala-Azar Patients



Kala-Azar Patients at Dogachia

already left after receiving injection. The pale and emaciated appearance of the children and men and women was very saddening. About 500 cases are treated every week, of

which about 150 are new. Dr. Bhattacharya and his friends and the student volunteers are engaged in a noble humanitarian work, in which they are entitled to have all the

help in men, money and medicine which they require. Drs. Muir and Napier of the Tropical School of Medicine have visited the centres and have expressed their appreciation of the work.

#### "Shuddhi" or Purification.

The opinion has been expressed that though every religious community has every right to bring within its fold persons belongng to other communities or those who belonged to it originally, the present is not the proper time to make Hindus of the Malkana Rajputs and others whose ancestors were originally Hindus. But it is not enough o say that it is not the proper time; it is necessary to point out in addition what would be the proper time. We are afraid that here are in India enough men and motives, ndigenous and extraneous, to convert every 'proper' time into an "improper" one. So, ve should leave all religionists to choose heir own times, provided they employ peaceful and honest means and methods.

#### Resignation of U. P. Ministers.

Recently Sir Claude de la Fosse, Vice-Chancellor of Allahabad University, sued Pandit Ichal Narain Gurtu and another person for libel on the ground that they had tated that he had accepted a bribe in the ourse of the transactions ending in the urchase of the Indian Press for the Univerity. The cases were withdrawn on both the ccused apologising. As Sir Claude is an officer of the Education Department, of which he head is Mr. C. Y. Chintamani, Education Minister, the former ought to have obtained permission of the latter before going to court. Sir Claude, however, went straight to the lovernor, who gave him permission, without even previously informing Mr. Chintamani. On account of this slight and supersession Mr. Chintamani has, it is said, resigned. He nas acted as every self-respecting and honourible man should. Pandit Jagat Narain, the other Minister, has also resigned in token of sympathy with his brother officer. There s nothing wrong or improper in this.

If we are not mistaken, Sir William Marris, Governor of U. P., is a South African. Has that fact aggravated in his case the usual Anglo-Indian contempt for Indians? That we should be ruled by a native of a country

where our countrymen receive sub-human treatment, is the nemesis that has overtaken us for having, among other things, treated millions of our own countrymen at home for countless generations as worse than cats and dogs. We have no right to be indignant so long as we do not ourselves behave better.

#### Freedom in Education.

The only body of educationalists of long standing in Bengal who can claim to have possessed and exercised complete freedom in education is the National Council of Education, which came into existence in 1906. This body has never sought for State recognition or State aid, and, hence, has been able to do its work in its own way. It is going to have its own class-rooms, hostels, laboratories and workshops at Jadabpur, near Calcutta. The foundation stone was laid on March 11 last, and the buildings are expected to be completed by the middle of next Great credit is due to its selfsacrificing band of teachers who have struggled for so many years, to donors like the late Sir Rash Behary Ghose, Mr. Subodh Chandra Mallik and Maharaja Suryakanta Acharya, and to Babu Brajendra Kishor Ray Chaudhuri, who is fortunately still living in our midst. Last but by no means the least worthy of honour is that quiet and persistent worker, Babu Hirendra Nath Datta, to whom the movement owes more than the world knows.

#### Ministers' Salaries.

Babu Ganesh Dutt Singh, who has been appointed Minister, Bihar and Orissa, in place of Mr. Madhusudan Das, resigned, has declared that he would take only Rs. 1000 a month for himself out of his salary and donate the remainder to the public health fund of the province. This is laudable practical patriotism. So far only the Bengali Ministers have clung, leech-like, to their full salaries.

The Indian Witness writes :-

"In these days when one hears so much about the reduction of public official salaries in India, it may not be amiss to state the facts concerning the amount of money received for such service in another country. The

State of Kansas has the largest per capita wealth of any one of the forty-eight States in the United States. The Governor, who is the highest paid official of that State, receives \$5,000 a year, or an equivalent of Rs. 1,250 a month! Dollars are supposed to be greatly prized in America, but we submit that they are more evenly distributed there than in many countries, and that the highest officials selected by the people and accountable to them do not get an undue share."

The area of the British province of Bengal is 78,699 square miles and that of the State of Kansas 81,774 square miles. But the salary and allowances of the Governor of Bengal are probably more than ten times the salary of the Governor of Kansas, though Bengal is far poorer

than Kansas.

#### The National Flag.

The British Empire would not have toppled down and India would not have if the become independent, National in Central Flag processions Provinces towns like Jabbalpur and Nagpur had been allowed to pass along the streets without magisterial interference. But perhaps the local Dogberries thought that incipient rebellion must be nipped in the bud. And what has been the result? Lala Sundarlal, the young and intrepid leader, has gone to jail, the temper of the p-ople is rising higher and higher, and large numbers of non-co-operators are reacy to follow the example of the Lala. Nothing sustains the life of a movement of selfassertion and keeps up the spirit of its followers than some sort of strife and The non-co-operators excitement. languishing for lack of some such stimulant. They should be grateful to the blundering local officials for a timely supply.

While we have nothing to say against the enthusiasm shown for a national flag, we may be permitted for reminding the enthusiasts that the National Flag is not the National Edifice, that, though there is nothing wrong in desiring to have such a Flag, and in fact, we ought to have one, more earnest and persistent work must be done to build up the Nation than has been done hitherto, and that the rents and fissures in the foundations of the National Edifice, represented by "untouchability", notions of

caste superiority and inferiority and communal jealousies and distrust, must be closed up as quickly as possible.

#### Some Foreign Affairs.

Regarding the affairs of some foreign countries, The Catholic Herald of India writes:—

"Egypt has a constitution, but Zaghlul's party, the only one that counts, refuses to enthuse, as long as the right to draft documents is in the hands of the Egyptians and the right to court-martial is in the hands of the British. The Ruhr conflict is still bitter on both sides despite Lord Curzon's speeches and the numerous reparation proposals made in England. The starvation riots in German towns are giving stomach to France, though the danger of the fare should be obvious even to her.

"In Italy the Fascisti and the Catholic Party fell out, but by declaring that national interests will be set above Party interests the Catholics have given Mussolini an opportunity to be

reasonable."

#### Kenya.

The same paper thus sums up the demands of the European delegates of Kenya as outlined in their programme in London:

"Strict control of Indian immigration, with ultimate prohibition, reduction of Indian legislative councillors from four to two, segregation of residential areas, exclusion of Asiatics from highland lands."

Neither Indians nor Africans acquiesce in this programme. Because, Indians being men must have the right to trade and settle in any part of the world they like, including British East Africa which they have done so much to make fit for civilised existence. Of course, the European settlers can prevent Indians from having their just rights, because they and their British kinsfolk have the power. Power is the thing that counts; the arguments adduced by and on behalf of the European settlers are hyprocrisy for the most part. So, we Indians should try to become power-Tul in our own homeland, and accept no compromise.

As for the Africans, they want the Indians to be in their midst, because the presence of the Indians adds to their convenience.

In the long run, the decision will rest with

the Africans, when they have the power of self-determination—if in the meantime they be not exterminated.

#### Middle-Class Unemployment.

Now that Mr. Bhupendranath Basu's speech has given a fillip to the discussion of the perennial problem of middle-class memployment, the following note from The Cacholic Herald of India will be found nelpful:

In this respect, the New York Labour Department has recently issued a very instructive and Lopeful report. It declares that "unemployment for those who labour with their hands is now practically non-existent. Everywhere a shortege of workers is increasingly discernible.

"This gratifying condition, so strikingly in contrast with the state of affairs in Europe, is leading to a curious social revolution. The male clerk, a bandoning his old-fashioned notions of respectability, is discarding 'the badge of the white collar' and donning in its stead overalls. If the generations of well-clothed indigence, he has discovered that a manual occupation offers him a life infinitely more care-free and decidedly more prosperous than a seat at an office desk.

"The emancipation of the clerk is due to two factors—the restriction of immigration and the competition offered by legions of capable girl spenographers and typists. It is evidenced by the sudden appearance, in New York and other large cities, of numerous schools of training organized by the Y. M. C. A., by the Knights of Columbus, and by the Bureau of Veterans.

"In these establishments may be seen thousands of clerks and small businessmen who are taking classes in electrical installation, plumbing, 1-ghting, and other crafts. 'Learn trades that will pay you good wages,' is the advice given by the Vocational Advisory Board to the huge brigade of clerical workers."

The advice is as sound in Calcutta as in New York.

## Mr. Gandhi Mentally Starved.

The latest news of Mr. Gandhi's life in jail, received from a fellow-prisoner now released is that he is in good health and cheerful but starved in mind. It is peculiarly thuer of intellectuals like Mr. Gandhi than of other men that man does not live by bread alone. He ought, therefore, to be supplied as much with nourishment, occupation and recreation for his mind in the form of the books, periodicals and newspapers which he

wants to read, as with food and exercise for his body. As his imprisonment is "simple", it ought to mean only detention within the walls of a jail so that he may not be active outside it; it ought not to mean any other kind of deprivation. The British Government ought not to prove that it is not civilised by any kind of practical interpretation of the expression "simple imprisonment" which is not natural and fair.

### Islam and Christianity.

For many centuries down to our own times the story of the mutual relations of Christianity and Islam has been one of bloody conflict. That has been one of the causes which have disturbed the peace of the world. Yet, "the Cross and Crescent in co-operation instead of conflict is an interesting possibility which suggests itself to a writer who believes that Christianity and Islam are not necessarily rivals, and that, although each has much to reproach in the other, each has also much to forgive." That writer, according to The Literary Digest, is Professor Arnold J. Toynbee, who holds the chair of Byzantine and Modern Greek Language, Literature, and History at London University, is author of "The Western Question in Greece and Turkey," and was a member of the Middle Eastern Section of the British Delegation at the Paris Peace Conference. In his opinion, if Islam has sinned against Christianity, Christianity has not always been Christian toward Islam.

"The mere juxtaposition of the two names" carries with it the suggestion of irreconcilable difference, which, in the minds of many, can never be overcome; but Professor Arnold J. Toynbee, who has made a study of the Near East and its problems, believes that "the moral and philosophical truths revealed by Jesus and Mahomet, transmitted and transmuted by their spiritual successors and communicated to the souls of innumerable beings, are not incompatible with one another." The clash comes, he says, "between those corporate institutions which have been so strangely grafted on to the tree of religion." Writing in Asia (New York), he cites some of the historical reasons why Islam and Christianity hold each other guilty of disloyalty to its professed doctrine. ToMohammedans our idea of the Crusades, for instance, is inexplicable. "They contrast the horrors of the sack of Jerusalem by our ancestors in 1099 with the generosity shown by Omar and again by Saladin

when the city passed from Christian into Moslem hands; and they dwell on the long martyrdom of the Moors in Spain—the tale of massacres, forced conversions and expulsions which is a counterpart to the sufferings of the eastern Christians in Asia Minor in our generation." History is full of such instances of mutual aggression, and each party "feels that the world would be a better place without the other. Islam is the main obstacle to a universal Christian church, Christianity to a universal Islamic brotherhood." - And here lies another cause of misunderstanding. Each religion is seeking. universal mastery, which the writer holds to be impossible, unless it be achieved by force, which would be the very negation of the spirit in the. name of which it would be attempted. Indeed, says Professor Toynbee, "it is only through a mutual renunciation of universality in the institutional sense that the divine revelations for which the names of Christianity and Islam, also, stand, can exert their influence upon all humanity without distinction of corporation, creed or color, in harmony and not in contradiction with one another." . ..

The question is whether either party is within range of this spiritual point of view. Bringing the light of history to bear on the question, Professor Toynbee shows that Christianity has not much more to its credit than Islam. According to him, down to a little more than two centuries ago,

"Western Christendom was more intolerant of religious dissent than any other contemporary religious corporation." Moreover, Spain crushed the nascent civilizations of Mexico and Peru as she had crushed Islam in the Iberian peninsula, and Japan and Abyssinia had such painful experiences with the Portuguese that they cast out the invaders. Since then, however, the West has undergone a psychological conversion out of which was born the idea of religious tolerance which enables the missionary, Catholic or Protestant "to spread the spirit of his faith: far beyond the limits of his church by educating the ignorant, healing the sick and preaching the Gospel of Christ, rather than of institutional Christendom, to the poor. The leaven of reform is also working within the bounds of Islam, finds Professor Toynbee, and he cites to prove his point the improved status of woman, lack of the color bar, the assurance that slavery -abolished in this country only a generation ago-will be abolished in Moslem countries, and the improvement to be noted in social custom. On the color question, we are told, Islam can teach the Christians a lesson. They are notoriously behind the Moslems in their treatment of the colored man, and the results.

المعالم فأراع أنبأ فيلؤلا فالمارات

of this stritude, "are already visible in trop, all Africa, which has been opened up during the past forty years by western initiative, endurance, armaments and manufactures—but not for Christendom." Here the Christian has beaten the Moslem soldier, merchant and administrator, but the Moslem missionary has beaten the Christian missionary, because the Moslem takes the colored convert to his bosom, while the Christian keeps him at arm's length and imparts his creed without opening the doors of his home." In this way Professor Toynbee sees Islam moving along lines of reform which may ultimately lead to a reconciliation with Christendom, and he believes:

"Were they the only tendencies, a happy issue would be assured, but of course there are others running counter to them, which might bring disaster if they gained the ascendancy. In the first place, there are the tares which western influence is sowing, along with its wheat, in the Islamic field: alcoholism as well as prohibition, the social evil as well as monogamy, slums as well as sanitation, the evils of industrialism as well as its profits, and, worst of all, the chauvinistic nationalism which mars our politics as well as the humanism which does it credit. These western vices are dangerous enough, but not exactly in the present connection, since their spread from the one society to the other, while tending to demoralize both, does not create a cleavage between them."

According to him, the really dangerous rival of liberalism and a rapprochement between Christianity and Mohammedanism is Pan-Islamism, a movement which, he says, sets out to fight the West with its own weapons—particularly through the mass-organization of human beliefs and passions by means of telegraph and telephone, railway and steamer, newspaper and congress. Why does the Pan-Islamist assume the necessity for war? The answer is that he does not believe the West to be animated, in its, dealings with Islam, by a genuine liberal spirit, which brings Professor Toynbee to say:

The last word in the relations between Islam and Christendom rests with ourselves. The toleration which we have achieved hitherto has borne fruit in those advances toward us from the Islamic side which we have already examined. At the same time, the limitations and shortcomings of our toleration have borne fruit in the countercurrent of distrust which is organizing itself in the form of Pan-Islamism. This repulsion is as real a phenomenon as the admiration and attraction which we wish to foster.

We show ourselves hopelessly partizan nenever Moslems and Christians come into conflict. We condone the Christians' crimes and are indifferent to the Moslems' sufferings; we exaggerate the Christians' sufferings and

magnify the Moslems' crimes.

"In short, we belong to that most odious class of fanatics who profess to be superior to relig ous prejudice. And what about our toleration? Well, we confine it to our legislation and have no charity in our hearts. It is a toleration of scribes and pharisees, a letter that kills the spirit and blights the pariah to whom its benefits are extended. So the indictment would go on, to lengths which it would be unprofitable to follow.

"Do any of these shafts strike home? If they do not, it is at any rate worth picking them up to see if all the same the arrow may not be well-pointed, for hypocrisy no less than immocence may turn the keenest barbs aside. Let us examine into our own hearts; for it depends on what is in them whether it is to be peace or war between Christendom and

Islam."

### The Enhanced Salt Tax.

Officials have argued that the people's representatives have merely opposed the enhancement of the salt-tax; they have not suggested any substitute whereby the deficit of about four crores could be covered. The division of labour implied in such an argument is admirable. The bureaucrats are to fix the different items of expenditure on a scale more lavish than that prevailing in countries far richer than India, and they are also to draw extravagantly high salaries for spending revenue; our part of the work is to find out how the money can be raised!

Those who are paid to administer the affairs of the country ought to cut the coat according to its cloth; if they cannot, they ought to resign and make way for those who can.

It is not true that substitutes for the increase in the salt tax were not available. There could have been a surcharge on the incometax. Some dutiable articles could have been more highly taxed than at present, and on some others which are duty-free customs duties could have been levied.

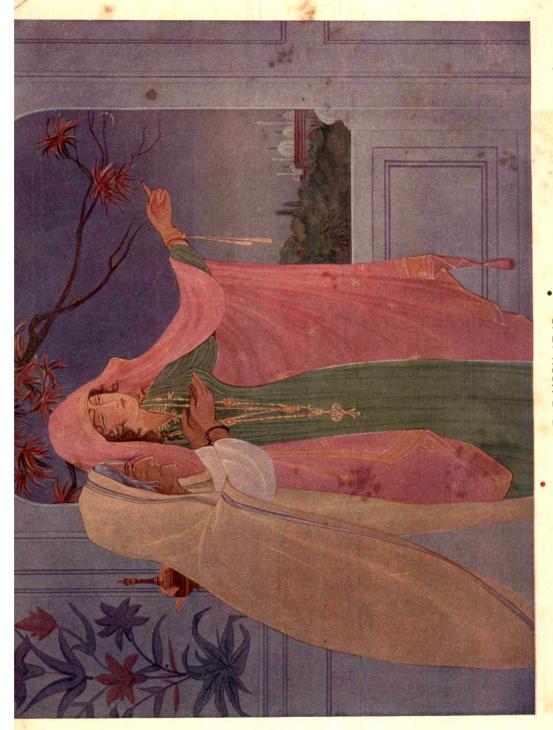
There is a very curious piece of inconsistency in the Viceroy's apologia. He thinks that as prices have fallen, the poor will not feel the trifling extra amount which they will have to pay for their salt. But at the same time a Royal Commission is to ascertain how the big salaries of the Covenanted Civilians may be further increased in order to help them out of their difficulties due to the increased cost of living. It is a wonderful world in which the poor have jolly times, but the rich whine for more, in which the poor are not famine-stricken, but the rich are!

#### Errata.

On p. 381 of the "Modern Review" of March 1923, under "Infant Welfare in Bombay", the writer referred to is *Miss*. C. B. Poovaiah B. A. and not *Mr*. as it appeared in the *Note*. This lady is the first Coorge lady graduate.

The price of the Marathi Riyasat or the History of Modern India, Maratha Period, Vol. IV. (Panipat, 1750—1761) by G. S. Sardesai, is Rs. 2-4-0 and not Rs. 3-4-0 as it appeared on page 446 of the last April number.

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By the courtesy of the artist. Mr. M. A. R. Chuehtal

# THE MODERN REVIEW

VOL. XXXIII No. 6

J'JNE, 1923

WHOLE No. 198

## GORA

#### By RABINDRANATH TAGORE.

CHAPTER 32.

NOY went off at once to Anandamovi's house, tortured with mixed feelings of humiliation and self-reproach. Why had he not come straight to mother! What a fool he had been to imagine that Lolita had any special need of him! God had punished him rightly for not having left every other duty to run to Anandamoyi, the moment he arrived in Calcutta, so that the question had to come from Lolita's lips: "Shouldn't you go.to see Gora's mother?" Was it possible for a single moment that the thought of Cora's mother should be more important to Lolita than to Binoy? Lolita knew her on y as Gour Babu's mother, but to Binoy she was the only visible image of all the mothers in the world!

Anandamoyi had just finished her bath and was sitting alone in her room, seemingly wrapt in meditation, when Binoy came in and prostrated himself at her feet with the cry: "Mother!"

"Binoy!" she said, caressing his bowed head with her hands.

Whose voice is like that of a motler's! The very sound of his name uttered by Anandamoyi seemed to soothe his vhole being. Controlling his emotion with an effort, he said softly: "Mother, I've been too long in coming!"

"I've heard everything, Binoy," said

Anandamoyi, gently.

"You've already heard the news!" exclaimed the startled Binoy.

It appeared that Gora had written a letter from the police station and had sent it through the lawyer, in which he had told her of the probability of his having to go to gad. At the end of this letter he wrote:

"Prison can do no harm to your Gora, but he won't be able to bear it if it gives you the least pain. Your sorrow can be his only punishment,—the Magistrate can give no other. But, mother, don't be thinking only of your child. There are many other mother's sons lying in gaol,—through no fault of theirs,—I would stand on the same ground with them and share their hardships. If this wish of mine is fated to be fulfil.ed this time, pray do not let that distress you.

"You may not remember it, mother, but in the year of the famine I once left my purse on the table in the room looking out on to the street. When I came back after a few minutes I saw that the purse had been In it were the fifty rupees of my scholarship, which I was saving up for a silver basin for bathing your feet. While I was burning with useless anger against the thief. God suddenly brought me to my senses, and I said to myself: 'But that money is my gift to the famine-stricken man who took it.' No sooner had I said this than that fruitless regret vanished, leaving my mind in peace. So to-day I say to myself: 'I am going to gaol voluntarily, of my own. accord, without regrets, or anger, simply to take its shelter.' There is a certain amount of inconvenience in its food and other

rangements, but during my recent tramp I accepted hospitality of all sorts and conditions of people and did not always get my accustomed comforts, or even necessities, in their houses. What we accept of our own free will ceases to be a hardship, so you may rest assured that it is not a question of anyone forcibly keeping me in gaol,—I go there, willing and content.

"While in the enjoyment of our comforts at home, we are quite unable to appreciate what an immense privilege it is to have the freedom of the outside air and light—and are all the time forgetful of the multitudes who, with or without fault of their own, are subjected to confinement and insult and deprived of this God-given privilege. We give no thought to these multitudes, nor feel any kinship with them. I now want to be branded with the same stigma as they, not to keep myself clear by hanging on to the goody-goody majority who are dressed up to

lock respectable.

"I have learnt much of life, mother, after this experience of the world. Those who are content to pose as judges are, most of them, to be pitied. Those who are in prison are bearing the punishment for the sins of those who judge others, but not themselves. The faults of many go to the making of a crime, but only these unfortunates have to bear the brunt of it. When, or how, or where, the sin of those who are living comfortable. and respectable lives outside the prison walls will be expiated,—we do not know. But for myself, I cry shame on that smug respectability of theirs, and prefer to carry on my breast the brand of man's infamy. Give me your blessing, mother, and do not weep for me. Sree Krishna all his days, bore on his breast the mark of Bhrigu's kick, and so do the assaults of arrogance make deeper and deeper their impress on the breast of God. If He has accepted this mark as His ornament, then why be anxious for me, what cause have you for sorrow on my account?"

On receiving this letter Anandamoyi had tried to send Mohim to Gora, but Mohim said: "There's my office. The Saheb will never give me leave;" and he proceeded to fly out against Gora for his rashness and folly. "The be losing my job one of these days simply because of our relationship," he

concluded.

Anandamoyi did not think it necessary

to approach Krishnadayal at all, for on the subject of Gora she was abnormally her husband sensitive far asso was concerned. She knew quite well that he had never given to Gora the place of a son in his heart, rather he felt a cort of hostility against him. Gora had always stood between them as the Vindhya mountain range, 🗻 dividing their married life. On the one side was Krishnadayal with all his paraphernalia of strict orthodoxy, and on the other Anandamoyi alone with her untouchable Gora. It seemed as though all intercourse was closed between these two who alone in the whole world knew Gora's history.

affection Anandamoyi's Thus Gora had become wholly her own treasure. She tried in every way to make his life in that family, where he was merely on sufferance, as easy as possible. Her incessant anxiety was to prevent aflyone from being able to say: this has happened because of your Gora, or we have had to submit to this calumny owing to your Gora, or we have suffered this loss through your Gora! The whole burden of Gora, she felt, rested on herself alone. And as luck would have it, the refractoriness of this Gora of her's was far from ordinary! It was no easy task to keep anywhere from violently his presence obtruding itself on all and sundry.

She had so far succeeded in bringing up this crazy Gora of hers, midst of these antagonistic surroundings, by the exercise of constant vigilance by day and by night. In the midst of this family had submitted to hostile  $_{
m she}$ much revilement and had endured much sorrow, without being able to ask anyone else to share it.

Mohim, Anandamoyi Deserted by remained sitting in silence before the window, and watched Krishnadayal return from his morning bath with the sacred Ganges clay smeared on his brow, his breast and his arms, muttering sacred mantras. While so purified, no one, not even Anandamoyi, was allowed to come near him. Prohibition, prohibition, nothing but prohibition!

she left the win-With a sighMohim's room, dow and went into where she found him sitting on the floor, GORA 657

reading the newspaper and having his chest rubbed with oil by his servant, preparatory to his morning bath. Anandamoyi said to him: "Mohim, you must find someone to go with me, I want to see Gora. He seems to have made up his mind to go to gaol, but I suppose they'll allow me to see him before he's sentenced?"

For all Mohim's outward brusqueness, he had a real affection for Gora. "Confound the fellow!" He shouted. "Let the scamp go to gaol—it's a wonder he didn't get there long ago!" But all the same he lost no time in calling his confidential man, Ghosal, and sending him off at once with some money for legal expenses; also making up his mind that if his office master gave him leave, and the mistress of his house her consent, he himself would follow.

Anandamoyi knew that Mohim would never be able to see Gora in trouble without bestirring himself about it, and when she found he was ready to do the little that could be done, she had no more to say to him. For she also knew that it would be impossible to get any member of this orthodox household to take her, the lady of the house, to the lock-up where Gora was, to face the curious glances and inquisitive remarks of the crowd. So she forebore to press her request, and returned to her own room with compressed lips and shadow of suppressed pain in her eyes. When Lachmiya broke out into loud wailing she rebuked her and sent her out of the room. It had always been her habit to adjust all her anxieties silently within herself. Joy and sorrow alike found her tranquil. The travail of her heart was known only to her God.

What consolation he could offer to Anandamoyi was more than Binoy could make out and after the first few words he had remained silent. In fact her nature did not depend on any words of comfort from others; rather she shrank from any discussion of troubles for which there was no remedy. So Anandamoyi also did not refer further to the matter but simply said, "Binu, I see you haven't had your bath yet. Go and make yourself bath soon, it's getting late for your breakfast."

When he had taken his bath and sat down to his breakfast, the empty place beside him made her heart ache for Gora; and when she thought of him being served with coarse gaol food, unsweetened by a mother's care, but rather made doubly bitter by insulting gaol regulations, even Anandamoyi could not bear it, and, making some excuse, she had to leave the room.

#### CHAPTER 33.

On arriving home and finding Lolita there so unexpectedly, Paresh Babu guessed that this self-willed girl of his had got involved in more than ordinary trouble. In answer to his look of enquiry she said: "Father, I've come away from there. I found it impossible to stay on." In answer to his question as to what had happened Lolita added: "The Magistrate has put Gour Babu into gaol."

How Gora came to be mixed in the matter, Paresh Babu was at first puzzled to make out, but after had heard from Lolita a full account of all that had occurred, he for a while was lost in silent thought. His first anxiety was for Gora's mother. It was equally easy, he pondered, for the magistrate to sentence Gora as to sentence a common thief, because such callousness was the outcome of the easy disregard for justice to which he had become habituated. How much more terrible was man's tyranny over man than all the other cruelties in the world, and how vast and intolerable it had become with the combined power of society and the government behind it! The whole thing came vividly before his mind as he listened to the story of Gora's imprisonment.

Seeing Paresh Babu silent and thoughtful, Lolita asked him eagerly: "Isn't this injustice terrible, father?"

He replied in his usual unruffled manner: "We don't know exactly how far Gora went, but this much at least we can say, that even if Gora was carried away by his convictions, beyond his legal rights, there can be no doubt that he is quite incapable of committing what in English is called a crime. But what is to be done, my child? The sense of justice of our times has not attained to fulness of wisdom. The same penalty awaits the trivial fault as well as the crime, both have to tread the same mill in the same gaol. No one man can

be blamed for this—the combined sin of all men is responsible."

Saddenly changing the subject Paresh Babu asked: "With whom did you come?"

Lolita drew herself up as she replied with rather more than usual emphasis: "With Binov Babu." But, for all her emphasis, there was behind it a sense of weakness. She was unable to make the statement with unabashed simplicity, the flush of shame insisted on rising to her face, to add to her confusion.

Paresh Babu had for this capricious and unruly daughter of his even more affection than for the rest of his children, and his regard for her fearless truthfulness was all the greater because it so often got her into trouble with the rest of the family. Lolita's faults were obvious enough, and he could see how they prevented this special quality of hers from being appreciated—he was therefore all the more careful to keep it under his fostering care, lest in the process of bringing her waywardness under control her inner nobility should also be crushed.

The beauty of his other daughters was readily acknowledged by all who saw them, for their features were regular and their complexion fair. But Lolita was darker. and her more complex face admitted of differences of opinion as to its quality of beauty: For this reason Mistress Baroda had always expressed to her husband her anxiety about finding a suitable husband for her. But the beauty which Paresh Babu saw in her face was not that of complexion or features, but of the soul which there found its expression, -not just the pleasantness of a faultless shape, but the firmness of strength, the brightοť independence,—characteristics which attract a chosen few, but repel most others.

Feeling that Lolita would never be popular, but always be genuine, Paresh Babu had drawn her near to him almost with painful solicitude, and was the more lenient towards her errors because he knew that none else would forgive them. He had realised in a moment all that she would have to bear for days to come, as soon as Lolita had told him that she had come away alone with Binoy—that society would award for this slight trans-

gression of hers a punishment suited to much worse misconduct.

As he was revolving the situation in his mind, Lolita continued: "Father, I know I've done worng, but I've now come to understand one thing clearly—the relationship between the magistrate and the people of our country is such that his patronising hospitality does us no honour. Ought I to have stayed on there and put up with such patronage after I had realised this?"

To Paresh Babu the question was not an easy one to answer, so without attempting any reply he gave his little madcap of a daughter a playful pat on the head.

That afternoon Paresh Babu was walking up and down outside the house, thinking it all over, when Binoy came up and made his obeisance. Paresh Babu discussed with him Gora's imprisonment and all that it meant, at considerable length, but he never so much as referred to Binoy's coming away with Lolita on the steamer. And as it got dark he said: "Come, Binoy, let's go indoors."

But Binoy would not, saying: "I must

be going home now."

Paresh Babu did not repeat his invitation, and Binoy, casting a rapid glance in the direction of the second floor

verandah, walked slowly away.

Lolita had seen Binoy from the verandah, and when her father came inside alone, she came down to his room thinking that Binoy would be following later. But when, even a little later, Binoy did not come, Lolita after fidgeting awhile with the books and papers on the table, was about to leave the room, but Paresh Babu called her back, and with an affectionate look at her downcast countenance said: "Lolita, sing a hymn to me, will you?" and with that he shifted the lamp, so as to throw the light off her face.

#### CHAPTER 34.

The next day Mistress Baroda returned with the rest of her party.

Haran was so incensed at Lolita's conduct that, unable to contain himself, he came in at once to see Paresh Babu, without going to his own house first.

Baroda swept past Lolita without a word, too indignant even to look at her, and went straight to her own room.

GORA

Labonya and Lila were also greatly incensed with Lolita, because, on having to leave both her and Binoy out of the programme, it became so curtailed that they had experienced endless humiliation.

As for Sucharita, she had shared neither Haran's angry fulminations, nor Baroda's tearful regrets, nor the sense of humiliation of Labonya and Lila, but had maintained an icy silence and gone about her appointed tasks like a machine. To-day, also, she entered the room last of all, moving like an automaton.

Sudhir felt so ashamed at the part he had played, that he shrank from coming in with them at all; whereupon Labonya, vexed at his unresponsiveness to her entreaties, vowed she would have nothing more to do with him!

"This is too bad!" exclaimed Haran as he

strode into Paresh Babu's room.

Lolita, who overheard him from the next room, came in at once and standing behind her father with both hands on the back of his chair, looked Haran straight in the face.

"I have heard all about what happened from Lolita herself," said Paresh Babu, "and do not think there's any good in discussing it further."

Haran regarded the habitual calm of Paresh Babu only as a sign of his weakness of character, so he replied with a touch of "What has happened is superciliousness: over certainly, but the fault of character which caused it still persists, and so its discussion remains necessary. It would never have been possible for Lolita to do as she has done, but for the over-indulgence which you have always shown her. What harm you have thus done you will realise when you hear all the details of the shameful story!"

Paresh Babu feeling all the signs of a gathering storm at the back of his chair, drew Lolita round to his side and, taking her hand in his, said to Haran with a gentle smile • "Panu Babu, when your turn comes you will learn that to bring up a child there

is need also of affection!".

Lolita bending over her father and putting one arm round his neck whispered in his rear: "Father, the water is getting cold, go and take your bath."

"I'll be going in a minute," replied Paresh Babu meaningly, referring to Haran's presence, "it's not so late yet."

"Don't you worry, father," Lolita gently insisted. "We'll look after Panu Babu, while you are bathing."

When Paresh Babu had left the rocm, Lolita took possession of his chair and, ensconsed firmly therein, fixed her gaze on Haran's face as she said to him: "You seem to think that you have the right to say what

you please to everybody here!"

Sucharita knew Lolita well, and in former days she would have taken alarm at the look on her face. But now she quietly took a seat near the window and calmly rested her eves on the open pages of a book. It had always been Sucharita's nature and habit to keep herse funder control and the repeated wounds she had suffered during the past few days had only made her more silent than ever. But the strain of this silence had at length come near breaking point, making her welcome Lolita's challenge to Haran as a much needed cutlet for her own pent-up feelings.

"I suppose you think," went on Lolita, "that you understand father's duty to us better than he does himself! You would be Head-

master to the whole Brahmo Samaj?"

Haran was thunderstruck at Lolita's daring to talk thus to him, and he was on the pcint of giving her a severe snubbing, but before he could speak Lolita continued: "We have put up with your superior airs long enough, but let me tell you that if you want to lord it over father, not a soul in this house will stand it,—not even the servants!"

"Lolita," gasped Haran, "you are really—" But Lolita would not let him proceed again. "Listen to me, please," she interrupted. "We've heard you talk often enough, hear me cut for once. If you won't take it from me, ask sister Suchi: our father is much greater even than what you can imagine yourself to be, -that's what we want to tell you plainly. Now if you have any advice to offer, let's have it."

Haran's face was black with rage. "Sucharita!" he called out, as he rose from his chair. Sucharita looked up from her book. "Will you let Lolita insult me before your face?" he flung out. .

"She has not tried to insult you," said Sucharita slowly. "What Lolita wants is, that you should show a proper respect for father. I assure you, we cannot even think anyone to be more worthy of respect."

For a moment it looked as it Harau

would leave the room, but he did not. He fell back into his chair with an intensely solemn air. The more he felt that he was gradually losing the respect of every one in this house, the more desperately he struggled to maintain his position in it, forgetting that to clutch tighter a weakening support only makes it give way the sooner.

Finding Haran reduced to a gloomy and sullen silence Lolita went and sat next to Sucharita and began to converse with her as

though nothing special had happened.

Then Satish came running into the room and seizing Sucharita by the hand dragged her up saying: "Come along, Didi, do come!"

"Where am I to go?" asked Sucharita "Oh, do come along," insisted Satish. "I have something to show you—Lolita, you have not told her yet, have you?".

"No," said Lolita. She had promised not. to divalge the secret of this new Auntie

to Sucharita, and had kept her word.

But, not being able to leave their guest, Sucharita said: "All right, Mr. Chatterbox, I'll come a little later. Let father first finish his bath."

Satish became restless. He never left a stone unturned when it was a question of getting away from Haran. But as he stood in great awe of him he dared not press the matter further in his presence. Haran, for his part, had never shown much interest in Satish. except when occasionally he tried to correct hm. Satish lay in wait, however, and the moment Paresh Babu came from his bath he dragged both the sisters away after him.

Haran said: "About that proposal of my formal betrothal with Sucharita, I am anxious not to delay it any longer. Let it

be fixed for next Sunday."

"For myself," replied Paresh Babu, "I have no objection, but it is for Sucharita to decide."

"But you have already obtained her consent," pressed Haran.

"Let it be as you wish, then," said Paresh Babu.

#### CHAPTER 35.

Binoy did not feel up to going again to Faresh Babu's house and as for his own lodgngs their loneliness felt so oppressive that the very next morning he went quite early to

Anandamoyi and said: "Mother, I want to stay with you here for a few days."

Binoy had it also in mind that he could comfort Anandamoyi in her sorrow at Gora' enforced absence and her heart was touched when she saw this. She put her hand affec tionately on his shoulder, but said nothing.

As soon as he was settled, Binoy began to make all kinds of petulant demands and even playfully to quarrel with Anandamov over his not being properly looked after, witl the idea of distracting her, as well as himself from their sorrowful reflections. And when in the gloom of evening, it became difficulto keep his feelings within control, Binoy pestered Anandamoyi till she left all her housework, and came with him to the veran dah in front of his room, and there he made her sit down on the mat and tell him stories about her childhood's days and about her father's home,—stories of the days before her marriage when, as the grandchild of the preceptor, she had been the pet of all the students in her grandfather's school; and because everyone joined in lavishing on this fatherless girl every kind of indulgence, she had been a cause of anxious solicitude to her widowed mother.

"Mother!" cried Binoy at the end, "I can't even think that there was ever a time when you were not our mother! I believe that the students of your grandfather's school used to look on you as their tiny little mother, and that it was really you who had to bring up your grandfather!"

The next evening Binoy was lying on a mat with his head resting on Anandamoyi's lar and was saying: "Mother, I sometimes wish that I could give back to God all my book learning and take refuge in this lap of yours as a child once more—with only you in the whole world, you and no one else but you."

Binov's tone was so full of weariness and seemed to reveal such an overburdened heart that Anandamoyi was surprised as well as greatly troubled. She moved up closer and began gently to stroke his head, and after a long silence asked him: "Binu, is everything all right at Paresh Babu's?"

At this question the abashed Binoy gave a start. "Nothing can be hidden from mother," thought he. "She sees right into one!" Aloud he said somewhat haltingly:

"Yes, they are all very well."

"I should very much like to know Paresh

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Babu's girls," continued Anandamoyi. "Gora did not have a good opinion of them, to begin with, but from the way they have been able to win him over since, they seem to be different from ordinary people."

"I also have often wished," said Binoy eagerly, "that I could introduce them to you. But I was afraid Gora might object, so I

never suggested it."

"What is the name of the eldest?" pur-

sued Anandamoyi.

And in this way several questions were asked and answered, but when the name of Lolita came up Binoy tried to turn the subject with an evasive reply. Anandamoyi, however, with a smile at his tactics, refused to be put off.

"I've heard that Lolita is a very intelli-

gent girl," she went on.

"Who told you?" asked Binoy.

"Why, you of course!" answered Anancamovi.

There had been a time when Binoy had no special awkwardness in speaking of Lolita. He had now clean forgotten how, during that free-minded stage, he had given Anandamoyi glowing accounts about the keenness of Lolita's intellect.

Anandamoyi, rounding all obstacles like an expert captain, had soon steered the subject so skilfully ahead, that no important detail of Lolita's friendship with Binoy remained hidden from her. Binoy even came out with how Lolita's acute distress at Gora's sudden arrest and imprisonment had led to her escape alone with him on the steamer. And in his excitement as he talked on, all trace of his former weariness vanished. It seemed to him such a piece of good fortune to be able thus to talk freely about so wonderful a character!

When at length dinner was announced and the conversation was interrupted, Binoy seemed to awake, as if from a dream, to realise that he had been telling Anandamoyi absolutely everything that was in his mind. She had listened to and appreciated everything so simply, that nowhere did the recital call for any feeling of awkwardness or shame.

Up to this point in his life Binoy had never come across anything which had needed to be kept from this mother of his, and he had got into the habit of coming to her even with his most trivial concerns. But since his acquaintance with Paresh Babu's people.

a sense of nesitation had crept in, which had not been healthy for Binoy's mind. Now that he had once again poured all his troubles into her sympathetic and uncerstanding ears, he felt a great elation. The purity of his last experience would have suffered, he was sure, if he had been unable to offer it at mother Anandamoyi's feet,—in that case some stain of unworthiness would have remained to tarnish his love.

In the night, Anandomoyi turned the matter over and over in her mind. She felt that the puzzle of Gora's life was getting more and more tangled, but that possibly its solution might be found in Paresh Babu's house. She decided, in the end, that no matter what was fated to happen, she would have to get to know these girls.

#### CHAPTER 36.

Mohim and all his part of the family had begun to take Sasi's marriage with Binoy as a settled thing. Sasi, with her newly developed bashfulness; had given up coming near him. As for Sasi's mother, Lakshmi, Binoy hardly ever came across her.

Not that Mistress Lakshmi was shy, but her disposition was inordinately secretive, and the door of her room was almost always closed. Every one of her possessions were kept under lock and key, except only her husband; and even he was not as free as he would have liked under his wife's strict regime,-the circle of his aquaintance and the orbit of his movements being alike restricted. Thus had Lakshmi kept her little world well under her own control, and it was as difficult for the outsider to get in as for the insider to get out! So much so that even Gora was not a welcome visitor in Lakshmi's part of the house.

This realm of Mistress Lakshmi's was never torn with any internal conflict between legislature, judiciary or executive, for she herself would execute the laws of her own making and combined in herself both the court of first instance as well as that of final appeal. In his outside relations Mohim passed for a mar of strong will, but that will of his found no scope within the jurisdiction of Lakshmi, not even in the most insignificant matters.

Lakshmi had made her own estimate

of Einoy from behind her purdah and had bestowed on him the seal of her approval. Mohim, having known Binoy from boyhood had got into the way of regarding him as merely Gora's friend. It was his wife who had first drawn his attention to the possibilities of Binoy as bridegroom, not the least of his merits, which she had pressed on her husband, being that he would never insist on a dowry.

Now, although Binoy had come to stay in the house, Mohim was tantalised to find himself unable to get in a word with him about the marriage, because of his depression at Gora's misadventure.

When Sunday came round, however, the exasperated mistress of his home broke into Moh m's sabbath siesta, and drove him forth, pan-pox and all, to where Binoy was reading out to Anandamoyi something from the last number of the Bangadarshan, then recently started by Bankim-chandra.

Mohim after offering a pan to Binoy started off with a homily on Gora's irrepressible folly; then as he proceeded to count up the days remaining for Gora's sentence to expire, he was quite naturally—and casually—reminded that nearly half the month of Aghran was already over; whereupon he felt he could come to the point.

"Look here, Binoy," he then said. "Your idea about not having weddings in Aghran is all nonsense. As I was saying, if you add a family almanac to all our other rules and prohibitions there'll never be any marriages at all in this country!"

Seeing how awkward Binoy felt, Anandamoyi came to his rescue and interposed with: "Binoy has known Sasi since she was a tiny little thing, he can't quite see himself marrying her. That was why he made the excuse about the month of Aghran."

"He should have said so plainly, then, at

the very start," said Mohim.

"It takes some time to understand even one's own mind," replied Anandamoyi. "But Mohim, what makes you so anxious? There's no dearth of bridegrooms, surely. Let Gora come back—he knows plenty of marriageable young men—he will be able to fix up a suitable match' with one of them."

"Humph!" grunted Mohim, pulling a long face. Then after a short silence he broke out with: "If you had not put in a

spoke, mother, Binoy would never have raised any objections."

Binoy, all in a flurry, was about to protest, but Anandamoyi would not let him. "You are not far out, Mohim," she said. "I have not been able to give Binoy any encouragement in this matter. Binoy is still young, and might perhaps have agreed on the impulse of the moment, but it would never have turned out well."

Thus did Anandamoyi shelter Binoy from Mohim's attack by drawing on herself all his anger, making Binoy feel quite ashamed of his own weakness. But Mohim did not wait to give Binoy an opportunity of mending matters by expressing his unwillingness for himself. "A stepmother can never feel as one's own mother," was his unspoken comment, as he left the room in a huff.

Anandamoyi knew perfectly well that Mohim would not hesitate to bring this charge. She knew that all family unpleasantness was bound to be put down to the stepmother in Society's code of justice, but she was never in the habit of regulating her conduct by what people might think of her. From the day she had taken Gora in her arms she had entirely cut herself away from tradition and custom, and in fact had taken to a course which consistently brought social censure upon her.

But her constant self-reproach, due to the suppression of truth which she had been led to connive at, rendered her impervious to the caustic comments of others. When people accused her of being a Christian she used to clasp Gora to her bosom and say: "God knows it is no accusation to call me a Christian!" Thus had she gradually become accustomed to ignore the dictates of her social circle and to follow simply her own nature. So it was not possible for any charge made by Mohim, silent or spoken, to move her from what she considered right.

"Binu," said Anandamoyi suddenly, "you haven't been to Paresh Babu's house for many days now, have you?"

"Hardly many, mother," answered Binoy.
"Well, you have certainly not been since
the day after you returned on the steamer,"
said Anandamoyi.

That was indeed not very many days, but Binoy knew that his visits to Paresh Babu's house had, just before that, become so frequent that Anandamoyi scarcely ever got a GORA 663

glimpse of him. From that point of view he. was open to the comment that his recent absence had been fairly long—for him!

He began to pick out a thread from the border of his dhuti, but remained silent. .

Just then the servant came in and announced that some ladies had called, whereupon Binoy got up hurriedly, so as not to be in the way, but while they stood debating who it could be, Sucharita and Lolita entered the room, and then it was no longer possible for him to retire. So he stayed on, awkwardly silent.

The girls took the dust of Anandamoyi's feet. Lolita did not take any special. notice of Binoy, but Sucharita bowed and greeted him with a "How are you?" and then turning to Anandamoyi introduced themselves saying: "We have come from Paresh Babu's."

Anandamoyi welcomed them affectionately, protesting: "You need no introduction, my dears. I have never seen you, it is true, but I feel as if you belonged to our own family," and in a very short time she had made them quite at home.

Sucharita tried to draw Binoy, who was sitting apart in silence, into the conversation by remarking: "You have not been to see us for some time."

Binoy glanced towards Lolita as he replied: "That's because I was afra-d of exhausting my welcome by presuming on it too much."

"I suppose you don't know that affection expects presumption," said Sucharita with a smile.

"Doesn't he?" laughed Anandamoyi. "Why, if I could only tell you how he orders me about all day long - I don't get a moment's peace with his whims!" and she looked lovingly at Binoy.

"God is only using me to test the patience with which he has endowed you," retorted

Binoy.

At this remark Sucharita nudged Lolita slyly and said: "Do you hear this, Lolita? Have we been tested too, and found wanting, 1 wonder!"

Seeing that Lolita paid no attention to this remark, Anandamoyi laughed and said: "This time Binu is engaged in putting his own patience to the test. You people little know what you mean for him. Why, in the evenings he can talk about nothing else, and Paresh Labu's very name is enough to send him into ecstacies," and as she spoke Anandamoyi gazed at Lolita who, although she was making strenuous efforts to look up naturally, was unable to do so without blushing all over.

"You can't imagine with what a number of people he has quarrelled by standing up for Paresh Babu !" continued Anandamoyi. "All his orthodox friends twit him with being a Brahmo, and some of them have even tried to outcaste him.— You need not look so uncomfortable about it, Binu dear, it's nothing to be ashamed of.-What do you say, my little mother?"

This time Lolita had been looking up, but lowered her eyes when Anandamoyi turned towards her. Sucharita replied for her: "Binoy Babu has been good enough to give us his friendship—that's not due to our merit alone, but to his largeness of heart."

"There I cannot agree!" Anandamoyi. "I've known Binoy ever since he was a youngster and all these days he has never made friends with anyone except my Gora. He does not get on even with the other men of his own set. But since he has come to know you, he has got quite beyond our reach! I was ready to pick a quarrel with you over this but now, I see, I've got into the same plight,-you are too irresistible my dears!" With this Anandamoyi caressed each of the girls in turn by touching them under the chin and then kissing her own fingers.

Binoy had begun to look so uncomfortable that Sucharita took pity on him and said: "Binoy Babu, father came with us, and is now downstairs talking with Krishnadayal Babu."

This gave Binoy the opportunity to make his escape leaving the ladies to Anandamoyi then talked to themselves. the girls of the extraordinary friendship which existed between Gora and Binov. and she was not long in discovering how interested both her hearers were.

To Anandamoyi herself there was no one in the whole world so dear as these two, to whom she had offered the full adoration of a mother's love from their early childhood. She had, indeed, shaped them with her own hands, like the images of Shiva which girls make for their own

worship, and they had appropriated to themselves the whole of her devotion.

The story of these two idols of hers sounded so sweet from her own lips, and so vivid, that Sucharita and Lolita both felt they could not have enough of it. They had no lack of regard for Gora and Binoy, but they seemed to see them in a new light through the magic radiance of a mother's love.

Now that she had come to know Anandamovi. Lolita's anger against the magistrate flamed up afresh. But Anandamoyi smiled at her pungent remarks and said: "My dear, God alone knows what Gora's being in gaol has meant to me, but I can't bring myself to be angry with the Saheb. I know Gora. He cannot allow any man-made laws to stand in the way of what he feels to be right. Gora has done his duty. The authorities are doing their's. Those whom the result hurts must submit. If only you will read my Gora's letter, little mother, you will realise that he has not shirked pain, nor is he venting childish anger against any one. He has weighed all the consequences of what he has done."

She brought out Gora's letter out of a box in which shehad carefully put it away and handed it to Sucharita saying: "Will you read it aloud, my dear. I would like to hear it again."

After the reading of Gora's wonderful letter all three of them kept silent a while. Anandamoyi wiped away some tears which came, not merely from a mother's grief, but also from a mother's joy and pride. What a Gora was this Gora of hers! Not the poltroon to cringe to the magistrate for pity or pardon. Had he not accepted the whole responsibility for his deed, knowing full well all the hardship of gaol life? For that he had no quarrel with anyone, and if he could bear it without wincing, his mother, too, could endure it!

Lolita gazed at Anandamoyi's face in admiration. All the prejudices of a Brahmo household were strongly ingrained in her. She had never felt much respect for women whom she considered to be steeped in the superstitions of orthodoxy. From her childhood she had heard Mistress Baroda, whenever she wanted to be particularly scathing about any fault of Lolita's, denounce it as fit only for girls of Hindu homes, and thereupon had always felt duly humiliated.

Anandamoyi's words, to-day, repeatedly filled her with wonder. Such calm strength, such sound sense, such keen discernment! Lolita felt very small beside this woman when she realised uncontrolled were her own how emotions. How effectually had her agitation prevented her speaking to Binoy or even looking in his direction! But now the calm compassion in Anandamovi's face brought peace to her own turbulent mind, and her relations with her surroundings became simple and natural. "Now that I have seen you," she exclaimed, "I understand clearly where Gour Babu got his strength from."

"I am afraid," smiled Anandamoyi, "your understanding of this matter is not quite clear. If Gora had been like an ordinary child to me, from where could I have got the strength myself? Could I then have borne this trouble of his so easily?"

#### CHAPTER 37.

In order to understand the cause of Lolita's special agitation on the occasion of her visit to Anandamoyi's, it is necessary to go back a little.

For some days past the first thought in Lolita's mind, every morning, had been: "Binoy Babu will not come to day." And yet she had not been able for the rest of the day, to get rid of the hope that he would come after all. Every now and then she would imagine that perhaps he had already come, but instead of coming up to the parlour, was with Paresh Babu downstairs. And when this idea took hold of her, she would be wandering from room to room, again and again. Then when the day wore to its close, and at last she was in her bed, Lolita did not know what to do with the thoughts which crowded on her. At one moment she could hardly restrain her tears, and the next she would be feeling angry with she knew not whom,—probably with herself! She could only exclaim to herself: "What is this? What is to happen to me? I see no way out, in any direction. How much longer can I go on like this?"

Lolita knew that Binoy was in orthodox society, and marriage with him was out of the question,—and yet thus to be wholly unable to control her own heart! What a shame, —what an awful plight to be in! She could see that Binoy was not averse to her, and it was because of this that she found it so difficult

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to keep her heart in check. It was because of this that while she waited so ardently for Binoy's coming, she was also consumed with the fear lest he should really come.

After struggling in this way all these days, she had felt on that morning that it had become too much for her. She decided that if it was Binoy's absence which was causing all this torment, perhaps the sight of him might serve to allay it. So she had drawn Satish into her room and said: "You have been having a quarrel with Binoy Babt, I see!"

Satish indignantly denied the accusation, although, now that he had got his Auntie, he had for some days forgotten his friendship with Binov.

"Then he's a fine kind of a friend, I must say!" went on Lolita. "You are so full of Binoy Babu, Binoy Babu, all the time and he doesn't even turn to look at you!"

"Doesn't he?" cried Satish. "V/hat do you know about it? Of course he does!"

Satish usually relied on emphatic assertion alone, for keeping up the glory which he claimed as the due of this smallest member of the family. In this case he felt that some tangible proof was necessary, so he promptly made off to Binoy's lodgings. He was soon back with the news: "He's not at lome at all, that's why he hasn't come!"

"But why couldn't he have come before?" persisted Lolita.

"Because he's not been there for a long time," said Satish.

It was then that Lolita went to Sucharita and said: "Didi, dear, don't you think we ought to go and call on Gour Babu's mother?"

"But we don't know her," objected Sucharita.

"Bah!" exclaimed Lolita. "Isn't Gour Babu's father an old friend of father's?"

Sucharita remembered that this was so. "Yes, that is true," she agreed, and then, becoming even enthusiastic, added: "Go and ask father about it, dear."

But this Lolita refused to do and Sucharita had to go herself. "Certainly!" said Paresh Babu at once. "We ought to have thought of it long ago."

It was settled that they should go after breakfast, but no sooner was the decision come to than Lolita changed her mind. Some hesitation, some wounded pride, came up to the surface and pulled her back. 'You

accompany father," she said to Sucharita. "I'm not going!"

"That will never do!" cried Sucharita. "How can I go alone, with father? Do come, there's a dear, there's a darling! Don't be obstinate and upset things."

Lolita was at last persuaded. But was not this admitting defeat at Binoy's hands? He had found it so easy to keep away, and was she to go running after him like this? The ignominy of her surrender made her furious with Binoy. She tried hard to deny to herself that she had any idea of calling on Anandamoyi because of the chance of getting a glimpse of Binoy, and it was to keep up this attitude that she had refused to greet, or even to look at him.

Bincy, for his part, had concluded that her behaviour was due to her discovery of his secret sentiments, which she thus wished to show him that she repulsed. That Lclita could possibly be in love with him was a supposition which he had not sufficient self-conceit to entertain.

Binoy now came timidly up to the door and stood there, saying that Paresh Babu had sent word that he was ready to go home. He took shelter behind the door, so that Lo\_ita could not see him.

"What!" cried Anandamoyi. "Does he think I'll allow them to go without some refreshments. I won't be long, Binoy. You come in and sit down, while I go and see about it. What makes you keep standing at the door like that?"

Bincy came in and took his seat as far away from Lolita as he could. But Lolita had recovered her composure and without a trace of her former awkwardness she said quite naturally: "Do you know, Binoy Babu, your friend Satish went off to your lodgings this morning to find out whether you had forsaken him completely?"

Binoy started with amazement as if he had heard a voice from heaven, and then was abashed because his astonishment was so ill-concealed. His gift of ready reparter forsook him completely. "Satish went to my place, did he?" he repeated, colouring to the ears. "I've not been at home, these days."

These few words of Lolita, however, gave Binoy immense joy, and in a single moment the doubts which had overwhelmed his whole world like a choking nightmare, were lilted. He felt there was nothing left

to desire in the universe. "I am saved, saved!" cried his heart. "Lolita does not doubt me. Lolita is not angry with me!"

Very quickly all barriers slipped away from between them and Sucharita was saying with a laugh: "Binoy Babu seems at first to have mistaken us for some kind of clawed, tusked, or horned creature, or perhaps he thought we had come in arms to the assault!"

"The silent are always found guilty," said Binoy. "In this world those who lodge their plaints first, win their suits. But I did not expect this kind of judgment from you, Didi! You yourself drift away, and then

accuse others of becoming distant!"

This was the first time Binoy had addressec Sucharita as "Didi," acknowledging her sisterly ralationship; and it sounded sweet in her ears, for she felt that the intimacy which had been theirs, almost from their first meeting, had now taken concrete and delightful shape.

At this juncture, Anandamoyi returned and took charge of the girls, sending Binoy downstairs to look after Paresh

Babu's refreshment.

It was nearly dark when at length Paresh Babu went away with his daughters, and Binoy said to Anandamoyi: "Mother, I'm not gring to let you do any more work today. Come, let's go upstairs."

Binoy could hardly contain himself.

He took Anandamoyi to the terrace and, spreading a mat with his own hands, he

made her sit down.

"Well, Binu, what is it?" then, asked Anandamoyi. "What do you want to say to me?"

"Nothing at all," replied Binoy, "I want you to talk." The fact was that Binoy was on tenterhooks to know what Anandamoyi thought of Paresh Babu's girls.

"Well, I declare," cried Anandamoyi. And is that why you dragged me away from my work? I thought you had

something important to tell me."

"If I hadn't brought you up here, you wouldn't have seen this beautiful sunset,"

said Binoy.

The November sun was indeed setting over the roofs of Calcutta, but it was in somewhat dismal mood. There was no particular beauty of colouring, all its golden splendour being absorbed by the pall of

smoke lying over the horizon. But this evening, even the dullness of this murky sunset, was to Binoy aflame with colour. It seemed to him as if all the world stood round and enfolded him in its embrace and that the sky came near and caressed him with its touch.

"The girls are very charming," observed

Anandamovi.

But that was not enough for Binoy and he contrived to keep the subject going with little touches, bringing out many a detail of his intercourse with Paresh Babu's family. All of these were not of much moment, but Binoy's keen interest and Anandamoyi's ready sympathy, the complete seclusion of the terrace and the deepening shades of the November evening, combined to invest every little point in that domestic history with a wealth of immense meaning.

Anandamoyi suddenly said with a sigh: "How I should love to see Gora marry

Sucharita!"

Binoy sat up straight as he said: "Exactly what I've often thought, mother! Sucharita would just suit Gora."

"But can it ever be?" mused

Anandamoyi.

"Why not?" exclaimed Binoy. "I'm not at all sure that Gora is not attracted

by Sucharita."

Anandamoyi had not failed to notice that Gora was under the influence of some attraction, and had also guessed, from occasional remarks which Binoy had let fall, that the attraction proceeded from none other than Sucharita herself. After a few moments' silence she said: "What I doubt is, whether Sucharita, would consent to marry into an orthodox family."

"The question is, rather," said Binoy, "whether Gora would be allowed to marry into a Brahmo family. Have you no such

objection?"

"None whatever, I assure you," replied

Anandamoyi.

"Haven't you really?" cried Binoy.
"To be sure I haven't, Binu," repeated Anandamoyi. "Why should there be any? A Marriage is a matter of hearts coming together—if that happens, what matters it what mantras are recited? It's quite enough if the ceremony be performed in God's name."

Binoy felt a great weight lifted from his mind, and he said enthusiastically: "Mother, it really fills me with wonder to hear you talk like that. However did you come to have such a liberal mind?"

"Why, from Gora of course!" answered

Anandamovi laughing.

"But what Gora says is exactly the

opposite," protested Binoy.

"What does it matter what he says?" said Anandamoyi. "Whatever I have learnt comes from Gora all the same!—how true man is himself, and how false the things about which his quarrels divide man from man. What after all is the difference, my son, between Brahmo and orthodox Hindu? There is no caste in n en's hearts—there God brings men together and there He Himself comes to them. Will it ever do to keep Him at a distance and leave the duty of uniting men to creeds and forms?"

"Your words are honey to me, mother," said Binoy as he bent to take the dust of her feet. "My day with you has been fruitful indeed!"

#### CHAPTER 38.

With the arrival of Sucharita's anut, Harimohini, the atmosphere in Paresh Babu's house became considerably disturbed. Before describing how this happened it may be well, first, to give a brief account of Harimohini in the words with which she told Sucharita all about herself.

"I was two years older than your mether, and there was no end to the loving care which we both enjoyed in our father's home. The reason of this was, that we were the only two children in the house, and our uncles were so fond of us that we were hardly allowed

to put our feet to the ground.

"When I was eight years old I was married into the well-known Palsha funily of Roy Chowdhuries, who were as wealt in as they were high-born. But my fate was not meant to be a happy one, for some misunderstanding arose between my father and my father-in-law overmy dowry, and my husband's people could not for a long time forgive what they regarded as my father's parsimoniousness. They used to hurl dark threats at me saying: 'What if our boy marries again' We should like to see what their girl's condition will be then!'

"When my father saw my miserable plight he swore that he would never marry another daughter of his into a rich fam ly, and that is how a wealthy match was not cought for your mether.

sought for your mother.

"In my husband's home the family was a large one, and when I was only nine years of age I had to help in the cooking for sixty or seventy people. I could never have my own meal until everyone had been served. and even then I had only what was left, sometimes nothing but rice, or rice and dat. I used to have my first meal as late as two o'clock and on some days not till almost evening, and then the moment I had finished my own food I had to start cooking again for the evening meal, and not till eleven or twelve o'clock in the night did I get a chance to have my supper. There was no specially appointed place for me to sleep in, and I simply slept with anyone who could find a place for me, sometimes without any mattress at all.

"This neglect to which I was deliberately subjected did not fail to have its effect on my husband as well, who for a long time kept me

at a distance.

"When I reached my seventeenth year my daughter Monorama was born. My position became still worse because I had given birth to a mere girl. And yet my little girl was a great joy and comfort to me in the midst of all this humiliation. Deprived of all affection, whether from her father or any one else in the house, Monorama became to me an object of care as dear as life itself.

"After three years I gave birth to a boy and then my condition changed for the better, as I attained at length my due place as mistress of the house. I had never known a mother-in-law, and my husband's father died two years after Monorama's birth. After his death my husband and his younger brothers went to law over the division of the family property, and at length, after much of it had been lost in litigation, the brothers separated.

"When Monorama became old enough to be married I was so afraid lest I should lose sight of her, that I gave her in marriage in a villege called Shimula at a distance of about ten miles from Palsha. The bridegroom was a handsome young man, a regular Kartik." His features were as handsome as

<sup>\*</sup> Corresponding to Adonis.

his complexion was fair and his people too were well-to-do.

'Before my doom finally overtook me, providence gave me a short taste of happiness which, while it lasted, seemed to make good all the years of neglect and misery I had endured before. Towards the end, I won my husband's love and also his respect, so that he would not undertake anything important without first consulting me. But it was all too good to last. An epidemic of cholera broke out in our neighbourhood and my husband and son died within four days of each other. God must have kept me alive to teach me that sorrow, which it is unbearable even to imagine, can be borne by man.

"Gradually I got to know my son-in-law. Who could have thought that such a venomous snake could lie hidden in the heart of that charming exterior. My daughter had never told me that her husband had got into the habit of drinking through the bad company he kept; and when he used to come and wheeale money out of me on various pretexts I felt rather pleased than otherwise, for I had no one else in the world for whom I needed to save.

Very soon, however, my daughter began to forbid me to do so, and would caution me saying: 'You are only spoiling him by letting him have money like that. There's no knowing where he wastes it when once he gets held of it.' I thought that Monorama was only afraid of the disgrace he would get into with his own people by taking money from his wife's relations. And as my folly would have it, I took to giving him in secret the money which carried him on the road to ruin. When my daughter came to know this she came to me in tears and disclosed everything. You can imagine how I then beat my breast in despair! And to think that it was a younger brother of my husband's whose example and encouragement had been my son-in-law's undoing!

"When I stopped giving him money and he began to suspect that it was my daughter who was at the bottom of it, he gave up all attempts at concealment. He then began to ill-treat Monorama so cruelly, not hesitating even to insult her before outsiders, that once more I had to go on giving him money without her knewledge, knowing full well that I was

only helping him on the road to hell. But what could I do? I simply could not bear to have Monorama thus tortured.

"Then came a day—how well I still remember that day! It was towards the end of February. The hot weather had commenced unusually early. We were remarking to each other how the mango trees in the back garden were already laden with blossom! At mid-day a palanquin stopped at our door, out of which stepped Monoroma, who, with a smile on her face, came up to me and took the dust of my feet.

"'Well, Monu,' I exclaimed, 'What's the news?'

"She replied, still smiling: 'Can't I come to see my mother without having any news to give her?'

"My daughter's mother-in-law was not a bad sort of person, and the message she had sent was: 'Monorama is expecting a child and I think it best for her to stay with her mother till her confinement is over.' I naturally thought that this was the true reason,—how was I to guess that my daughter's husband had begun beating her again although she was in this condition, and that her mother-in-law had packed her off in sheer dread of the possible consequences.

"Monorama, as well as her mother-in-law, thus conspired to keep me in the dark. When I wanted to anoint her with oil or help her when taking her bath, she always made some excuse, she did not want me to see the marks of her husband's blows?

"Several times my son-in-law came round and made a fuss, trying to get his wife to go back with him, for he knew that so long as she stayed with me he would find it difficult to extort money. But even this ceased in time to be an obstacle for him and he had no qualms in openly pestering me for money, even in Monorama's presence. Monorama herself was firm and forbade me to listen to him, but the fear that his rising wrath against my daughter might overstep all bounds kept me weak.

"At last Monorama said: 'Mother, let me take charge of your cash,' with which she took possession of my box and my keys. When my son-in-law found that there was no longer any chance of getting money from me, and that Monorama's determination could not be broken, he began to press for his wife's return home. I tried to persuade

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Monorama saying: 'Let him have what he wants, dear, if only to get rid of him, else who knows to what lengths he may go.'

"But my Monorama was as firm in some things as she was gentle in others, and she would say: 'Never, mother, it simply can't be done.'

"One day her husband came with bloodshot eyes, and said: "To-morrow afternoon I'll have a palanquin sent, and if you don't let my wife come home, it will be the worse

for you, I promise you.'

"When the palanquin arrived next day, just before evening, I said to Monorama: 'It's not safe to put it off now, my dear, but I'll send someone over to bring you back again next week.' But Monorama said: 'Let me stay just awhile mother, I can't bring myself to go to-night. Tell them to come again after a few days.' 'My dear,' I said 'if I send the palanquin back again, shall we be able to control that turbulent husband of yours? No, Monu, you had better go now.' 'No, mother, not to-day,' she pleaded. 'My father-in-law will be returning by the middle of *Phalgun*, I will go then.'

"Nevertheless I still insisted that it would not be safe and at length Monorama went to get ready, while I got busy over preparing some food for the servants and bearers who had come with the palanquin,—so busy, that I did not get the chance to put the finishing touches on Monorama's toilet, or make up some little favourite dainty for her, or to even to have a few words with her beforeshe left. Just before she stepped into the palanquin, Manorama stooped to touch my feet, and said: 'Mother—good-bye!'

"I did not realise then that it was goodbye for ever! Even to this day my heart is breaking at the thought that she would not go, and I made her. Never in this life will that wound be healed.

"That very night Monorama died of a miscarriage and even before the news reached me her body had been hurriedly and secretly cremated.

"What can you understand, my dear, about the agony of a sorrow for which there is nothing to be said or done, and which cannot be washed away, even with life-long weeping. Nor were my troubles at an end with the loss of my all.

"After the death of my husband and my son, my husband's younger brothers cast covetous eyes on my property. They knew that after my death it would all go to them, but they had not the patience to wait. I can hardly blame them, for was it not almost a crime for a wretched woman like myself to remain alive? How can people who have no end of wants be expected to put up with one who has none and yet bars the way to their enjoyment?

"So long as Monorama was living I stood firm for my rights, determined not to be taken in by any persuasion, for I wanted to leave my savings to her. But my brothers-in-law could not bear the idea of my saving money for my daughter, for to them it seemed like stealing it from their pockets. There was an old and trusted servant of my husbands named Nilkanta, who was my ally. He would not hear of it if, for the sake of peace. I proposed any kind of compromise with them. 'We'll see," he would say, "who can deprive us of our just rights.'

"It was in the middle of this fight for my rights that Monorama died, and the very day after her death one of my brothers-in-law came to me and advised me to renounce my possessions and take to the ascetic life. 'Sister,' he said, 'God evidently does not intend you to live a worldly life. For the days that remain to you why not go to some holy place and devote yourself to religious works?' We will

arrange for your maintenance.'

"I sent for my religious preceptor, and asked him: "Tell me, master, how to save myself from this unbearable suffering, which has come upon me. I am consumed by an all-encompassing fire, I can see no escape from this anguish, whichever way I turn."

"My Guru took me to our temple and pointing to the image of Krishna, said: 'Here is your husband, your son, your daughter, your all. Serve and worship him and all your longings will be satisfied and your emptiness will be filled.'

"So I began to spend all my time in the temple and tried to give my whole mind to God. But how was I to give myself, unless He took me? Alas, he has not done so yet!

"I called Nilkanta and said to him: 'Nildada, I have decided to give away my life-interest in the property to my brothers-in-law, asking only for a small monthly allowance for myself.' But Nilkanta said: 'No, that can never be. You are a woman, don't you worry yourself with these business matters.'

"But what further need have I of property?" I asked. 'What an idea!' exclaimed Nilkanta. 'To give up our legal rights! Don't you dream of doing such a mad thing.' For Nilkanta there was nothing greater than one's legal rights. But I was in a terrible quandary. I had come to detest worldly concerns like poison, and yet how could I distress old Nilkanta, the only trustworthy friend I had in the world?

"At length one day, without Nilkanta's knowledge, I put my signature to a document. What its meaning was I did not fully understand, but as I had no thought of keeping anything back I had no fear of being cheated. What belonged to my father-in-law, I felt, let his children have.

"When the document had been registered, I called Nilkanta and said: 'Nil-dada, don't be angry with me, please, I have signed away the property. I have no further need of it.' 'What!' cried Nilkanta aghast. 'What

have you been and done!'

"When he read the draft of the document and saw that I really had given up all my rights, his indignation knew no bounds, for from the time of his master's death his one object in life had been to preserve this property of mine. All his thoughts and efforts had been incessantly engaged in this task. It had been his one recreation to dance attendance at lawyers' offices, and search out legal points and hunt up evidence, so much so, indeed, that he did not find time to attend to his own affairs. When he saw that by a stroke of the pen of a foolish woman the rights for which he had fought had taken flight, it was impossible for him to brook it. 'Well, well,' said he, 'I've done with the affairs of this estate. I'm off!

"That Nil-dada should go away like this and part from me in anger was to touch the lowest depth of my misfortunes. I called him back and begged him not to go, saying: 'Dada, don't be angry with me. I have some money saved up. Take this five hundred rupees and give them to your boy when he gets married, to buy ornaments for his bride, with my blessings.' What do I want with more money?' cried Nilkanta. 'With all my master's wealth gone, five hundred rupees will be no consolation to me. Let them be!' and saying this my husband's last real friend left me.

"I took refuge in the temple. My brothersin-law said to me: 'Go and live in some holy
place,' but I replied: 'My husband's ancestral home is my only holy place. The seat
of our family god shall be my place of refuge.'
But it seemed to them intolerable that I
should encumber any part of that house
with my presence. They had already brought
in their own furniture and had apportioned
the different rooms between themselves. At
last they said: 'You may take our family
god with you if you like, we shall make no
objection.' When I still hesitated, they
asked: 'How do you propose to manage
about your expenses?'

"To this I answered: 'The allowance which you have fixed for my maintenance will be quite sufficient for me.' But they pretended not to understand: 'What do you mean?' they said. 'There was no word of any

allowance.'

"Then it was that, just thirty-four years after my marriage, I left my husband's home one day, taking my god with me. When I sought Nil-dada, I found that he had already retired to Brindaban.

"I joined a party of pilgrims going from our village to Benares, but for my sins I could get no peace even there. Every day I called upon my god, and said: 'Oh God, make thyself as real to me as were my husband and children.' But He did not listen to my prayer. My heart is not yet comforted, and my whole mind and body is flooded with tears. Oh my God, how cruel and hard is man's life!

"I had not been to my father's home for a single day since the time I had been taken to my husband's house at the age of eight. I had tried my best to be allowed to go for your mother's wedding, but in vain. Then I heard the news of your birth, and after that of my sister's death, but up to the present time God did not give me the opportunity of taking you, my children, who have lost your own mother, into my arms.

"When I found that even after wandering about to many places of pilgrimage, my mind was still full of attachment, and thirsted for some object of affection, I began to make enquiries as to your whereabouts. I heard that your father had given up orthodox religion and society, but what difference could that make to me? Was not your mother my own sister?

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"At last I discovered where you were living and came along here with a friend, from Benares. I have heard that Paresh Babu does not honour our gods, but you have only to look on his face to know that the gods honour him. It takes more than mere offerings to please God—that I know well enough—and I must find out how Paresh Babu has managed to win Him over so completely.

"However that may be, my child, the time for me to retire from the world has not yet come. I am not read to live all alone by myself. When it is His gracious will, I shall be able to do so, but in the meantime I feel I cannot bear the idea of living away from you, my

new-found children."

#### CHAPTER 39.

Paresh Babu had taken Harimchini into lis house while Mistress Baroda was away from home, and had made all arrangements for her to occupy the lonely room at the top of the house, where she could live in her own way and so have no difficulty with her caste observances.

But when Baroda returned home and found her housekeeping complicated by this unexpected arrival, she felt angry all over and made it known to Paresh Babi, in pretty plain terms, that this was too much to expect of her.

"You can bear the burden of the whole family of us," said Paresh Babu, "surely you can also bear with this unfortunate

' widow as well ?"

Mistress Baroda regarded Paresh Babu as being devoid of all practical common sense and knowledge of the world. Having no idea of what would be convenient in domestic matters, she was sure that any step he took of himself would be ce tain to be the wrong one. But she also knew that, when he did decide upon taking any step, you might argue with him, or get angry with him, or even dissolve into tears, he would be as immovable as an image of stone. What could be done with such a man? What woman could get on with one with whom it was impossible even to quarrel when need arose! She felt she would have to admit defeat.

Sucharita was of about the same age as Monorama, and to Harimohini she

seemed much the same in appearance. Even their natures were similar, tranquil yet firm. Now and then, when she saw Sucharita suddenly from behind, Haimohini's heart gave a jump.

One evening when Harimohini was sitting alone in the dark, weeping silently, and Sucharita came to her, Harimohini strained her niece to her bosom, murmuring with closed eyes: "She has come back, come back to my heart! She would not go, but I sent her away. Could I ever be punished enough for that, in this life? But perhaps I have suffered enough, so now sne comes back to me! Here she is, with the same smile on her face. Oh, my little mother, my treasure, my jewel!" and then she fell to stroking Sucharita's face and kissing her, deluging her with teats.

Whereupon Sucharita also began to sob and said in a choking voice: "Auntie, neither did I enjoy a mother's love for long, but now that lost mother of mine, too, has come back. How often, when I had not the strength to call upon God in my sorrow, when my whole soul seemed to be shrivelled up, I have called upon my mother. To-day mother has heard my

call and come to me!"
But Harimohini sai

But Harimohini said: 'Don't talk so, my child, don't talk so. When I hear you say that, I feel so happy that I am afraid! Oh God, don't rob me of this too. I have tried to get rid of all attachment—to make my heart like stone, but I cannot—I am so weak! Have pity on me, do not strike me again, my God! O Radharani! my dear, go away from me, and leave me! Do not cling to me so. O Lord of my life, my Krishna, my Gopal, what calamity are you preparing for me again!"

"Auntie," said Sucharita, "you will never be able to send me away, say what you like, I am not going to leave you,—never,—I will stay beside you always," and she snuggled up against her aunt's breast and lay there

like a child.

Within these few days, so deep a feeling of kinship had sprung up between Sucharita and her aunt that time could be no measure of it. This seemed to add to Mistress Baroda's vexation. "Just look at the girl!" she exclaimed. "As if she has never received any care or affection from us! Where was her aunt all these years, I should like to

know! We take all the trouble to bring her up from a child and now it's nothing but Anntie, Auntie! Haven't I always said to my husband that this Sucharita, whom they are all never tired of praising up to the skies, looks as if butter would not melt in her mouth, but there's no melting her heart, either All that we have done has been thrown away on her."

Baroda knew well enough that she would not g∋t Paresh Babu's sympathy in her grievance, and not only that, but if she showed her annoyance with Harimohini she would lose the place she had in his respect. This made her all the angrier and determined more than ever, whatever her husband might think, to prove that all understanding people were on her side. So she began to discuss the affair of Harimohini with every member of the Brahmo Samaj, important and unimportant, so as to win them over to her view. There was no end to her complaints as to how bad for the children it was to have the example of this superstitious, illfated, idol-worshipping woman always before them in the house.

Mistress Baroda's suppressed vexation not only found expression outside the house, it resulted, inside, in making Harimohini thoroughly uncomfortable. The highcaste servant, who had been told off to draw water for Harimohini's cooking, would be put on to some other work just when his services were required. If the matter was ever brought up, Baroda would say: "Why, what's the trouble? Isn't Ramdin there?" knowing very well that Harimohini could not use the water handled by the low-caste Ramdin. If anyone pointed this out to her, she would say: "If she's so high caste as all that, what makes her come to a Brahmo home? We can't have all these silly distinctions here, and I for one am not going to allow it."

On such occasions her sense of duty became almost fierce. She would say: "The Brahm Samaj is getting quite lax over social matters—that's why it's doing much less for social uplift than it used to do." And would go on to make it clear that she, for her part, would lend no countenance to such laxity—no, none whatever, so long as she had any strength left in her! If she was to be misunderstood, that couldn't be helped; if her own relations were against her, she was

prepared to submit to it! And in conclusion she did not neglect to remind her hearers that all the saints of the world, who had done anything great, had to endure opposition and insult.

But no amount of inconvenience seemed to tell on Harimohini,—it appeared, rather, that she gloried in thus being able to rise to the full height of her penance. The hardships due to her self-imposed asceticism seemed more to be in tune with the permanent torture which raged within her. It seemed to be the cult of welcoming sorrow and making it one's own, so as to win the more real victory over it.

When Harimohini found that the water supply for her cooking was causing trouble in the family, she gave up cooking altogether, and subsisted only on fruit and milk which she had first offered up to her god. Sucharita was grievously exercised over this. Whereupon her aunt in order to soothe her said: "But this is very good for me, my dear. It is a necessary discipline and gives me joy, not pain."

"Auntie," was Sucharita's reply, "if I stop taking water or food from the hands of lower-caste people, will you allow me to wait on you?"

"You, my dear," said Harimohini, "should do as you have been taught to believe—you must not follow a different path for my sake. I have you near me, in my very arms, that is happiness enough for me. Paresh Babu has been like a \*father, like a \*guru\* to you; you should honour his teaching; God will bless you for it."

Harimohini herself put up with all the petty annoyances inflicted on her by Mistress Baroda so simply that she did not seem to be even aware of them, and when Paresh Babu came to see her every morning with the question: "Well, and how are you to-day? You are not feeling at all inconvenienced, I hope?" she would answer: "No, thank you, I'm getting along very happily."

But these annoyances tormented Sucharita without respite. She was not the sort of girl to complain. More especially was she careful not to let anything against Baroda escape her in Paresh Babu's hearing. But though she bore it all in silence, without the least sign of resentment, it had the result of drawing her nearer and nearer to her aunt,

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and, eventually, in spite of Harimohini's protests, she gradually took upon herself to attend to all her aunt's wants.

At last when Harimohini saw what trouble she was giving Sucharita, she decided to take to cooking her own food again. Whereupon Sucharita said: "Auntie, I will regulate my conduct exactly as you want me to, but you positively must allow me to draw the water for you, I'll take no denial."

"My dear," said Harimohini, "you must not be offended, but that water has to be offered to my god."

"Auntie," protested Sucharita. "Is your god in orthodox society that he should observe caste! Can sin affect him too?"

At length Harimohini had to acknowledge herself vanquished by Sucharita's devotion, and she accepted her niece's services without reserve. Satish too, in imitation of his sister, began to be seized with the desire to share his Auntie's food, and finally it reached such a pass that these three combined to form a separate little family in one corner of Paresh Babu's home. Lolita was the only bridge between the two divisions, for Mistress Baroda saw to it that none of her other daughters should approach Harimohini's little corner,—she would have prevented Lolita also, if she had dared.

#### CHAPTER 40.

Mistress Baroda often invited her Brahmo lady friends to the house, and sometimes they would all congregate on the terrace in front of Harimohini's room. On such occasions Harimohini, in the simplicity of her nature, would try to help in making them welcome, but they on their side hardly disguised their contempt. They would even look pointedly at her, while Baroda was making pungent comments on orthodox manners and customs, in which some of them would join.

Sucharita who was always with her aunt had to put up with these attacks in silence. All she could do was to show by her actions that they touched her too, because she followed her aunt's ways. When refreshments were served, Sucharita would decline to have anything saying: "I don't take these things, thanks."

At which Mistress Baroda would burst out

with: "What! D'you mean to say you cannot eat with us?"

And when Sucharita repeated that sae would rather not, Barcda would wax sarcastic saying to her friends: "D'you know, our young lady is getting to be mighty high caste. Our touch is contamination for her!"

"What! Sucharita turned orthodox! Wonders will never cease!" the visitors would remark.

Harimohini would get worried and say: "No, Radharani, this will never do, dear; do go and have something with them!" That her niece should have to endure these sarcasms for her sake, was too much for her aunt, but Sucharita remained firm.

One day, one of the Brahmo visitors, just out of curiosity, was about to step into Harimohini's room, with her shoes on, when Sucharita blocked the way saying: "Not into this room, please!"

"Why, what's the matter?"

"My aunt's family god is kept there."

"Ah, an idol! And so she worships idols?"

"Yes, mother, of course I do," replied Harimohini.

"How can you have faith in idols?"

"Faith! Where is a miserable creature like me to get faith? Had I but faith, it would have saved me."

Lolita happened to be there on this occasion, and her face was scarlet as she turned on the questioner and asked her: "Have you then faith in Him you worship?"

"What nonsense! How could it be otherwise?" was the answer.

Lolita shook her head scornfully as she said: "You not only have no faith, but what is more, you don't even know that you haven't."

Thus was Sucharita's alienation from her people complete, in spite of all that Harimohini could do to keep her from doing things which Barcda would specially resent.

Baroda and Haran had in the past never been able to pull on well together, but now they came to a mutual understanding against the rest. Whereupon Mistress Baroda was pleased to remark that no matter what people might say, if there was one man who was trying to keep pure the ideals of the Brahmo Samaj it was Panu Babu. While Haran made out to all and sundry that Mistress Baroda was a shining example of a

Brahmo housewife who, with devoted conscientiousness, was trying in every way to preserve the fair name of Brahmo Society from all stain. In this praise of his there was, of course, a veiled insinuation against Paresh Babu.

One day Haran said to Sucharita in the presence of Paresh Babu: "I have heard that now-a-days you take only sanctified food offered to idols. Is that true?"

Sucharita's face flushed, but she tried to look as though she had not heard the remark and began to shift about the pens and inkstand on the table, while Paresh Babu, with a sympathetic glance towards her, said to Haran: "Panu Babu, whatever we eat is food sanctified by God's grace."

"But Sucharita is ready to give up our

God, it seems," said Haran.

"Even if that were possible, is it any remedy to worry her about it?" asked Paresh Babu.

"When we see a person being carried off by the current, are we not to try and draw him back to the bank?" replied Haran.

"Pelting him with clods is not the same as drawing him to the bank," said Paresh Babu. "But, Panu Babu, you need not be alarmed. I have known Sucharita ever since she was a tiny little thing, and if she had fallen into the water I should have known it before any of you, and would not have remained indifferent about it either."

"Sucharita is here to answer for herself." said Haran. "I am told she has taken to refusing to eat with everybody. Ask her whether that is true."

Sucharita, relaxing the unnecessarily close attention which she had been giving to the inkstand, said: "It is known to father that I have given up eating food touched by all kind of people, and if he can tolerate it, that is enough for me. If it be displeasing to any of you, you are at liberty to call me what names you like, but why trouble father about it? Do you not know what immense forbearance he has for each one of us? Is this the way you requite him?"

Haran was taken aback at this plain speaking. "Even Sucharita has learnt to speak up for herself!" thought he wonderingly.

Paresh Babu was a man who loved peace, and he did not like much discussion either about himself, or about others. He had lived his life quietly, not seeking any position of importance in the Brahmo Samaj. Haran had put this down to Paresh Babu's lack of enthusiasm for the cause and had even taxed him with it, but in explanation Paresh Babu had only said: "God has created two classes of bodies, mobile and inert. I belong to the latter. God will make use of men like myself for accomplishing such work as we are fit for. Nothing is to be gained by becoming restless to achieve something which one is not capable of. I am getting old, and what I have the power to do, and what not, has been settled long ago. You can do no good by trying to hustle me on."

Haran plumed himself on being able to infuse enthusiasm even in an unresponsive heart. His belief was that he had an irresistible power of stimulating the inert into activity, of melting into repentance the fallen,—that no one for long could stand in the way of his forceful single-mindedness. He had come to the conclusion that all the changes for the better which had taken place in the individual members of the Samaj were

mainly to be ascribed to him.

Haran had not a doubt that it his influence which was work all the time behind the scenes, and when anyone specially praised Sucharita in his presence, he beamed with a sense of self-satisfaction. He felt that he was shaping Sucharita's character by his advice, example, and companionship, and had begun to hope that her life itself would be one of the most glorious achievements standing to his credit. His pride suffered no check, even now, by this deplorable backsliding of Sucharita's, for he put all the blame for it on Paresh Babu's shoulders.

Haran had never been able to join whole-heartedly in the chorus of praise of Paresh Babu which was on everyone's lips, and he now thought he had reason to congratulate himself that they would soon find how well justified his more intelligent silence had been.

Haran could forgive almost anything, except the following of an independent path, according to their own judgment, by those whom he had tried to guide aright. It was well-nigh impossible for him to let his victims escape without making a struggle, and the more clear it became that his advice was having no effect, the more insistent did he become. Like a wound-up machine not yet

run down, he could not check himself, and would go on dinning the same thing over and over again into unwilling ears, not knowing when he was defeated.

This peculiarity of his used to trouble Sucharita very much, not on her own account, but for Paresh Babu. Paresh Babu had become an object of discussion to the whole Brahmo Samaj,—what could be done to counteract that?

Then, again, there was Harimohini, who was coming to realise, as the days passed by that, the more she tried to keep herself in the background, the more did she become a cause of disturbance in the family circle; and the humiliations to which she was subjected distressed Sucharita more and more every day. She could discover no way out of these difficulties.

On the top of this there was Mistress Baroda, who had begun to press Paresh Babu to hasten forward Sucharita's marriage. "We can't be responsible for Sucharita any longer," she insisted, "now that she has begun to follow her own sweet will. If her wedding is delayed much longer I shall have to take the other girls elsewhere, for Sucharita's preposterous example is most pernicious for them. You will have to repent for your indulgence towards her, I warn you. Look at Lolita. She was never like this before. Who d'you think is at the root of her perverse behaviour,-listening to nebody and making herself an all round nuisance? That affair the other day, which nearly made me die of shame,-do you imagine that Sucharita had no hand in it? I have never complained before, because you love Sucharita

more than your own daughters, but let me tell you plainly, now, that it can't go on much

longer."

Paresh Babu was greatly worried, not at Sucharita's ways, but because of this disturbance in the family. He had not a doubt that, when once Mistress Baroda had made up her mind, she would leave no stone unturned to gain her object and if she saw that her efforts seemed fruitless she would simply redouble them. He felt that if Sucharita's marriage could possibly be expedited, it would also make for her own peace of mind in the present circumstances, so he said to Baroda: "If Panu Babu can get Sucharita to fix the day, I have no objection at all."

"How many more times has her consent to be asked, I should like to know," cried Mistress Baroda. "You positively astound me! Why all this waiting on her pleasure? Will you tell me where she can get another such husband? You may get angry or not, as you please, but if the truth is to be told, Sucharita is not worthy of Panu Babu!"

"I have not been able to understand clearly." said Paresh Babu, "how Sucharita really feels towards Panu Babu. So until they come to some settlement between them-

selves, I would rather not interfere."

"Ah, so you do not understand!" exclaimed Baroda. "At last you admit it? That girl is not so easy to understand, I tell you. You may take it from me, she's very different inwardly from what she makes herself out to be!"

(To be continued)
Translated by W. W. Pearson.

### . THE ORIGIN OF THE BRAHMANIC LEGENDS

By Prof. HEMCHANDRA RAICHOUDHURI, M.A.

N the Brahmanic legends 'Itihas' and 'Purana' have been called 'Vedas'. The exact relation which these bear to 'ākhyāna' (legends) is difficult to determine accurately. The well-known story of Sunahsepha is an 'ākhyāna' according to Aitareya Brahmana which also states that there was

a class of 'ākhyānvids' (story-tellers) who recited the Sauparna tales. With regard to the exact nature of the Vedic 'ākhyāna', there is a controversy between Drs. Oldenberg and Keith in the Journals of the Royal Asiatic Society (1909, p. 200 et seq; 1911, p. 999 et seq; and 1912 p. 429 et seq).

Dr. Oldenberg is of opinion that the Vedic 'ākhyāna' was ordinarily in the form of prose but occasionally the effusions of the author's mind found expression in 'gāthā' or couplets and as an illustration he cites the legends of Pururavas and Sunahsepha and refers to the Jātaka stories composed partly in verse and partly in prose. Whatever the fact may be, there is no doubt that in the earliest times an art of story-telling, formed a considerable part of the Vedic Aryans'

study and culture. The place of the Brahmanic legends is intermediate between that of the Rigreda on the one hand and of the Mahabharata and the Puranas on the other. The Rigvedic Aryans were worshippers of nature. actions of the sun, the moon, fire, water and air, for example, were supposed to be regulated by a deity endowed with human passions and prejudices. Dr. Macdonell has very beautifully described the origin and development of myths (Vedic Mythology, Intro., p. 1). "A myth actually arises when the imagina-'tion interprets a natural event as the action of a personified being resembling the human agent. Thus the observation that the moon follows the sun without overtaking it, would have been transformed into a myth by describing the former as a maiden following a man by whom she is rejected. Such an original myth enters on the further stage of poetical embellishment as soon as it becomes the property of people endowed with creative imagination. Various traits are now added according to the individual fancy of the narrator, as the story passes from mouth to mouth. The natural phenomenon begins

to face out of the picture as its place is taken

by a detailed representation of human

passions." Most of the Vedic legends have

sprung from the phenomena of nature. In the

age of the Yajurveda and of the Brahmanas.

Sacrifice or Prajapati became the chief

object of worship. In course of the exposi-

tion of the sacrificial 'mantras' and also as

illustrations of them many legends were

a few Vedic hymns have given rise to a large

Brahmanas the most important are the

number of Brahmanic legends.

introduced.

Further misinterpretations of

Of the

Satapatha and Aitareya.

In the Brahmanas there are many legends whose origin can be traced to particular hymns of the Rigveda and which with subsequent accessions and variations have found

their place in the Mahabharata and the Puranas. In the Rigveda (1, 154, 155) there is a mention of the three steps (tri-padaksepa) of Visnu, which, probably refer to the diurnal course of the sun. This fact is represented in the Satapatha Brahmana (1, 9, 3, 9) as Visnu's conquest of Heaven, Sky, and Earth by three strides. The same Brahmana elsewhere states (1,2,5) that Visnu assumed the form of a dwarf to recover, by a stratagem, the earth for the gods from the Asuras. The next stage in the development of the story is the conception of Vamana as an incarnation of Visnu. This story has been transformed into a full-grown legend in the Ramayana, the Bhagavata Purana, and the Visnu Purana. Probably to avert the suspicions of the Asuras, who promised Visnu the earth covered by his three steps (tri-pāda-bhumi), incarnation of Vamana has been imagined, as the stratagem translated into physical form.

With regard to the Boar-incarnation of Visnu, the Satapatha Brahmana (14, 1, 2, 11") states that the boar Emusa, raised up, from waters, the Earth, having the size of one 'prādesha' only. The source of this story also is found in the Rigveda (1, 61, 7; 8, 66, 10) where it is stated that Visnu, being drunk with 'Soma', stole away the wealth of Vritra-Varaha and Indra killed the boar or Emusa. This boar, later, becomes the Varaha-avatar as mentioned in the Bhagavata and the Visnu Puranas.

Stories in the Satapatha Brahmana have led to the conception also of the Fish and Tortoise Incarnations of Visnu. At the time of the Great Flood a fish saved the life of Manu or the First Man (Sat. Br. 1, 8, 1). This fish got the appellation of Prajapati in the Mahabharata and ultimately has become an incarnation of Visnu in the Puranas. The same Brahmana tells us (7, 5, 1, 5) that Prajapati, in order to conceive and to create, took the form of a tortoise, which event, in the Bhagavata Purana (1, 3, 16), has given rise to the myth of the Tortoise-incarnation of Visnu.

#### LEGEND OF PRAJAPATI.

The legends of Prajapati and Pururava are two beautiful examples of a myth actually arising out of a natural phenomenon. Two hymns of the Rigveda, where there are a reference to the incest of the father Dyaus

with his daughter Earth and also a mention of an archer, are the sources of the Prajapati Legend in the Aitareya (3, 13, 9), Satapatha (1, 7, 4), Gopatha (2, 1, 2), and Tandya (8, 2, 10) Brahmanas. The following is the story given in the Aitareya Brahmana: In ancient times Prajapati assumed the form Fof a deer ('rishya')" for a union with her daughter in the form of a 'rohita' (femaledeer). In order to prevent him from commiting the act, the gods created a god "Bhutavana" by name out of a combination of all their deadly forces, and told him to pierce Prajapati. Being pierced Prajapati sprang high up and became translated into 'mrigashirsa' stars in the sky, the slayer became 'mriga-vyadha', 'Rohita' became 'rohini', and the arrow with its three parts changed into the three stars in the sky in the form of an arrow. The blood of Prajapati took the form of man. The Satapatha Brahmana gives this legend in a somewhat different form. Therein it is stated that 'Rudra' in obedience to gods' command, pierced Prajapati. The gods, being afterwards appeased, cured Prajapati or Sacrifice and the sacrificial priests took the portions ('prāshitra') of the sacrifice, thus pierced, in consequence of which 'Bhaga' became blind, 'Savitā' armless and 'Pusa' toothless.

The legend in the Aitareya Brahmana is evidently the description of a natural phenomenon—the sky with its constellation of Orion-with which has been combined the well-known conception of the primitive people, viz. that all things, animate and inanimate, are the product of a union between the Sky and the Earth -a belief common among the ancient Greeks, Egyptians, and the Chinese. the age of the predominance of sacrifice, the legend became inter-linked with sacrifice and its forms, and gave rise to the transformation found in the Satapatha and Gopatha Brahmanas. 'Brahma' who, according to Satapatha Brahmana, took the 'prāshitra' without physical harm, was the name given to the Chief Priest, the general superintendent of sacrifice, who rectified its errors with the power of 'mantras' or incantations.

That there are "secondary accretions unconnected with its original form at a late stage of the development of the story" is illustrated in the versions of this legend given in the Matsya, Visnu, Vayu, Markandeya,

and Bhagavata Puranas. In the Matsya Purana (3,32), it is stated that Brahma created out of his body his beautiful daughter named 'Shatarupā' and he became 'chaturrukha' (four-faced) when his daughter moved in different directions in order to get away from his lustful gaze. Out of the union of these two, was born "Svāyambhuva Manu", who, however, according to Vishnu, Vayu and Markandeya Puranas, was the husband of 'Shatarupa'. Bhagavata Purana, also, tells the story that 'Svayambhuva' or Brahma was filled with lust for his daughter (Vāch'!

with lust for his daughter 'Vāch'!

In later times the natural phenomenon in course of the gradual transformation of this legend completely faded out of the picture as its place was taken by a detailed representation of human passions, and a beautiful illustration of this is afforded in the well-known myth that Rudra or Shiva destroyed the Sacrifice of Daksa Prajapati and persecuted the gods attending it. The legend says that Daksha's head was transformed into that of a goat and it is very striking that one of the ancient Egyptian gods also bore a head like that of a goat or a sheep. Indeed there are many instances of striking resemblance between the gods and goddesses of the Hindus on the one hand and those of the Egyptians on the other. One thing, further, is to be noted in connection with the legend of Prajapati. Rudra, the Slayer, has peculiar characteristics. He is formed of the aggregate of all the destructive forces of the devas, who even feared his bow and arrow. In the Tandya Brahmana (6,9,7), he is called Mahadeva, the destroyer of cattle. He occupies a unique position among the devas. We find in the Sarapatha Brahmana (1,7,3,1) that when all the gods went to heaven, Rudra was left behind on earth. Portions of the sacrificial offerings are first distributed among the gods and the residue only is left for Rudra. It is quite probable that Rudra came into the fold of the Aryan gods at the time of the war of destruction between the Aryans and the Non-Aryans, and consequently are ascribed to him all the dreadful aspects of character.

THE LEGEND OF PURURAVAS.

The source of this legend, described in details in the Satapatha Brahmana (11,5.1), can also be found in a hymn of the Rigveda (10,95,10,17) which consists of a dialogue between Urvasi and her lover Pururavas, Son of Il-â (or Idâ). She is

there described as aqueous (apya) as filling the atmosphere, and traversing space (the latter expression is also applied to the celestial Gandharva in R. V. 10,139,5). She is said to have spent four autumns among mertals and is besought to return. request is apparently refused, but Pururayas receives the promise that his offspring shall wership the gods while he himself shall en oy bliss in heaven. Several verses of this hymn find their setting in a continuous stery in Satapatha Brahmana, which fills in details partly based on a misunderstanding of the text of the Rigveda. It is there that the Apsaras Urvasi joins related Pururavas in an alliance, herself with the permanence of which depends on the condition that she shall never see him naked. The Gandharvas by a stratagem produce a noise during the night. Pururavas springs up naked, when he is seen by Urvasi illuminated by a flash of lightning. Urvasi vanishes forthwith. Pururavas wanders about in search of her till at last he observes her swimming in a lotus lake ('Anyata Plaksas' in Kurukshetra ) with other Apsarases in the form of an aquatic bird. Urvasi discovers herself to him and, in response to his entreaties, consents to receive him for one night a year later. He returns at the appointed time and on the following day the Gandharvas grant him the boon of becoming one of themselves by producing fire in a particular way. Excepting 10, 95, the name of Pururavas, which means "calling aloud", occurs only in one passage of the Rigreda (1, 31, 4) where Agni is said to have caused the sky to thunder for the righteous man ('mānava') Pururavas."

This legend also appears to owe its origin to an atmospherical phenomenon. "Pururavas' literally means 'calling aloud' and we have seen that the name has been mentioned in connection with thunder. Urvasi is an Apsaras which probably signifies the aqueous vapour high in the atmosphere and which afterwards took the form of an aqueous and celestial nymph. Lightning is inalienably associated with thunder. The former was probably conceived as the outward manifestation of the latter and consequently lightning exposed the naked state of Pururavas. It is to be noted that in the Rigreda Urvasi is mentioned "as aqueous as filling the atmosphere and traversing space" and the latter expression was also applied to the

celestial Gandharvas, to which class, the legend tells us.-Pururavas was admitted. That Pururavas and Urvasi are skyey beings probably finds support also in the legends that Pururavas was the son of 'Budha' (Mercury) and grandson of 'Soma' (Moon) (Harivamsa, 8811) and that Pururavas and Urvasi brought a special kind of celestial fire from heaven ( Mahabharata, Adi Parvan, 3143 ). Even as early as the time of the Rigreda, Pururavas and his consort were clothed with physical bodies and the legend about their love is described also in Visnu (4, 6, 19) and Bhagarata (9, 14) Puranas and in Harivamsa (Sec. 26). The righteous man Pururavas has been described in the Matsya Purana (Sec. 132, 115) as a great royal Seer and an utterer of hymns (mantravadin). In the age of the prevalence and supremacy of sacrifice, the very name Il-a (Purnrava's mother) was given to a stimulant 'bali' (offering), a preparation of milk and butter. We do not know whether the particular form of sacrifice, associated with the name of Pururavas and which he is said to have brought from heaven, finding little favour with people for some time, gave rise to the story in the Mahabharata (Adi Par. 3143) that "Purnrayas, intoxicated by his prowess, engaged in a conflict with the Brahmins and robbed them of their jewels." In later times. Pururavas came to be known as an ancestor of the Lunar race of kings and Urvasi and other Apsarases became transformed into the courtesans of Indra. It is stated in the legend that Pururavas passed four autumns with Urvasi. There are indeed many references in the Vedic literature in which years were counted in terms of this season and this probably takes us back to a period when the autumn was the principal season of the year. At the same time we do not know whether the mention of this season had any particular reference to the natural phenomenon associated with the names of Pururavas and Urvasi. In this connection, I may, here, briefly refer to another striking example of an atmospherical phenomenon being interpreted as the action of agents having human passions.

The well-known Pauranic legend that the demon Vritra was slain by Indra with his thunder is undoubtedly the popular way of expressing the phenomenon of cloud and thunder being followed by a copious shower of rain.

# THE PILLOW OF WISDOM

Rosei, an idler of wordly love

with no thought of life after death,

Is on a journey to mount Yoi

to meet there a priest of learning. By his ears a faint sound of song is heard: "Lost in a world pathless, in woe unseen, How canst thou know the waking time

from dream!"

He sees in the course of journey many a familiar scene

Rolling away as if a scroll rolled into the clouds;

He sees many a hill and moor forsaken by the setting sun.

To Kantan he arrives. He stops at a wayside inn,

Here he has to spend an hour of burning noon

And wait for the passing shower, The inn-mistress led Rosei into a room.

And showed him a pillow, saying:
"This is gift of a guest skilled in magic art:

Who touches it will see a dream

of future and past.
To him the secret of higher perception will open wide."

She persuades him to try it while waiting for dinner,

And withdraws. Rosei thinks the thought happy.

He lays his tired head on the pillow.

He hears someone calling him. Rising He sees a large suite of courtiers

with a beautifully decked palanquin.

One, the chief of them all, speak to him
saying:

"The Emperor of the land of Ibara gives up the throne

To thy person. We are sent to bear thee to the palace."

"Is it possible?" asks Rosei. "Why should I be raised to such dignity?"

"I know no reason," the courtier responds, "save that thou art reputed

To have the heavenly luck of ruling the world.

Stand not idle with thy foolish protest.

Deign to step in the palanquin!"

Rosei rides now in the palanquin decked with sparkling gems.

How exulted he feels as he is borne onward by the courtiers,

As if climbing up the high sky.
On his arrival he finds to his surprise many towers lofty and large.

In the garden are strewn gold sand and silver pebbles.

The gates, east and west, south and north, Are all inlaid with diamonds and jades.

The people pass through them in garments of radiant hues.

The sight, thinks Rosei, can be compared only with the Capital of Holy Sphere

In the land of the "Castle Joyful to Behold."

Before him countless treasures as tribute are brought.

Banners to greet his ascension to the imperial throne

Wave in the glad sky; the glad voices of the people,

Thunderous, echo in the glad heart of the earth.

In the east a silvery mountain rises, And a golden sun hangs over it. In the west a golden mountain kisses

the sky, And the silvery moon swims gently above. Oh, what does this sight betoken?

Does it not sing: Nor spring nor autumn will mark the time:

The sun and moon will forget their wonted speed?

Does it not sing of the deathless world where Rosei sits enthroned?

Then the ministers and courtiers appear before him;

They reverently address him, saying:

"Alas, fifty long years have passed
Since they didst doing to mount the

Since thou didst deign to mount the august throne.

But thy Imperial life would be prolonged a thousand years

If thou wouldst drink of this elixir. We have brought thee the nectar and cup."

"What may this be?" asks Rosei.

"The divine drink of the divine immortals," say the courtiers.

"What of the cup," asks Rosei, again. "The cup of the heavenly spirit," say

the courtiers again.

They offer Rosei the nectar, wishing him the joy of a thousand autumns,

Smiling, Rosei raises the cup

and the young maidens, whom the ministers have summoned,

Begin to dance, wishing him the joy of ten thousand springs.

Drinking the nectar Rosei feels That his body becomes free

like a mist-clear mountain, His soul light, like soul of spring

His soul light, like soul of spring with laughing footsteps.

Here in this lovely land is no change of day and of night,

One same season only through the year reigns in its beauty.

The flowers that the springtime bring forth.

The red leaves that shine on autumn's bowers,

The glad summer moon, the rich winter snows.—

All enchant and please to charm Rosei's fancy and sense.

He has no word for his wonder, he thinks, When he feels someone touch him to wake him.

It is the inn-mistress to tell him that dinner is ready.

Alas, Twas all then a dream whose shadowy grace and whose beauty

Had vanished in a flash into space.
What remained

Was only the pillow on which his head had been laid.

Amazed he sits up, with eye in quest of the vision outfaded,

He cries: "Oh, where are the maidens and queens in blushing array,

Where is the melody soft and slow singing?

What I hear now is but the breezes passing through the trees.

Where are the towers and the halls of wealth and of pride?

What I see now is but the wayside inn humble and old.

What after all, is a reign of fifty years? It is but an hour of dream, alas!

While in a pot a mess of millet steams." Since, thinks Rosei, when death comes,

a century of bliss
Will fade out like a dream, there is naught

On earth but dreams of dreams.

As he had the joy of fifty years
on the throne, though but in dream,
He says to himself, his life is all well paid.
Reverently before the pillow he sits.

He bows and gives thanks

For the dream which has awakened him to salvation.

He goes not to Mount Yoi for the lesson of the holy man.

He turns back to home, singing:
"What I hear now is but the breezes
passing through the trees.

Oh, this life of dream, this world of emptiness!

Let us forget earthly love!"

YONE NOGUCHI.

### THE MIND IN THE MAKING

THE MIND IN THE MAKING, by James Harvey Robinson, late Professor of History at Columbia University; now Professor of History and Civilization at the New School of Social Research, New York. Published by Harper and Brothers, New York City. 235 pp. Price \$2.50.

IN the chief industrial countries of the West there is rapidly developing a new school of social psychologists, i.e., men and women who are devoting themselves to the study of the human mind and intelligence in relationship to socio-economic conditions and developments. A number of books have been written on the subject, among them being a few by historians such as the author of The Mind in the Making.

The volume under notice lucidly sets forth some of the most elementary and cardinal observations on the evolution of the mind, on our primitive, savage and mediaeval mental inheritance as exhibited in social standards today, and an the reactionary, static tendency of the mind—particularly of the ruling class everywhere and in all ages, as exhibited in all sorts of repressive measures.

A scientific study of the mind apart from economic environment is as impossible as a study of the body apart from the earth on which it must exist. Apart from environment with all its connotations, there is, of course, a virgin field in the study of determining factors which will produce in the same family or in the same group of persons under the same economic influences, such wide temperamental variations as, say, an idealistic revolutionary ("revolutionary" does not mean, necessarily, a bombthrower) on the one hand, and on the other, an exceedingly prosaic or a reactionary mind.

Professor Robinson takes countless cases to show what progress scholars have made in adding to our "knowledge of the universe, from the hugest nebula to the tiniest atom"; he shows that this knowledge has been so applied in science and in industry as to almost revolu-tionize human affairs. But, he says, "man, in his relation to his fellow-man singly or in groups, and the felicitous regulation of human intercourse in the interests of harmony and fairness" have made practically no advance. The progress of mankind in the regulation of human society as shown in social and economic institutions, has remained almost stationary for two thousand years. Whereas a short time ago—and even today in some countries-intolerance was exercised against religious or scientific "heresies," today it is exercised against new social ideas.

Professor Robinson analyses the mind of civilized man, and his analysis is not complimentary. He shows that customs, savage ideas, and primitive sentiments have continued to form an important part of our own culture even down to the present day. By the side of a railroad, for example, or in the shadow of a modern library filled with volumes on human achievements in the evolution of the sciences, we find an antiquated attitude of mind, or a social system which has not altered during the past five thousand years except, perhaps, for the worse. For instance, in India, the unpardonable marriage of little girls, the seclusion of women, the existence of "untouchables" are barbarous institutions which have no rightful place in human society. Similarly, in most countries, women as a sex occupy a degraded position in which they are regarded either as servants and cooks, as factories for manufacturing more soldiers or factory slaves, or as instruments for satisfying the desires of men. In the United States, we find a whole race, the Negro, living under conditions of slavery, and subjected to treatment such as could never be accorded to the lowest form of life in the animal

kingdom.

In still broader terms, we find that along with the latest discoveries in science which have revolutionized industry, science and the arts, there exists an antiquated social system by which one nation of men deliberately justify and fight for the "right" of conquering by the sword and ruling inferiorly-armed people-just as conquerors acted two, five, ten or fifteen thousand years ago. Or again we find a whole sex -women-kept in social, economic and political subjection to men, just as if the mind of man had remained unaltered since the days when he swung from trees by his tail. Further, we find the majority of the human race,—the workers and peasants-occupying practically unaltered the same social position which was their lot ten thousand years ago-that is, selling their bodies -and what brain they have been able to preserve—in return for a miserable pittance in order that a minority composed of the ruling class may have comfort and enjoy all the beauties of the earth which by right, are the common inheritance of the masses.

What is the solution of all these social problems? Prof. Robinson does not attempt to lay down a code, or formulate a set of dogmas. He has but one specific piece of work in mind in this book: to show the urgency of the liberation of Intelligence—the first essential step to freedom. He disagrees with most reformers, and holds that the methods of reform used up-to-date have produced no effect upon mass intelligence. The three methods employed in the past—viz., 1, changes in the rules of the game; 2, spiritual exhortation; and 3, education,—have not acomplished their purpose.

Method one reminds one of the Indian moderates who think that they, with antique minds can enter a Governmental antique machinery and do better work than the British, or it smells of Wilsonian methods during the war, since the most that could be said for Wilson was that he thought he could, by empty, sloppy phrases, make the system of organized mas-

sacre an idealistic business.

Method two—spiritual exhortation—has been used by Christians for eighteen centuries and by other religious teachers before that; and, says Rohinson, "it has proved compatible with slavery and serfdom"; it was compatible with the wholesale murder of the vouth of every land in the last war; today the "spiritual leaders"

of almost every land are in league with the reactionary social and political interests who perpetuate the physical and mental slavery of the masses.

Method three, or education, means nothing unless it is defined. Show as a school or university teacher to-day in the western world who dares expose the truth about the capitalist system without being discharged for "treason", "immorality" or a dozen other so-called crimes; show us the teacher in India who dares conduct a truthful history course on the development of British imperial-capitalism with all its results—if there is an Indian in India who really possesses such penetrating knowledge; or show as the Indian teacher who can keep his position in any school in India and yet give an exact and truthful account of the economic and social causes for, and consequences of, the position of woman. The "educational" method of reforming society today is a farce. The type of mind produced by it may perhaps best be summed up in the words of John Stuart Mill's essay On Liberty written two generations ago and yet strangely applicable today.

"The sort of men who can be looked for under it are either mere conformers to commonplace, or time-servers for truth, whose arguments in all great subjects are meant for their hearers, and not those which have convinced them-

"Who can compute what the world loses in the multitude of promising intellects combined with simid characters, who dare not follow out any oold, vigorous, independent train of thought, est it should land them in something which would admit of being considered irreligious or mmoral....No one can be a great thinker who does not recognise, that as a thinker it is his firm duty to follow his intellect to whatever conclusions it may lead.... But not that it is solely, or chiefly, to form great thinkers, that reedom of thinking is required. On the conrrary, it is as much and even more indispensable. to enable average human beings to attain the mental stature which they are capable of. There have been, and may again be, great individual thinkers, in a general atmosphere of mental slavery. But there never has been, nor ever will be in that atmosphere, an intellectually active people."

Then, what is the method by which Professor Robinson hopes to see a regulation of human relations? By Intelligence, he says, which has not been tried on any large scale outside the realm of natural science. As natural science has been studied, so must human relations, with the same impersonal, scientific method, free from any emotional appeals to tradition. Present standards must be ignored. As Professor Robinson

scn states:

"Even those who pretend to study society and its origin seem often to believe that our present ideals and standards of property, the state, industrial organization, the relations of the sexes, and education are practically final and must of necessity be the basis of any possible betterment in detail. But if this be so, Intelligence has already done its perfect work, and we can only lament, that the outcome in the way of peace, decency and fairness, judged even by existing standards has been so disappointing."

"If Intelligence is to have the freedom of action necessary to accumulate new and valuable knowledge about man's nature and possibilities which may ultimately be applied to reforming our ways, it must loose itself from

the bonds which now confine it."

Much of the volume under review is given to an historical study of the human mind of the "four historical layers underlying the minds of civilized men, that is, the animal mind, the child mind, the savage mind, and the traditional civilized mind." Here a long quotation seems essential to give a correct view of what

Prof. Robinson attempts to sum up:

"Nothing is more essential in our attempt to escape from the bondage of consecrated ideas than to get a vivid notion of human achievement in its proper historical perspective. In order to do this, let us imagine the whole gradual and laborious attainments of mankind compressed into the compass of a single lifetime. Let us assume that a single generation of men have in fifty years managed to accumulate all that now passes for civilization. They would have to start, as all individuals do, absolutely uncivilized, and their task would be to recapitulate what has occupied the race for, let us guess, at least five hundred thousand years. Each year in the life of a generation would therefore correspond to ten thousand years in the progress of the race.

"On this scale, it would require forty-nine years to reach a point of intelligence which would enable our self-taught generation to give up their ancient and inveterate habits of wandering hunters and settle down here and there to till the ground, harvest their crops, domesticate animals, and weave their rough garments. Six months later, or half through the fiftieth year, some of them, in a particularly favourable situation, would have invented writing and thus established a new and wonderful means of spreading and perpetuating civilization. Three months later another group would have carried literature, art, and philosophy to a high degree of refinement and set standards for the succeeding weeks. For two months our generation (here in Europe) would have been living under the blessings of Christianity; (the Hindus would have been living under Hinduism for

about four months); the printing press would be but a fortnight old and they would not have had the steam engine for quite a week. For two or three days they would have been hastening about the globe in steamships and railroad trains, and only yesterday would they have come upon the magical possibilities of electricity. Within the last few hours they would have learned to sail in the air and beneath the waters and have forthwith applied their newest discoveries to the prosecution of a magnificent war on the scale befitting their high ideals and new resources. This is not so strange, for only a week ago they were burning and burying alive those who differed from the ruling party in regard to salvation, eviscerating in public those who had new ideas of government, and hanging old women who were accused of traffic with the devil. All of them had been no better than vagrant savages a year before. Their fuller knowledge was altogether too recent to have gone very deep and they had many institutions and many leaders dedicated to the perpetuation of outworn notions which would otherwise have disappeared. Until recently changes had taken place so slowly and so insensibly that only a very few persons could be expected to realise that not a few of the beliefs that were accepted as eternal verities were due to the inevitable misunderstandings of a savage."

Thus, Professor Robinson says, if we analyse our beliefs, we will find that many of them are relics of our animal and savage stages. Many of them go back to primitive man; in Europe and America, many are derived from the Greeks, such as those concerned with the liberal arts, metaphysics and formal logic; many more in Europe are directly traceable to the Middle ages, among these being religious ideas and standards of sexual conduct. As many anthropologists have pointed out, "customs, savage ideas, and primitive sentiments have continued to form an important part of our own culture down even to the present day." The conservative man "on principle", the author declares, is an interesting study in animal mind, since "his only advance beyond the savage mood lies in the specious reasons he is able to advance for remaining of the same mind." The Greek thinkers, he says, furnish the first instance (in the best) of the possibilities of human criticism and of intellectual freedom, and their chief strength lay in their freedom from hampering intellectual tradition. Yet the Greek mind is supposed to have come to an end about the time of Arisrtotle's death. This is because, in the first instance, Greek civilization was founded on slavery and a fixed condition of the industrial arts.

"The philosopher and scholar was estopped from fumbling with those everyday processes that were associated with the mean life of the slave and servant. Consequently, there was no one to devise the practical apparatus by which alone profound and ever-increasing knowledge of natural operations is possible....So the next great step forward in the extension of the human mind awaited the disappearance of slavery and the slowly dawning suspicion, and final repudiation, of the older metaphysics, which first became marked some three hundred years ago."

These facts alone prove that environment is the prime factor in influencing the development of the mass mind.

Now it would seem that if the mass mind is so largely dependent upon its economic environment for alteration, all the modern inventions and changes would have revolutionized it and made it more modern by this time. This would have been true if, within the framework of modern institutions, the mind of man had been free to be changed. But the masses have not been masters of the economic system under which they live; instead they are its slaves. The ruling class, which includes that ugly product of capitalism, the middle class, is the master, and with all its vast authority, influence and power, it can hitch the working masses to the machine or to the land, like so many brutes, mechanize them, half-starve them, and so sap their energies that they not only do not develop physically, but sink deeper and deeper into intellectual dusk. Modern scientific discoveries are so new, and the conditions under which they are used so disadvantageous for intellectual influence on the masses, that their direct effect upon human impulses, reasoning and outlook, is almost nil.

Regarding intolerance, Professor Robinson makes many interesting observations. present disposition—in Europe—to intolerance, he shows, is partly traceable to the Middle Ages, when reverence for authority, as based upon the teachings of the Church and the institutions which it held sacred, was dominant. heritage of intolerance may also be traced to animals and children and savages, who are "naively and unquestioningly intolerant," and to whom "all divergence from the customary is suspicious and repugnant. The Christians under the Roman Empire, and the heretics during the Middle Ages, were however, persecuted by a certain class of people only—the ruling class. This was, of course, because their beliefs threatened the vested interests of that day. The Church in the Middle Ages was a State, with all the vested interests of a State. If the Church were the State to-day, religious heresy would be as intolerably persecuted as it was five hundred or a thousasd years ago. Today, the social heretic-the man whose ideas strike at the prevailing social and industrial system—is persecuted in a similar manner. In India under British

rale, the political "heretic" is the man who pays with his life, or who goes to prison, for his political convictions. In Europe and America it is the Socialist, the I. W. W. and the Anarchist (anarchism is a social philosophy, not a synonym for bomb-throwers) who go to prison because tley strike at the sacred God, capitalism, and its highest instrument, the State. In Russia, it is the anarcho-communist, the anarchist and the revolutionary syndicalist who particularly suffer persecution at the hands of the ruling class, the Bolsheviks, because these revolutionary forces are opponents of the State in whatever form it may masquerade. The Bolsheviks are just as intolerant of those who dispute the sanctity of authoritarian State Marxism as the medieval Church fathers were of religious dissenters. In Russia today we find our same old into erant friend in a new stage dress, but nevertheless surrounded, as of old, with the same machinery of repression—the omnipresent spy and provocateur, the Terror, the prison, the police, the cringing liar and slave and seeker of government favor, and over all and above all the

There is no reason to believe that intolerance, persecution and repression are isolated phenomena confined to a particular class, time or period, and that they quickly pass away. The author of this book records a few significant

ideas on this subject. For example:
"The hysteria of repression will probably subside, but it is now a well-recognized fact that in disease, whether organic or mental, the abnorma and excessive are but instructive exaggerations and perversions of the usual course of things. They do not exist by themselves, but represent the temporary and exaggerated functioning of bodily and mental processes."

To be more explicit, the assumption that, say. General Dyer's "honest discharge of duty" at Amritsar is an isolated instance having no connection with real British rule in India, is

nothing but a pious wish of the religiously and scientifically unsound. Amritsar affair was nothing more nor less than the revelation, a bit exaggerated, perhaps, of the general tendency of British rule in India. The same may be said of the imprisonment of hundreds of labor men in America, as well as of the exiling and shooting of revolutionaries in> Russia today. The State today in every country is but following in the footsteps of its predecessors, ancient despotisms, pagan Rome, the Catholic Church of the Middle Ages or of Islam of the same period. Any State will. follow the same course until the human mind changes its course and until a ruling class, organized into a State which it uses for the perpetuation of its power and comfort, is regarded as intolerable as is the plague.

To have a correct idea of all that Professor Robinson discloses in his book, it is necessary to read the entire volume, consecutively. Ideas expressed therein hy him are as a chain. The reviewer has broken this chain by taking out links here and there and arbitrarily applying them, undoubtedly disadvantageously, to a few of the most obvious problems of society. In itself, the book is of cardinal importance, and cannot

be passed over lightly.

The volumes which Prof. Robinson recommends for study are deserving of special attention by those who wish to keep in touch with modern thought relating to human society and the human mind. This list includes the best references regarding chemistry, evolution, anthropology, philosophy, psychology, economics, sociology politics and religion. As a respected scholar who, himself, resigned from a reactionary institution—Columbia University—in order that he might freely break new paths in human thought and teaching, Professor Robinson has a right to speak with authority on Intelligence.

ALICE BIRD.

### REVIEWS AND NOTICES OF BOOKS

[ Books in the following languages will be noticed : Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urcu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assemese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R. ]

#### ENGLISH.

HISTORY OF NADIR SHAH: By James Fraser, VIII+152, two portraits. ( Reprint by the Panini Office, Allahabad, 1923 ).

We are glad to see that the Panini Office of Allahabad has taken advantage of the falling price of paper and binding material to resume its silent and useful work of supplying cheap but

accurate reprints of rare books on Indian history. To the Private Journals of the Marquess of Hastings and Francklin's Shah Aulum by which it first earned the gratitude of students of cur country's history, it has now added Fraser's standard life of Nadir Shah, written by a contemporary before Nadir's death, and on the basis ≠of the most reliable Persian MSS, and personal reports. To this biography Fraser prefixed a short history of the Mughal Emperors of India and affixed a descriptive catalogue of about 200 Fersian and Sanskrit manuscripts which he had collected in the East. The book, published in 1742, produced a great impression on Europe, out has long been very scarce. Indian public libraries and private students of the 18th century should lose no time in securing this excellent verbatim reprint of it from the Panini Office.

Nadir's career of meteoric brilliancy created a sensation in Europe, and Fraser was the earliest authority on the Mughal empire after Bernier and Manucci (as garbled by Catrou) and before the more accurate and scholarly Gladwin and Francklin. Fraser's work is enriched with translations of Persian farmans and other documents, and he seems to have taken great pains

to explain every oriental term.

Book-lovers prefer a verbatim reprint. Otherwise, students of Nadir's history would have been more benefited if Dr. Sudhindra Nath Bose (the editor of this reprint) had added an appendix of extracts from the very valuable account of Nadir contained in Jonas Hanway's Late Revolution in Persia (another very rare book), and made room for it by omitting Fraser's catalogue of manuscripts (26 pages), which has now become obsolete and useless.

Anglo-Portuguese Negotiations relating to Bombay 1660-1677: By Dr. Shafaat Ahmad Khan. (Oxford University Press). Pp. 164. (1922).

This is another volume of the rapidly growing Allahabad University Studies in History series, which we owe to the ability and energy of Dr. S. Ahmad Khan, the present head of the department of History at Allahabad. Like all his other works on old records, it is marked by scholarly care and accuracy. The Portuguese records of Lisbon relating to this period were transcribed (and translated) for the India Office, and these can be consulted in the India Office Library, London. As Dr. Khan has worked there, he has left neither of the two sides in this diplomatic contest untapped. Hence the fullness of the present volume as a mass of evidence. The rextracts are joined by connecting tissue of Dr. Khan's own composition so as to supply a running narrative. We learn from it much more about Western India in that age—such as Shivaji, &c.—than the title implies. There is an useful index at the end.

A few misprints have escaped the editor's eyes: P. 419, line 21 omit Manucci. Page 443 for cum grano salo read cum grano salis. Page 448, the Italian plural form condottieri has been used for the singular.

J. SARKAR.

A KIPLING ANTHOLOGY: Macmillan's Dominion Edition.

This little book gives us in a handy form the cream of Kipling's prose works. The printing and get-up is à la Macmillan and that is saying a lot.

Selected Letters of Edmund Burke: Edited by Harold J. Laski, Published by the Oxford University Press. This is no. 237 of "The World's Classics".

424 pages of selections from the great letter-writer given in an excellently printed and bound volume which goes easily into the coat pocket. This selection would be useful to students of literature, history and politics.

FISCAL POLICY IN INDIA: By Dr. P. N. Banerjee, Minto Prof. of Economics, Calcutta University, Published by Macmillan & Co.

This book, broadly speaking, contains a historical account of fiscal incidents since the coming of the British, followed by an examination of the present state of affairs and a brief treatment of 'what ought to be.' The historical portions show hard work but the policy often gets lost like the proverbial needle in the hay-stack of accumulated data. It would have been a better policy from the point of view of usefulness to students of economics, if the author had stated what the fiscal policy was at various periods first and then used historical facts in support of his opinion. The chapter on Imperial Preference shows a clear grasp of the situation and is worth perusal.

EVIDENCE OF B. PAPAIYA CHETTY BEFORE THE INDIAN FISCAL COMMISSION: Tagore & Co. Madras.

A small booklet which will be useful to students of Indian economics. An able and clear statement of the reasons why India must have protection.

PLUNDER OF INDIA'S WEALTH: By G. V. Krisna Rao, Re. I Tagore and Co., Madras.

The name expresses the scope of the book. It contains valuable information but the price is too high for the size of the book. Such books ought to be priced low in order to assure wide circulation.

A. C.

The Coins of India: By Mr. C. J. Brown, M.A. 'Heritage of India' Series. Double Crown  $\frac{1}{10}$ , Pp. 120. Good antique paper, 12 plates

printed on both the sides of 6 pages, with descriptive letter-press. Paper cover, Rs. 1. Bound, Rc. 1-8. Associat on Press. 5 Russel Street, Calcutta.

This 'Series' of cheap books "planned, by a group of Christian men in order that every educated Indian, whether rich or poor, may be able to find his way into the treasures of India's past", has already succeeded in publishing some very useful volumes. Thomson's study of the poet Tagore, Percy Brown's-"Indian Painting" and ten other volumes have already seen the light. The present publication, which is the first astempt to tell all about Indian Coins, both Muhammadan and Pre-Muhammadan, within the scope of a single small volume, will undoubtedly enhance the reputation of the 'Series.' The inclusion of the Muhammadan coins gives tLe volume a distinct advantage over Rapson's monograph. It is calculated to serve as a very useful handbook for beginners in the study of Irdian Coins. Indian Universities also, it is expected, will find it a very appropriate textbook for the Post-graduate students.

We Indians ought to feel grateful for this well-meaning attempt of some Christian Missionaries to present us with our 'heritage', collected with care and judgment from the treasures of knowledge, wisdom and beauty embedded in India's achievments, past and present. If this 'Series' serves to help the consciousness that India has any heritage worth troubling about, it will have served its purpose.

One word about the contributors to the 'Series.' The organisers of the 'Series' are of course welcome to carry out their programme in their own way. But it is difficult to believe that they could not secure the services of a competent Bengalee to write for them even a short History of Bengali Literature and the tass had to be allocated to a non-Bengalee!

The names of very few Indian scholars appear in the list of the authors of projected works. Let the "Christian men" conceive of a "Heritage. of England" series written by the Turks or of a "Heritage of Christianity" Series manufactured by the Japanese! Sympathy and goodwill are excellent sentiments, but it is not always.

easy to put up with them.

The book under review, as already remarked, is an excellent production. "The chief desire of the writer has been to arouse in Indians an interest in their country's coinage, in the study of which so many fields of research lie as yet almost untouched.....The study of her coinage, in addition to its exceptional importance as a source of history is attended by peculiar advantages, not the least of which is the fact that materials for study lie, as it were, almost at one's door. In nearly every Indian Bazur, even the smallest, in the shops of the

Sarrafs or money-changers (Poddars of Bengal. N.K.B.) gold, silver and copper coins are to be had, sometimes in plenty, and can be bought cheaply, often at little more than the metal value. There is even the chance of obtaining for a few coppers, and a far more important consideration—saving from the melting pot, a coin which may add a new fact, or a name or a date to history.'

Mr. Brown is the author of the excellent Lucknow Museum Catalogue of Mughal coins and he is happiest in the last sections of the present work. The compilation of the pre-Muhammadan sections is also well done. The following criticisms, however, are offered not in the spirit of a fault-finder, but with a desire to find the book improved in the next edition. The field of Indian numismatics is a vast one. It is not easy for one man to be a master in all its branches; and it does not take any thing away from the value of a good book if it can be said that there are small blemishes here and there.

Unfortunately the very first page is not beyond criticism. The reading of the inscription on the Panchala coin reproduced in the very beginning of the book is given as Phaguni-( फगुनिमित्रस ) This appears to be an inadvertence of Rapson repeated by our author. Cunningham read it Phagunimitasa (फानि-मित्र) and this appears to be the correct reading. The drawing of the letters is also defective, as can be seen even from a comparison with the author's own illustration, Pl. I. 4. Of the six letters फ गु नि मि त ए, no less than four, viz :--फ, स, भि and त are inaccurately reprodueed in the drawing.

To call Budha Gupta a king of Eastern Malwa (Pp. 47) After the discovery and publication of the Damodarpur grants (Epigraphia Indica. Vol XV. III) is only to betray that the author is not always up-to-date in Pre-Muhammadan archaelogy.

P. 51. "Toramana also copied the silver coinage of the Maukharis." It would be more accurate to say that he copied the silver

coinage of the Guptas.

P. 52. Coins bearing the name of Sri Vigraha have hitherto been ascribed to Vigrahapala I, of the Pala dynasty of Bengal without sufficient reasons. The author also accepts the same theory. It is more probable that they are to be ascribed to a Gurjjara-Pratihara unascribed Vigrahapala, 🗨 as the allied Coins of Adivaraha and Mahipala have correctly been ascribed to that dynasty. The Devapala of the Ghoshrawa inscription can also hardly be identified with the Devapala of the Pala dynasty of Bengal. There is a

Devapala in the Gurjjara-Pratihara dynasty of Mahodaya (Kanauj) also. The significance of the mention of Vigrahapala coins as currencies along with the Adiyaraha coins in the Siyadoni Inscription should be comprehended. The total absence of the find of any Vigrahapala-drammya in Varendra is also significant. It has yet to be proved that the Palas and the Senas of Bengal ever coined any money. The explanation offered by Prof. Bhandarkar of the term Kaparddakapurana occuring in the copper-plate grants of the Senas, as meaning silver courie's is hardly acceptable in the absence of the find of a single cowrie of this description. It evidently means the value of a Purana, as counted by kaparddakas or couries.

Plate IX. Fig 1. The date on the coin of Sikandar Shah of Bengal is read as 783 H. The unit appears to be arb'a=4. It is difficult, however, to be sure. The white pictures of the coins look very brilliant on the dark background. But the coarseness of the screen used in preparing the plates stands against reading a doubtful point accurately. This is a general complaint against all the plates in the book. The cants appear to have been excellent and collotype plates would have been very much welcome even under the penalty of enhancement of the amazingly low price.

N. K. BHATTASALI.

#### ART.

Modern Indian Artists. Vol. 1. Khitindra Nath Mazumdar: By O. C. Gangoly. 21 Photogravures and 5 Coloured Plates. Price Rs. 16, to be had of Manager, Rupam, 7 Old Post Office Street, Calcutta.

We hail the advent of this book with acclamation, a masterpiece in book production—attaining perfection in each detail-it came to us with all the unexpected delight of a profound surpise. The binding is a marvel; the cream, blending so harmoniously with the dark grey on the outside, bore rich promise of the pleasures within-a promise more than fully realised. The interior is a true joy to the senses. The lettering is superb-each letter being the ripe result of a delicate feeling for harmony—the straight strokes and the curves vying with each other for superiority, thinness ripening into a beautifully proportional thick. To relieve the monotony we get bold rapid strokes of the pen—a welcome departure from a staid and sober convention. Z Nevertheless, it never tortures itself into the grotesque. On the Title page, we get fresh evidence of the subtlety of thought animating each detail—the red letters setting off the black to such supreme advantage and the minute ornamentation scattered all over the page like flowers in a garden—these together constitute a perfect work of art. We already hearlen back to the days when the glory of the mediaeval manuscript was a commonplace within the reach of the ordinary individual. But so completely has it disappeared that it has hardly left even a dim memory of its glorious past, when we had almost been forced into the painful conclusion—that the horrid abominations which disgrace our shelves today were the supremest achievement of the Indian Press. The book has indeed the rare distinction of fulfilling the promise of its advertisement—that it is a triumph in Book Production.

Into the arena, comes our author with a rich preparation-with all the resources of a wide and humane scholarship and all the rich sympathy of a cordial heart which is as quick to condone faults, as it is ready to emphasise merit. And behind all this is a constant stream of a beneficent paternal encouragement that never fails. Our critic begins with an aesthetic prelude. He demonstrates the futility of Realism. and the complex of causes which drive our poets and artists into a "holy awkwardness". It is not a mere discontent with the sordid environment of the present, but rather an abandonment to the glamour of legend. It is passeisme with a tinge of spirituality and a consequential symbolism. It is not the vigorous art of a Matisse which at sight of a woman of the Boulevardes thrills into quivering passion, nor the crabbed art of a Leighton who sees Hellas in Surbiton.

Khitindra Nath Mazumdar wanders in the flowery meads of legend, as his Sakuntala, Cloud Messenger, Lakshmi, Krishna, Chaitanya and a host of other gods and heroes testify. The Krishna legend, however, never fails to touch a Bengali heart, for in it he reads his ordinary human loves and his ordinary human passions rendered superhuman. He projects his personal emotions into the brooding mystery of the infinite. Our artist's Raslila, for instance, is buoyant with life and yet there is a gulf between this representation and the experiences of our own life.

We find ourselves succumbing to the insidious temptations of historical associations, when the author with a firm voice and in stern tones chides us. He tells us that an object is to be judged not by the loftiness of its theme but by the manner of its representation. Though all but a few bold and uncompromising spirits prefer delineations of the immortal love of Krishna and Radha to that of a cabbage on a table—provided they display an equal technical skill.

Our author's treatment of the technique of his artist is masterly. He describes his artist's feeling for colour and the wide variety of his schemes—how his palette varies between "warm harmonies and sombre monotonies," how he excels his compeers in the depth and in the brilliancy of his pigments. The author betrays his keen insight and his profound scholarship in his remarks on the artist's treatment of drapery. This has not yet crystallised into convention so that he alternates between "the flat treatment beloved of Rajputs, who are content to depict folds by simple lines and the modelling of the modern world. The shading which creeps into late Rajput, and which is such an essential feature in Moghul, finds its counterpart in several productions, of the artist."

Our critic again reviews the themes, which inspire the artist. The rich variety thereof never becomes an extravagance nor a lapse. From the multitude of his subjects, the author gives a vivid portrait of the mentality of the artist, and the manner in which he has grown out of his environment and has reacted to it. He first saw the light of day at a place near Nadiya, which for all Bengal conjures up visions of Chaitanya and of Krishna. The accident of his birth and his romantic temperament con-

spired in producing his art.

The illustrations given are superb. Whether in monochrome or in colour they reproduce faithfully down to the minutest trickery of chiaroscuro. Take his Dhruva (pl. 14)—we immediately realise with what subtle effect the artist uses his high-lights, with what charm and cunning he bathes his central figure in a mellow light amid the surrounding darkness. His Yamuna (pl. 25) is his chef doeuvre. Here the composition achieves a rare distinction, and the posing and the delightful colouring are of surpassing excellence. In conclusion, we owe a deep debt of gratitude to our author, for a fascinating hour-a period when we lost ourselves and felt curselves transported from our sordid strifes and mundane duties, when we floated in languid joy down the stream of his language, and yielded to his charming logic and his insinuating manner, until we felt convinced that his was a noble cause.

ARUN SEN.

#### GERMAN.

DER HINDUISMUS. RELIGION UND GESELLSCHAFT IM HEUTIGEN INDIEN: By Helmuth von Glasenapp. Kurt Wolff Verlag. Pp. XVI+505. Muenchen, 1922.

A very large number of books deal with India of the bygone ages, with her culture and her religions. Few books have appeared in recent years, which deal with the society and the currents of religious thought in India of the present day. German readers have, therefore, reason to be particularly thankful for the timely appearance of a work which purports to throw light on some aspects of the socio-religious life

of the Indians of the present generation. This work of Dr. Von Glasenapp may, however, be read profitably not only by foreigners but by Indian students as well. It is a trite observation. but it is nevertheless true, that the familiar is by no means that which is easily intelligible. It should interest even Hindu readers to know the views on the structure of Hindu society and the movements of religious thought in India, entertained by an intelligent, sympathetic and competent foreign observer. For, even though such an observer is handicapped by the disadvantage implied by the distance, he has the compensating advantage of possessing a certain amount of detachment, which is a very valuable asset in criticism. This handsome, informing and readable volume is in every sense a welcome addition to the existing literature on the subject. The wellchosen illustrations, an exhaustive bibliographical appendix and the twenty-page Index add appreciably to the value and utility of this

The aim of the author is to present a comprehensive, perspicuous and intelligible picture of the life of the Hindus of the present day in so far as it finds expression in the socioreligious complex which goes by the name of Hinduism. And we congratulate the writer on his having done ample justice to a theme both difficult for a foreigner to grasp and difficult to expound within the limits of a handbook. The learned author, it may be added, comes wellprepared to deal with the task he has set himself. Eight years ago appeared his brochure on the "Doctrine of Karma in the Philosophy of the Jainas"; Jaina theology has in fact formed a subject of his special study. But the learned doctor has published several booklets and numerous short articles, which have appeared in the columns of the Neue Orient and the Deutsche Rundschau, dealing with different phases of Hindu religion such as Madhvaism, Sikhism, Arya Samaj, Deva Samaj, Lingayat and others.

After stating briefly his views on the essence of Hinduism and the historical development of this socio-religious complex, the author discusses in order, the following main topics: (1) objects of religious thought in India; (2) the religious literature (classified as Revelation, Tradition, and the remaining literature); • (3) Hindu views regarding the world and life in general; (4) social life; (5) sects; (6) and lastly, occidental influences. The different aspects of the subjects have been set forth with admirable lucidity and a deal of understanding and sympathy. Behind the popular exposition lies a mass of well-digested knowledge, a series of well-documented facts, and a deal of shrewd observation and research. The volume is characterised by lucidity and soundness of judgment. We cannot help referring in conclusion

to one sentiment to which we cannot accord our assent.

To the author,—to use his own words, or rather the words he quotes with complete approbation—"Everything in India is Religion!", Religion spelt with a capital R. From this viewpoint, he surveys longitudinally and transversely, \* historically and sociologically, all the activities of the Hindus. The brief dictum is a convenient maxim, but, like all generalisations of the kind, falls considerably short of the truth. We, for instance, refuse to accept an interpretation of the history of India which would explain, for example, the military expeditions of the armies of Chandragupta Maurya or Chandragupta Vikramaditya as "religious" pilgrimages. We cannot bring ourselves to believe that the Hindu treatises on mathematics, medicine, botany, architecture, elephant. lore, archery, warfare in general, politics, music, dancing, rhetoric, dramaturgy, and the rest of the sixty-four kalas and vidyas (including the Kamasastra) are "religious" tractates. In fact, we are of opinion that this oft-quoted maxim embodies but a partial truth, and as such is distinctly misleading, not to say mischievous. With this reservation and caution, we recommend the volume cordially to students of Hindu Society and Hindu religions.

v. s. s.

#### URDU

The Selected Poems of Maulana Haskat Mohani. In Urdu with their English Translation, Part I. Pp. XII+100. Price Re. 1. Publisher Begum Hasrat Mohani, Caurupur.

Hasrat Mohani's spotless record of service and self-sacrifice and of devotion to motherland needs no introduction to the educated Indian community. His name serves as a bye-word for suffering and patriotic endurance in almost every Indian home. But Hasrat the poet is not so widely well known as Hasrat the patriot. We heartily rejoice, therefore, at this attempt (the first of its kind) to make the poet accessible to the English-knowing public.

The book opens with a foreword by the translator, Ch. Rahim Ali Hashmi, B.A. This prelude, though interesting and useful in its own way, is largely occupied with Hasrat's life and politics, and does scant justice to his poetic art—a feature which we cannot appreciate.

The book proper contains a little less than a hundred pieces of Hasrat's lyric poetry (Ghazals) both in original Urdu and English translation, selected from his voluminous Collected Works.

Let us have a glance at a few cullings:—

1. Even if you see him,

watch from a distance;

• It is not the way of love

to scandalize beaut.

2. A single look of yours was enough
for the contentment of soul,
It was not at all difficult

to give peace to me.

3. Let the ascetic be happy in fast and the devotee in prayer:
But for the sinners it is enough

to trust in your mercy.
(P. 34)

 $\Pi$ 

1. The sprightful beloved was himself proud of his beauty,
And the wind of charm has put him to greater flights.

2. When the glamour of lightning of his smile spread,

The atmosphere of charm was filled with brilliance.

3. In the beauty of idols
the tongue of love is wonder-struck,
In that whether it should praise
the blush or eulogise the charm.
(P. 7)

III

1. Your conversation,
O soul of my longing
I heard it once and I still retain

in my heart.

2. What the pen learnt in the beginning of love,

That beauty of writing it still retains. Although apparently I have forgotten.

3. Although apparently I have forgotten, yet O friend! In the abode of my heart there is still your figure.

 On the right he was, for if otherwise,
 A world would not have mourned for Shablir.\*

(\* Husain, maternal grandson of the Prophet, and the well-known martyr of Karbala.)

 Beauty itself took to generosity, Love now became independent of request.

2. As beauty naturally scorched sight,

The consciousness of the observer

did not remain exposed.

Whenever love complained of beauty.
It naturally became a request

and not a complaint. It is impossible to bring out in English translation, even a fraction of the aristic beauty of the Urdu poet's language; it is much more so when the translation is not free, but almost literal. But be it said to the translator's immense credit that he has performed his impossible task with a very close approach to success, and deserves congratulations.

DEEGAR MUMALIK MEN QUA-E-TAMBUQ By

Pendit Ramji Lal Bhargava. Pp. 92. Price As. 8. Publisher Ramji Lal Bhargava, National Jar High School, Rohtak.

Translation of Mr. Brockway's "Non-Cooperation in other Lands."

TARANAI JAIL.—Pp. 20. Price As. 2.

POLITICAL DRAMA. - Pp. 40. Price As. 4.

GHULAM HINDUSTAN: By Mr. Nanak Chand

Naz. Pp. 96. Price As. 8.

All these booklets are published by Dina Nath Kalya, Bookseller, Lohari Gate, Lahore and form part of the current political literature. No. 1 is a poem extolling the virtues of jail life. No. 2 is an imaginary conversation of Lord Reading with the members of his government and with leaders of the independent party. No. 3 is a collection of 19 political articles.

Arogya Dig Darshan: By Mahatma Gandhi. Pp. 158. Price 12 As. Publisher Dina Nath Kalya,

Lohari Gate, Lahore.

Urdu translation of Mahatma's "Guide to Health." Diffusion of Mahatma's teachings through the vernaculars is by all means desirable; hence we welcome this treatise; yet the language of the translation can heardly deserve the appellation of Urdu.

A. M.

#### MARATHÍ.

SOCRATISACHE SAMWAD: or (Plato's) Dialogues of Socrates rendered into Marathi by Prof. V. M. Joshi. M. A. Publisher Y. B. Jathor, Dharwar. Pages 311. Price Rs. 3-8.

Plato's philosophical writings have been preserved both in Greek and in the form of translations in several European languages and Indian vernaculars. They are remarkable for dramatic power and literary beauty as for Though in most of them their substance. Socrates is represented as the chief speaker. well-known critics are inclined to believe that they are Plato's rather than Socrates' Dialogues. Four principal dialogues, viz. Euthyphro, Apology, Crito and Phœdo, which go under the common title of the trial and death of Socrates, are rendered into Marathi in this book by The last two were already made Mr. Joshi. known to Marathi readers by another wellknown Marathi writer. But to Mr. Joshi the credit is to be given for the complete translation of all the four dialogues. Mr. Joshi is a wellknown Marathi writer, gifted with considerable originality, power of expression and a strong logical reasoning. His original writings are always attractive. As a translator his hands are tied, and this is probably the reason why he does not

appear in his best in the present work, except in the foreword attached to each Dialogue, where he has fully utilised the opportunity to exhibit his power of argument. Mr. Joshi has the gift of carrying his readers with him by the power of clear reasoning and the use of apt illustrations. His foreword to the last Dialogue is especially interesting in as much as he has therein shown his scepticism about certain established beliefs. among Indians, e.g. the existence of God and the spiritual world, which latter is backed up even by certain well-known scientists. One can doubt the propriety of placing too much reliance on the human faculty of reasoning, which, like all other faculties of man are imperfect and defective. Mr. Joshi himself appears to be aware of this shortcoming in man (vide page 185) and yet he chooses to remain unconvinced by certain incontrovertible experiences of thoroughly trustworthy persons who, he argues, with all their knowledge and honesty, may be mistaking creations of their own minds for apparitions. There is nothing new in this sort of argument and the question is likely to remain open till' Doomsday, unless, as Mr. Joshi desires, the spirits of the dead appear in person and reveal to him things hitherto unknown. But will he acknowledge the truth even then? Who knows Mr. Joshi might even then call it an illusion or a revival of subconscious impression.

The printing and get-up, especially the binding, of the book leaves much to be desired.

We welcome this valuable addition to Marathi literature and congratulate the translator on its successful production.

SANGITMALA: or the Notation of Hindustani Songs, Part I. Publisher—Krishnarao Ganesh Mule. Price As. 2.

HARMONIUM WADANPADHATI: or the Art of Playing on Harmoniums. Publisher—Ditto. Price Rs. 2.

Both these books were subjected to the critical examination of an expert in music and are pronounced by him to usefully serve the purpose for which they are intended.

V. G. APTE.

#### SINDHI.

HINDU DHARMA. TRACT II, RELIGIOUS TEACHING: By Asst. Manager, Brahmacharyya Asram, Sikarpur, Sindh. Publisher, the same.

The book is specially prepared for the students of the Asram and not for students in general or the Hindu Public. Price As. 6.

ELEMENTS OF SANATAN DHARMA: Author and Publisher the same, as that of the above book. Price As. 1-6.

G.

# INDIANS BARRED FROM AMERICAN CITIZENSHIP

By DR. SUDHINDRA BOSE,

LECTURER, DEPARTMENT OF POLITICAL SCIENCE, STATE UNIVERSITY OF IOWA.

Lord, thou hast said that for our sakes thou madest this world. As for the other nations, which also come of Adam, thou hast said that they are nothing and are like unto spittle."—II Ezras 6. 55,56.

Anybody can take a slap at a nation when it is down and out; but is India necessarily and permanently out just because she is now down?

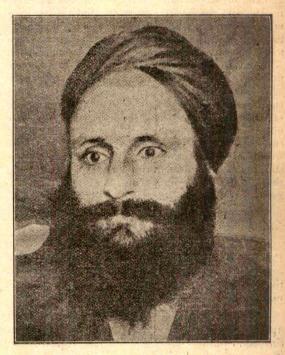
The most recent slap at India has come from America. The Supreme Court of the United States says that the Hindus of India do not belong to the Caucasian race, and are therefore not entitled to American citizenship.

The Naturalization Act provides that its provisions "shall apply to aliens being free white persons and to aliens of African descent." And the Supreme Court in the case of Takao Ozawa declared last November that the Japanese aliens were ineligible to naturalization because they were not white. As only white and black persons could be naturalized, everything in the Japanese case depended on the meaning of the word white. Who is white? He is, answered the Court, "a person of the Caucasian race". In the decision just handed down in the case of Bhagat Singh Thind, the Supreme Court holds that an Indian is not a Caucasian. The proud descendants of the Aryans of Hindusthan are thus placed in the same group with Chinese, Japanese, Korean and other members of the Mongolian race as ineligible for American citizenship.

Ma Thind was born at Amritsar, Punjab. He is twenty-eight years of age. He is a graduate of the Punjab University, and a former student of the University of California, Berkeley. He landed in America in 1913. When the European war came, he entered the United States army. After six months of active service, he was honourably discharged. Then he applied for naturalization papers. The local judge of Portland in the State of Oregon decided in

his favor, and the case was appealed to the Circuit of Appeals, and by them passed onto the United States Supreme Court, which has finally refused to grant him the citizenship.

This epoch-making decision of the Supreme Court, because of the lurid light it casts on the workings of the racial psychology of the



BHAGAT SINGH THUND
Who was Recently Refused United States
Citizenship

West, must needs be studied carefully in India. The Court ruled that the words "white person" must be given the meaning they had in common usage when the Naturalization Act was enacted, and are not to be applied through a scientific study determining whether the person affected descended from white

stock. The actual words of the Court are as follows:

"In this country, during the last half century especially, the word by common usage has acquired a popular meaning, not clearly defined to be sure, but sufficiently so to enable us to say that its popular as distinguished from its scientific application is of appreciably narrower scope. It is in the popular sense of the word, therefore, that we employ it as an aid to the construction of the statute, for it would be obviously illogical to convert words of common speech used in a statute into words of scientific terminology when neither the latter nor the science for whose purposes they were coined was within the contemplation of the framers of the statute or of the people for whom it was framed. The words of the statute are to be interpreted in accordance with the understanding of the common man from whose vocabulary they were taken. \* \* \*

"It may be true that the blond Scandinavian and the brown Hindu have a common ancestor in the dim reaches of antiquity, but the average man knows perfectly well that there are unmistakable and profound differences between them today. \* \* \* The question for determination is not, therefore, whether by the speculative processes of ethnological reasoning we may present a probability to the scientific mind that they have the same origin, but whether we can satisfy the common understanding that they are new the same or sufficiently the same to justify the interpreters of a statute—written in the words of common speech, for common understanding, by unscientific men-in classifying them together in the statutory category as white persons.

The judges admitted that the applicant for citizenship

"is of high caste Hindu stock, born in Punjab, one of the extreme north-western districts of India, and classified by certain scientific authorities as of the Caucasian or Aryan race."

The terms Aryan and Caucasian when applied to an Eastern people, are, however, on the same plane: they are in bad repute. In the year of Christian enlightenment one thousand nine hundred and twenty-three, only the white people count. The Judges therefore maintained with great insistence that a Hindu is not a "free white person" within the meaning of the naturalization law, saying:

"The words of familiar speech, which were used by the original framers of the law, were intended to include only the type of man whom they knew as white. The immigration of that

day was almost exclusively from the British Isles and North-western Europe, whence they and their forbears had come. When they extended the privilege of American citizenship to 'any alien being a free white person' it was these immigrants—bone of their bone and flesh of their flesh-and their kind whom they must have had affirmatively in mind. The succeed ing years brought immigrants from Easters, Southern and Middle Europe, among them the Slavs and the dark-eyed, swarthy people of Alpine and Mediterranean stock, and these were as unquestionably akin to those already here and readily amalgamated with them. It was the descendants of these, and other immigrants of like origin, who constituted the white population of the country when Section 2169, reenacting the naturalization test of 1790, was adopted; and there is no reason to doubt, with like intent and meaning."

While the court felt impelled to concede that the words of the Naturalization Act "do not readily yield to exact interpretation", it did not hesitate to summarize the case in these words:

"What we now hold is that the words 'free white persons' are words of common speech, to be interpreted in accordance with the understanding of the only common man, synonymous with the word 'Caucasian' as that word is popularly understood. As so understood and used, whatever may be the speculations of the ethnologist, it does not include the body of people to whom the appellee belongs. It is a matter of familiar observation and knowledge that the physical group characteristics of the Hindus render them readily distinguishable from the various groups of persons in this country commonly recognized as white. The children of England, French, German, Italian, Scandinavian, and other European parentage, quickly merge into the mass of our population and lose the distinctive hallmarks of their European origin. On the other hand, it cannot be doubted that the children born in this country of Hindu parents would retain indefinitely the clear evidence of their ancestry."

The Court here stresses, once more, the mere physical aspects of the problem, and leaves out of consideration higher values—the extraordinary achievements and potentialities of India. It may be that "the physical group characteristics of the Hindu" are not those of the present European peoples, but what of the cultural contributions of the Hindus to the world? In admitting a man to a body politic is the fact that he comes from a country like India which has carried science, art,

literature, religion, philosophy to a high degree of development entitled to consideration? Apparently, the Court held the views that the American civilization has no need of spiritual values or that they are the close

monopoly of only the Europeans.

Moreover, the decision raises some very interesting ethnological questions. What does the court mean by the phrases "European parentage" and "European origin"? Was the greatest French romant c novelist, Alexander Dumas, the grandson of a black negress, of an European parentage? Is an Anglo-Indian who is three parts English and one part Indian of European parentage? Thackeray was born in Calcutta, and Mr. Rudyard Kipling in Bombay. Are they in the opinion of the Supreme Court of European birth and origin?

It is commonplace of history that there is no such thing as a pure European or white race. Yellow blood and black has deluged Europe so long and to such an enormous extent that it would be impossible to find many, especially on the eastern and south-eastern Europe, who

could be rightly called white.

Presumably half conscious of the moral weakness of its position, the court allowed itself at the end this defensive little aside:

"It is very far from our thought to suggest the slightest question of racial superiority or inferiority. What we suggest is merely racial difference, and it is of such character and extent that the great body of our people instinctively recognize it and reject the thought of assimilation."

Quite so. Worshippers of the white race can never omit an opportunity to emphasize racial differences, and to enthrone race superiority and human inequality, all hollow pretenses to the contrary notwithstanding. As a matter of fact, almost every line of the decision breathes of narrow race prejudice. Could the judges make themselves free of racial bias, they would have construed the statute which would be in harmony with the recognized science of ethnology rather than with the pure "common usage" of the crowd, which is usually inflamed with prejudice against Indians. What a pity that the highest court in the greatest democracy of the West should allow unreasoning prejudice to outweigh all other considerations and

accept the so-called superiority of the whites as an eternal verity!

Granting that the court is competent to solve the enigma of race, there is no doubt that its interpretation of the statute is strict and narrow to the utmost. Such an interpretation is contrary to the spirit of the founders of the Republic who "sought to justify themselves by the broadest appeal to the equality of human rights." The Revolution, without a question, owed its strength to the principle that "all men are created equal." To be sure there were during the Civil War some who held that "all men" had reference to white



THE HINDU TEMPLE IN AMERICA

The First Hindu Temple in the Whole Western World, S. W. Cor. Webster and Filbert Streets. Erected August 21, 1905, By The San Francisco Vedanta Society, San Francisco, California, United States of America, Under the Auspices of The Ramkrishna Mission, Belur-Math, Calcutta

men, and to white men alone. Such an interpretation was never seriously accepted by the thinking people of America. "Wise statesmen as they [framers of the Declaration of Independence] were," said Lincoln in his speech at Beardstown,

"they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the distant future some man, some faction, some interest, should set up the doctrine that none but rich men, none but white men, or none but Anglo-Saxon white men, were entitled to life, liberty, and the pursuit of happiness, their posterity

might look up again to the Declaration of Independence and take courage to renew the battle which their fathers began, so that truth and justice and mercy and all the humane and Christian virtues might not be extinguished from the land: so that no man would hereafter dare to limit and circumscribe the great principles on which the temple of liberty was being built."

After the triumph of the North over the slavery States, Lincoln once more proclaimed at Gettysburg that the American nation is "conceived in liberty and dedicated to the proposition that all men are created equal." Are the classical words of the Declaration of Independence and Gettysburg Address about to be relegated to the scrap heap of history?

It should be noted that the ruling of the Supreme Court is retroactive. All Indians who have been previously admitted to the rights of citizenship will be denaturalized, and their status in the

United States will be that of aliens.

The decree of the Court, apart from its humiliating implications, is very far-reaching in its economic consequences. It will bring Indian farm owners and leaseholders in California and other States, where they have antialien land laws, within its mandatory provisions. They not only rigidly forbid aliens who are "ineligible to American citizenship" from owning agricultural land, but also from leasing it, even for a single year. They also forbid their purchase of stock in any company or corporation that is entitled to possess or acquire agricultural land. Minor American-born children are denied the right to have their own parents as guardians.\*

Under the anti-alien land law, it appears from newspaper accounts, steps are already being taken to escheat the Indians of their property, and deprive them of their vested

rights in land, purchased or leased.

As the Indians will now be dispossessed of their agricultural land, they will be condemned to join the sad army of Americans, who are landless and homeless. Instead of becoming producers of food, they will become competitors against native wage-earners.

According to the most recent available

\* For the complete text of Alien Land Act in California, which is similar to that of the other States, see Jenks and Lauck's *The Immigration Problem*, pp. 567-573. Fifth edition.

figures there are about 2,000 Indians—chiefly Sikhs—residing in California. The land owned by them, at the end of 1919, amounted to 2,000 acres, and leased land to 86,340 acres. This in a State whose total area of farm land is nearly 28,000,000 acres!

Californians having worked themselves into hysterics affect to see "Hindu invasion" of, a "menacing spread of Hindus" in, America. In their opinion, Hindus—all Indians go by the general name of Hindus in America—are the "most undesirable" people of the world. Contrast this with the view of Professor Max Muller, who seems to express the considered judgment of everybody except the know-nothings of America:

"If I were asked under what sky the human mind has most full developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and bas found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant-I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, more truly human, a life, not for this life only, but a transfigured and eternal life-again I should point to India."\*

This is the answer to the critics!

The number of Indians in this country is very small. It is safe to say that in the whole of the United States, which is twice as large as India and with only one-third its population, there cannot be more than 3,000 Indians all told. What loss would this country suffer in naturalizing such a handful of people? What disaster would there be in allowing them the privilege of voting? What danger could there be in throwing open to free competition the natural opportunities for which America is justly famous? "Here in the United States," observes The Freeman (New York City),

"there is more land to be worked than in Colonial days, and the increase in population instead of reducing the amount of employment,

<sup>\*</sup> India: What Can It Teach Us, p. 24.

immensely widens its scope. There is not a right that the foreigner can claim as a member of the human family, the granting of which would not confer an equal benefit on the American workingman. The workers of all countries are the customers and servants of one another, and each profits by the prosperity of all the rest."

The Indian immigration to the United States is comparatively of recent date. Records show that the first Indian immigrants came to America in 1899, and they numbered only fifteen. The high watermark of Indian immigration reached in 1910, when 1782 Indians entered this country. During the same period, the total immigration into America from all other countries amounted to 1,039,788. Since 1910 strenuous steps have been taken to restrict Indians from coming to the United States, and the number admitted has always been very small, usually well under 100.\* Then in 1917 Congress passed a law placing India within the barred Asian zone, and preventing all but students, merchants and travellers from entering.† The present decision of the Supreme Court completes the drama. It not only denies the right of the Indians, who are here, to become American citizens; but it even denaturalizes those who have already been legally admitted to citizenship.

It is, of course, much to be regretted that the United States should have seen fit to adopt such a harsh and drastic policy toward India. The general impression in informed circles is that the action of this country was largely inspired by that of her neighbour, Canada. That British colony is as much a part of the British Empire as India. And yet what is the policy of Canada toward India?

The Dominion government has taken

\* See the author's "Exclusion of the Indians from America" in *The Modern Review*, June, 1914, pp. 624-628.

† Consult the writer's article "Asian Immigration in the United States", The Modern Review, May, 1919, pp. 521-526.

most rigid means of excluding the people of India from coming to the Colony:

"First, by increasing the amount of money that they should have in their possession from \$25 to \$200 (Rs. 75 to 600); second, by not permitting them to come unless they came direct by direct route without change of ship, a matter that is almost impossible; third, in part also, by direct arrangements with the steamship companies."

The fact is that the natives of Canada deliberately discriminate against the Hindustanese as an alien people. Take the case of the Japanese. While the aim of the Canadian authorities is to exclude the Indians altogether, they have made an agreement with the Japanese government which allows it to send to Canada 400 Japanese immigrants in any one year. Again, a Japanese who has in his possession only \$50 can land in Canada, but an Indian must have at least \$200. Isn't it grand and glorious to be a subject of the British "commonwealth"?

Japanese are now indignant that the Supreme Court of the United States should deny their nationals the right to American citizenship. In hot protest writes Yorodzu:

"The decision of the American Supreme Court, however, must not end the question of securing citizenship for the Japanese residents in America. Now that it has clearly defined the position of the Japanese in reference to the American naturalization laws, new efforts must be directed to its acquisition by really effective methods; that is to say, the Japanese must try to acquire the right, either by a revision of the laws or by concluding a treaty of naturalization with America."

What will India do? Here is a question of naturalization which is decided, to the unspeakable injury of Indians, crudely and baldly along the line of skin color. The decree of the Supreme Court, based as it is on narrow-minded racial distinctions, is irrational. It inflicts on Indians shame and humiliation. What does the government of the viceroy propose to do to remove the disgrace?

# A JOURNEY THROUGH WESTERN TIBET

By PROF. SHIVRAM KASHYAP, B. A., M. SC., I. E. S.

NE day we rode to the famous monastery of Khecharnath or Khojarnath about ten miles from Taklakot. It contains some huge statues of clay and brass and many small specimens of brass work, probably of Nepalese origin. The priests here are like the pandas of some of the Indian tirths and fleece the pilgrims of everything they can. A greatly revered Lama from a temple in the neighbourhood is shown in the photograph.

At last we hired 3 ponies and 3 jhubus (hybrids between yaks and cows) for riding, and 11 jhubus and yaks for luggage for

Khecharnath Monastery. The Karnali is behind it. The Himalayas to be seen at the distance.

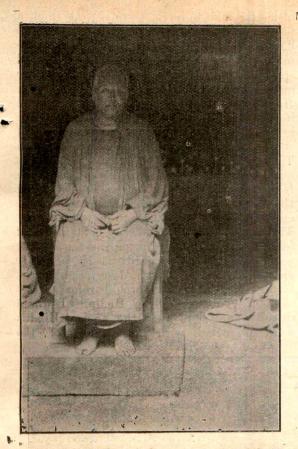
Gyanima, another important mart, through Manasa-Sarowar and Kailash, which took us twelve days. The lake is about 26 miles from here. We started on the 24th July, very late, about 2 P. M. and therefore camped at about 6 miles only. The jhubus are rather slow animals and require a lot of managing. The latter is particularly true of the yaks. At about two miles from Taklakot is the tomb of Zorawar Singh, the Sikh leader, who perished with his army while going on an expedition to Lhasa. On our way we met with 3 parties of about

18 Nepalese in all coming back from their pilgrimage. Three men had accompanied us from Chaudans on a pilgrimage. They had however gone in advance while we were staying at Taklakot. We met two other Indian travellers coming back from Manasa-Sarowar, rather scared. One was an overseer of Kumaon and the other was a Behari. Except for these and three Sadhus whom we met later on we did not come across a single Indian traveller. Of course we saw a large number of Bhotia Traders. At the camping ground which was on the bank of a small stream in utter wilderness, we saw our first

robber, a vigorous man with his wife who looked equally Tibetans have a strong. splendid physique as a rule. He spoke for some time, apparently asking some questions, but as we did not understand him and made no reply, he went away. Our numbers and perhaps the sight of my revolver did not encourage him to further advances. Here also we had our first experience in this journey of the intense cold and the bitter wind of Tibet, and we had to take precantions to protect the skin of the exposed parts, particularly the face, from

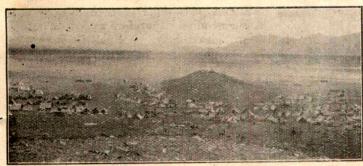
cracking.

On the 26th we crossed the Ladak range by Gurla pass, generally put down as 16200 ft. The Gurla Mandhata, so called as according to tradition Raja Mandhata performed his tapa here, was now to our immediate right with its two massive peaks, 25348 and 22648 ft. high, unsuccessfully attempted by Longstaff in 1905. It had been visible from a long distance ever since we left Taklakot, and as a matter of fact is a conspicuous landmark from long distances. The main Himalayan range could be seen



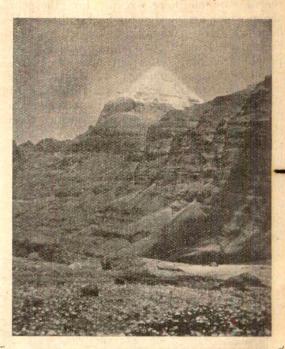
A Much-Revered Lama at Khecharnata.

behind us. At 10 a. m. we were at the top of the pass and had the first glimpse of the wonderful Kailash with its snowcovered cone in its solitary majestic grandeur which we had come so far to see and which so many have longed in vain to visit. It was still more than a day's journey from here. Distances in Tibet are extremely deceptive wing to the rarefaction of the air. Below it to



Gyanima Mart

our left was Rakas-tal, but Manasa-Sarowar was not visible as yet. Though the whole of the Kailash range was spread out before us running east-west yet the Kailash peak was the most dominant feature in it. Kailash is not so high as Gurla, being only 22028 ft.,



Kailash Peak (From Sherring's Western Tibet')

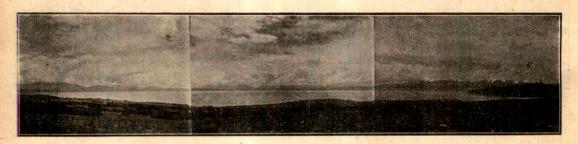
but it is far more majestic. As has been said by many people no other mountain can compare with Kailash on account of its majestic grandeur and the religious associations of thousands of years. On seeing it one can very well understand why the people who first saw this mountain awestruck, made it the heaven of

Shiva. It is associated with Shiva more than any other place, particularly on account of its peculiar shape resembling the emblem of his worship.

A little further the whole of Rakas-tal comes into view with its irregular outline and its islands. One of these islands had a huge white mass and we were told it was formed of the broken shells of thousands of eggs of the wild geese, the swans of tradition. At every step a hare is started from

its burrow or a neighbouring Caragana bush. These animals are extremely common here and they are absolutely fearless since nobody ever thinks of killing them in this holy land. Some of them sat quietly in front of us at a distance of few feet only. Ahinsa reigns supreme here except for the poor sheep which are needed for food and the robbers who are particularly feared in this region. It is not to be understood that these people are professional dacoits and live wholly on their robbery. It would not be worth while in this wilderness. But some of the traders or shepherds do not object to filling their pockets by other means than their usual trade and would not stop at anvthing to gain their object. A little later we had a full view of the lake looking like a cup full of water surrounded by mountains on all sides, with the grand Kailash on the north and the mighty Gurla on the south. It was absolutely calm. We camped at 4 o'clock a little above the shore. While the tents were

inside the lake were, a myriophyllum and a pondweed, both with very inconspicuous minute flowers. Outside on the hills all round, the most conspicuous object is the cushion-shaped spiny Caragana bush. There are a few more small plants, a borage, a crucifer, a Hyoscyamus, a grass, etc. They require indentification but none of them is large or in any way conspicuous. There are, of course, no trees in the whole of Western Tibet, except for a few cultivated willows and poplars in sheltered places near the few villages. Very little is known about the flora or fauna of this part of the country and a detailed study is desirable. The water near the shore contains dead bits of the weeds growing in the deeper parts, but further inwards it is perfectly clear and sweet. For a description of the beauty of the lake I would refer to the eloquent words of Sven Hedin. I would merely state here that the ancient Hindus were so struck with the beauty of the



Manasa-Sarowar (Panoramic View)

being pitched I went down and had a most refreshing bath. I stayed there for about half an hour. There was nobody to disturb me. The other members of the party followed later. While they were bathing, a party of Tibetans, plausibly looking like robbers, passed and some of them became rather persistent in their attentions. A show of arms sent them quietly and hastily away.

We had camped about half a mile from Gossul monastery and our interpreter soon brought milk, many large eggs of wild geese, and fuel. The night was calm. The next day was also spent on the shore and it was also beautifully calm and clear. A good deal is usually heard of the lotus flowers growing in the waters of the lake. The nearest approach to the lotus is a small yellow buttercup (Ranunculus) found in the water. The only other plants seen growing

lake that they could not ascribe to it a material origin. The story of its creation is told in the Manasa Khand of the Skanda Purana. The sons of Brahma were doing tapa on Kailash but there was no water near at hand for their ablutions. They explained their difficulty to Brahma who created this lake for them out of his mana or mind, therefore called manasa. It is an ideal lake, perfect in its own beauty as well as the grandeur of the surrounding scenery.

The lake is a little oval in outline, about 133 square miles in area, about 45 miles in circumference and 16½ miles in its longest diameter. Its altitude above the sea level is about 15,000 (15098) feet. According to Sven Hedin its basin is saucer-shaped and its depth in most places at some distance from the shore is about

200 ft. and the maximum depth measured by him was 268.4 ft. It has no islands. There are eight monasteries on its shores and numerous streams fall into it. Numerous water fowls are usually seen swimming on the surface.

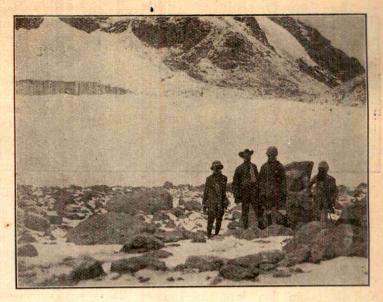
Rakas-tal is about the same size but more varied in outline, sending out irregular arms in various directions, and possessing islands, and therefore perhaps more picturesque. But to the north and west its shores pass into a swampy level ground and it lacks therefore the perfect beauty of the sister lake. Its altitude is about 50 ft., less than that of Manasa-Sarowar.

Both the lakes, it is said, The Fr freeze completely in winter, so that people can walk over them. The Tibetan names for Manasa-Sarowar and

Rakas-tal are Mabang and Lagang respectively.



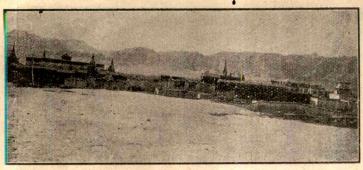
Utan, Tibetan Girl at Gyanima



The Frozen Lake, Gauri Kund (Above 18500 Ft.)

We left the lake on the 28th July for Kailash. The road lies along the shore for some distance to the north and then turns west. On the way we saw the dead fish thrown on the shore by the surf which pilgrims carry with them as a memorial of the sacred lake. Various medicinal uses are attributed to the dried fish. We also visited the neighbouring Gossul gompa where I purchased a brass image to keep as a memento. As a rule the Lamas are very chary of selling these some time we sacred articles. After much-talked-of crossed the connecting the two lakes. No water was flowing through it at this time, but there are some hot springs in its middle and wild water swimming in the stagnant water.

Numerous contradictory statements have been made by various writers about the state of this channel, and the Manasa-Sarowar has been the centre of a great controversy for centuries as regards its relation to the several river systems in its neighbourhood. I shall briefly refer to the matter here. Near this region we have four mountain ranges coming close to each other. On the south we have the main Himalayan range which gives off the second called Zanskar range near the Lipu Lekh pass, diverging to the north-west. Slightly to the north of this and immediately to the south of the lake is the Ladak, range of which Gurla Mandhata is the most conspicu-



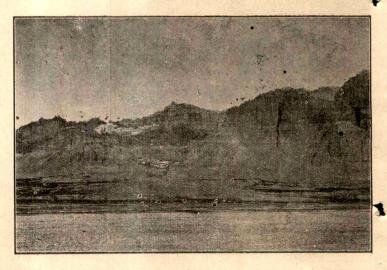
Tholing Monastery

ous peak. Immediately to the north of the lake is the Kailash range which has Kailash as its most dominant peak. Similarly there are four river systems in the neighbourhood. The waters of the northern slopes of the Kailash range flow into the Indus. sources of the Brahmaputra lie on the eastern slopes of the mountains lying on the east side of the lake. The Karnali has its source on the south of the Ladak range and ultimately flows into the Ganges after passing through the Himalayas. On the west of the lake flows the Sutlej. It used to be supposed by some people formerly that four streams under various names and not necessarily dentical with the above-mentioned, as their courses were more or less imaginary, had their sources in the lake itself from its different sides. For a long time it was believed both in India and Europe that the Ganges had its source in the Manasa-Sarowar lake,

and the upper course of the Sutlei was taken to be the upper part of the Ganges. In 1807 the Bengal Government sent a Survey party to trace the source of the Ganges and they followed the river up to Gangotri, and satisfied themselves that the river had its The great source there. Emperor Akbar had also sent a similar party and they had reached the same place. But the story of the discovery of the source of the Ganges is a long one and must be left for some other time. we know that the only river which has any connection with the lake is the Sutlej.

Ordinarily, the lake has no outlet unless there is an underground one. There is evidence, however, to show that during years of heavy rainfall the water of the lake does flow through the above-mentioned channel, which is about six miles long, into the Rakas-tal whose water is also sweet. The Rakas-tal has had apparently no superficial outlet for perhaps more than a century but there is probably an underground flow of water to the west. There are some springs to the west

of the lake beyond the marsh whose water in all likelihood is derived from the Rakastal. Our guide however most persistently maintained that the water of these springs came directly from the Manasa-Sarowar, which is an unnecessary hypothesis. These springs are thus ordinarily the source of the Sutlej, ~ but if a connection exists between them and the Rakas-tal permanently below the surface and occasionally above the surface which is practically certain, and if again there is a counection between the two lakes probably permanently underground and certainly occasionally through the channel above mentioned, then the source of the Sutlej is to be sought for in the streams falling into the holy lake on its south-eastern corner, as described by Sven Hedin. All the water from the Kailash flows into the Rakastal. I possess a Tibetan painting of this region, which though lacking in perspective



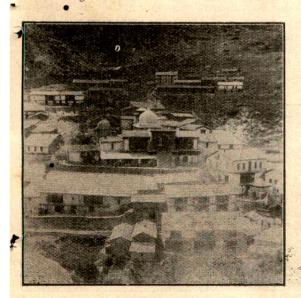
Daba Village and Monastery

and proportion, gives a good many accurate details and it is interesting to note that the channel is shown full of water. The above remarks will show how great is the hydrographic importance of this small lake area.

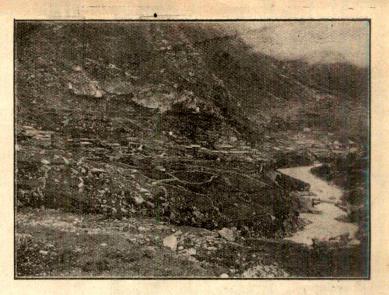
On the 28th July we camped at Barkha (15050 ft.), a group of only two houses in the midst of a vast plain, and the head-quarters of a Tarjum who was however away in Byans at the time. His subordinate, who was acting for him, made all necessary arrangements. There were herds of yaks grazing in the plain, and Tibetan tents were pitched in groups here and there. We saw a Bengali Sadhu here

who had lost some of his toes on account of frost-bite while walking over the snow. He was in a helpless condition, poor man! We did what we could for him.

Kailash was seen in all its glory and grandeur from this place. I am very sorry to confess that I committed the most inexcusable blunder of the whole journey here as I did not photograph it there and then. We thought we would go a little nearer and would have a better view, but we never obtained a good view of it near at hand



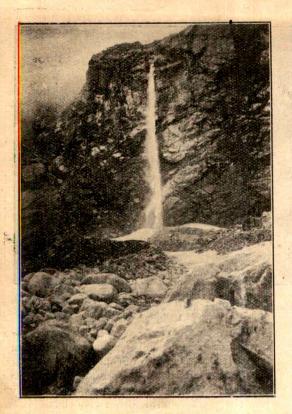
Badrinath Temple



Badrinath Puri and Neighbourhood

after this. It appears as if Shiva was angry with us for not utilising the splendid opportunity which he had generously given us of his glorious darshan. Later on so long as we remained near the mountain it was cloudy; when the peak would otherwise have been visible and whenever it was clear, we were too near the base to see the top. The photograph is reproduced from Sherring's book.

From Barkha, we camped, after doing about 5 miles only, in the middle of the plain as it was raining and there was no good camping ground at the next halting place, Darchin. The subordinate of the Barkha Tarjum accompanied us as a guide. Now the idea was to go round the base of Kailash, i. e., do the parikrama or circumambulation. The mountain has four monasteries on the four sides, the first being near Darchin itself, and it has a very high ridge projecting backwards from its north side. Streams from this ridge circle the mountain on both sides, and fall into the Rakas-tal. The western and northwestern sides of the mountain are almost perpendicular while the main peak is separated from the stream on the eastern side by a low hill. The next day we made up for the short stage of the previous day, passed through Darchin, leaving a good deal of our luggage there to be picked up on our way back, went up the left stream, passed the next gompa or monastery, and camped on the side of the stream below the third gompa.



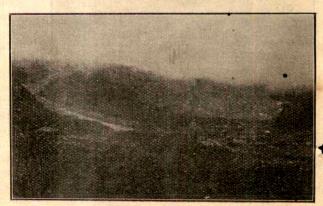
Basudhara above Badrinath

The mountain-side on the way presents very curious erosion forms like fortresses, temples, etc. At one place on the way we saw a herd of about 150 yaks grazing on the slopes. The conclusion naturally was that there must be a good many men to attend to them somewhere in the neighbourhood. It made us rather anxious as we had heard that a few years ago ten Ladakis had actually been murdered by robbers while going round

Kailash. Nothing untoward happened however. Our guide from Barkha had gone into the gompa for the night along with a few other Tibetan pilgrims.

Next morning, the 31st July, we had a steep ascent for a few miles before us. At night we had had a good deal of rain, hail and snow. All the surrounding hills on the road were covered with fresh fallen snow. It may be mentioned that no Tibetan or Hindu pilgrim would ever think of riding round Kailash, but we were all heathens. At Darchin we had seen a rich Tibetan who had done twelve circumambulations, on foot of course,

in about one month. Sometimes people go round it prostrating themselves all the way, which is a very severe form of However I decided to walk penance. The ascent was very steep and the snow covered the ground. The rest also began to walk after some time. More snow fell on the way. After some time the sun came out and the glare was dazzling. We had our glare protectors, but some of the servants suffered badly from snow-blindness which lasted a few days. At last we reached the top (Dolmala) which according to Sven .-Hedin is 18599 ft. above the sea level. Immediately on the other side of the top is the frozen moraine lake known as Gauri Kund It is right under the vertical flank of Kailash above which hangs a glacier. We saw and heard the avalanches of snow falling into the lake from above. Sven Hedin calls the lake Tso Kavala but everybody who mentioned it to us called it Gauri Kund. The former is. of course, a Tibetan name. Atkinson, in his Himalayan Districts, says in a note on the Manasa Khanda of the Skanda Purana, that a lake of this name (Gauri-Kund) is said to exist near Gurla, but we never heard of any such lake. Sven Hedin devotes only a few words to this lake and does not give a photograph. I took two views. The camera was arranged by me and the exposure given by my bearer. The layer of snow on the surface of the lake on the margin near the road is very thin but it gradually becomes thicker towards the mountain-side. • Devout pilgrims bathe here. Two members of the party took this opportunity of gaining as much merit as they could and had a bath. The weather was fine, the sun was shining and there was absolutely no breeze. It may



Kedarnath Temple and Neighbourhood

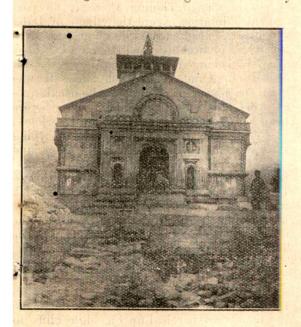
be mentioned that although the temperature in Tibet is pretty low at nights yet the intense cold is due mostly to the piercing dry winds which crack the skin and paralyse the senses.

From Gauri Kund the descent began. It was as bad as, and even worse, than he ascent. We camped for the night below the next gompa. Next day we reacted Darchin again. It was the 1st of August.

Our Parikrama was now complete and we were beginning our return journey. It was not my idea however to return the way we came. That would have been too tedious. Our objective was now Gyanima, a big Tibetan mart and three days' journey from here.

Our next camp was on the side of a tiny stream, the beginning of the Sutlej. Then we crossed the Ladak range, and reached Gyanima on the 4th August. There was no habitation on the way, only a tent here and there.

There are no houses at Gyanima, only tents. When we reached the mart there were something like 300 tents there. The market lasts about two months after which people go to Gartok, and Gyanima is absolutely deserted. The place is frequented by the Darma and Johar Bhotias, the latter being the richest among the Kumaon and Garhwal Bhotias. The famous Pand ts Kishen Singh and Nain Singh of the Survey

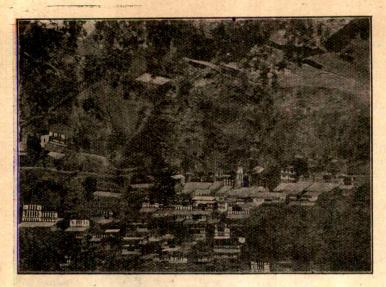


Kedarnath Temple



Cataract on the Mandakini

Department were Joharis. The trade articles are the same as at Taklaket. During our stay here there was almost a fight between the Bhotias and Tibetans owing to trouble over a transaction. The Tibetans ran up a hill with their muskets loaded while the Bhotias stood at the base of a neighbouring hill. The latter were certainly calmer and quieter of the two. The fight was nipped in the bud by the prompt interference of some Tibetan officials who at once arrested the guilty Tibetans. Here we met some Tibetans who could speak Hindustani fairly well and had been to many parts of India, Delhi, Amritsar and so on. The father of the girl shown in the photograph was one of them. She could speak Hindustani too. Her name was Yútan. When I asked her if she would like to be photographed she replied, "Kya bakhshish mile gá?" I should have mentioned that I had taken with me a number of ordinary trinkets and gewgaws like necklaces, beads, bangles, ear-rings, small mirrors and rings, as I had found from my previous experience that such things prove useful in



Deva Prayag, at the Confluence of the Alaknanda and the Bhagirathi

some places. I presented her with a necklace which she is wearing. We found later on that with the help of these trinkets we could get supplies like milk and butter in places where money alone would have been of no use. The girl sold me some wooden bowls, one of which was mounted in silver. The Tibetans as a whole are very cheerful people.

We had to make fresh arrangements here for transport. My original idea had been to go to Gartok and thence to Simla by the Hindustan-Tibet road, but the time at the disposal of my companions would not allow of that. We decided, therefore, to go to the famous Tholing math. Sven Hedin also had gone the same way whence he had turned towards Simla by the Hindustan-Tibet road. We were to turn to Badrinath in Garhwal.

We started for Tholing on the 8th August after a stay of four days. Tholing is seven stages from here. At Barkha we had met another Sadhu in addition to the Bengali mentioned above, I had not taken much notice of him then. I met him here again, and after some talk found that he was a remarkable man. He was not one of those miserable cringing beggars one sees everywhere. He was well-read in Hindi and Sanskrit, had travelled all over India including Kashmir, Nepal, (all over the Himalayas as a matter of fact), Burma and Ceylon, and had seen a great deal of Tibet. He had been to Lhasa and beyond

and had visited Kailash five different times. He had absolutely no clothes on, and did not much care for hunger, fatigue or cold. This year he had taken a vow to perform the pilgrimage barefooted and he fulfilled the vow literal. This wonderful man had a majestic appearance, perfectly independent spirit, and great self-respect. He never begged and compelled respect. He came with us to Badrinath where he stopped as he did not like to go to the plains in the summer. He knew something of practical Hath Yoga too. His company gave us much pleasure and we were sorry to leave him. He would no doubt have been an eminen

and successful man had he, lived an ordinary worldly life, but fate had ordained otherwise. But who knows.

### ये यथा मा प्रपदान्ते तास्त्रथव भजान्यहम्। मम वत्मीनुवर्तन्ते मनुष्याः पार्थं सर्वेषः॥

Let everybody try to do his best according to his own light. All will reach the same destination.

On the way to Tholing there is no permanent habitation except the village of Daba which is the headquarters of a Jongsen. We saw a tent or two here and there. I visited one. It belonged to a rich family which owned some hundreds of milch yaks. It was quite spacious and confained the usual articles of a Tibetan household. There were thick mattresses and blankets, prayer wheels, the large wooden cylinders for churning thair salted and buttered tea, the skins and vessels full of butter and curd, the chakki for grinding corn, and other similar things. In the centre of the tent towards the back was a small altar where small ghi lamps were kept burning day and night in front of the numerous images of brass and clay. The Tibetans are an intensely religious people. There were numerous herds of the Tibetan wild horse (the kiang) on the way.

Daba is a small village on the bank of a feeder of the Sutlej. The monastery and the houses are perched up on high cliffs as is usual with Tibetan monasteries. We saw

another Sadhu here who had lost his fingers on the snow some months back and had been stranded here since then.

The way to Tholing lies over alternating flat plains and deep channels and the country s greatly cut up by the forces of erosion. We had to cross some fairly wide feeders of the Sutlej. Tholing is on the left bank of the Sutlej in a deep channel. The channel of the river here is very deep indeed, hundreds of yards of vertical strata of sand and clay having been exposed during the course of centuries. Just before the monastery is reached we had to descend through huge heaps of sand. The red-painted monastery

contains an immense number of clay and brass images, some of the clay ones being of very large size, in its numerous dimly lit chambers. The monks and even the chhangso or superintendent of the monastery were the most inhospitable people we had met so far. We were short of supplies and with difficulty got a small amount. Transport also took a long time. We seemed to be entirely stranded. Here we met another rich Tibetan family who were on their way to India by the Nilang pass leading to Gangotri and they were actually at Amritsar in November last. They were passing through Tholing on a pilgrimage and the whole family, men and women, went round the monastery area, a distance of about a mile, prostrating themselves. They did the circuit at night as they would have attracted too much attention in the day time and they took two nights to do the whole circuit. Javrang or Tsaprang, a few miles from Tholing, was once the capital of a kingdom.

At last a Mana Bhotia trader arranged for our transport to within two stages of Badrinath and we were to get coolies from Badrinath for the rest of the journey. The charges were exorbitant, but we had to pay what was asked. Badrinath is six stages from here, and there is absolutely no habitation on the way. The Mana pass has to be crossed which has an altitude of 17890 ft. and is very little frequented. It was crossed exactly three hundred years ago by the



Deva Prayag Jhilla Across the Bhagirathi (Confluence of Alaknanda and Bhagirathi)

Portuguese Jesuit Antonio de Andrade who had to undergo great hardships on the way. The Mana Ghata is the poorest in Garhwal and Kumaon. A neighbouring pass, the Niti, is a little lower and more frequented, leading to the Shivchilam mart which we had passed on the way.

There is a small lake on the Tibetan side of the pass and several small lakes on the Indian side. On the way to the pass we had a fine view of the famous peak of Kamet, 25373 ft high, which has been several times attempted, but never climbed. The path on both sides of the pass is extremely stony, sometimes very narrow and dangerous, and walking is very difficult.

Down the pass we followed the Sarasvati which joins the Alaknanda, (rather the Vishnu Ganga as it is called in its upper course) near the Máná village a mile above Badrinath. The Sarasvati, just above its confluence with the Vishnu Ganga, roars headlong down a very steep and narrow gorge which is quite closed above by projecting rocks forming a natural bridge. The channel is so deep that the water is invisible from above.

About four miles above Badrinath up the Vishnu Ganga is the sacred fall of Basudhara and the snows which give rise to the Vishnu Ganga can also be seen here. On the way to Badrinath it rained and most of us got quite wet.

The temple at Badrinrth is dedicated



The Himalayas (With Perpetual Snow)
From Kedarnath (11000 Ft.) at the Foot of the Chains

to Vishnu and is a very old one. It was restored by the great Shankar. There is a hot spring just below the temple. The temple is visited by 50000 to 60000 persons annually. It is 10284 ft. above the sea.

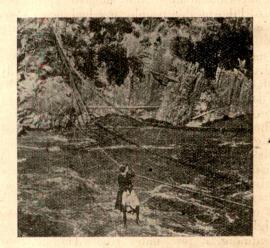
At Vishnu Prayag, near Joshi math or more properly Jyotir math, the Vishnu Ganga joins the Dhauli coming from the Niti pass. The math here was established by Shankar. Rudra At Prayag the Alaknanda receives the Mandakini coming from Kedarnath situated at its source. The road throughout the journey is quite good though in some places it passes along almost vertical rocks. Kedarnath village is situated right at the foot of the perpetual snows and presents a beautiful scenery. The altitude is 11753 ft. Here Shankar died at the age of 32 years after a wonderfully full and active life. The temple is a fine building of stone and is dedicated to Shiva. The bullock of Shiva carved in stone is standing outside the temple. Both Badrinath and Kedarnath are closed in winter and then the headquarters of the former is at Joshi math and that of the latter at Ukhi math. The scenery in the valley of the Mandakini is also very fine.

The Alaknanda and the Bhagirathi coming from Gangotri meet at Deva Prayag. Although the Bhagirathi is usually recognised as the main stream yet the Alaknanda is twice as large as the Bhagirathi at this place, though the current of the latter is stronger. Deva Prayag is the home of the Pandas of Badrinath. There is a suspension bridge on the Alaknanda, but in 1915 when I visited these parts for the first time there was only a rope bridge on the Bhagirathi. I understand it is going to be replaced by a suspension bridge.

From Rudra Prayag we had come to Srinagar and thence via Pauri to Kotdwar

where we got the train. At last I reached Lahore on the 13th of September.

Excluding the railway and motor journey we had been away for 82 days and had



Rope Bridge

travelled about 660 miles, of which about 150 miles was on horseback and the rest on foot. We had spent full five weeks in Western Tibet.

# THE MATCH INDUSTRY

By M. RAY, M. SC. (CALCUTTA), A. P. E. S. (LONDON); AND K. N. CHATTERJI, B. SC. (LONDON), A. R. C. S. (LONDON).

## Historical and Descriptive.

ATCHES as articles of everyday use need no introduction. They are known everywhere and used everywhere; but it might be interesting, in these days of commercial awakening, to have a short resume of the life-history of this very useful article.

The word 'match' is derived from the old French word 'mesche', primarily meaning the lamp-wick that conveys oil or molten wax to the flame. The first attempt at making matches, as we know them now, was made by Godfrey Hanknitz in 1680 under the direction of Robert Boyle. He used small pieces of phosphorus—then just discovered by Boyle-to light by friction chips of wood dipped in sulphur. But this process was too dangerous for common use, and the usual means of flint, steel and tinderbox' continued in use till the beginning of the 19th century. In 1805 M. Chancel, assistant to Prof. Thènard of Paris, introduced an apparatus consisting of a small bottle containing as lestos saturated with strong sulphuric acid and a separate packet containing splints or matches coated with sulphur and tipped with potassium chlorate and sugar. These splints, when brought in contact with sulphuric acid, burst into flame.

The first friction matches were made in England by John Walker and were called 'Congreves'. They were wooden splints coated with sulphur and tipped with sulphide of antimony, chlorate of potash and gum. Each box had a piece of sand paper with it. The match was lighted by holding it tightly in the folds of the sandpaper and then sharply drawing it out. These were sold at a shilling a box.

Present day friction matches were first made in Vienna by Preschel and also by Moldenhauer in Darmstadt. So far the phosphorus used in the making of these matches was of the white variety. This dangerous che-

mical made these matches a source of danger to the user and much more so to the workmen employed in the manufacture, who very often got a terrible complaint known as phosphorus necrosis, commonly called 'phossy jaw''. Red phosphorus was substituted for the white variety first by J. E. Lundstrom of Jönköping of Sweden, in 1852, whereby the element of danger was overcome. The same firm also produced the present day Swedish safety matches at about the same time. At the present day, Sweden and Japan are almost exclusively the match exporting countries of the world.

In India we import an enormous quantity of matches, as the following figures, taken from the Government sea-borne trade returns, will amply show:

 Year
 Total Gross Boxes
 Total Import Value

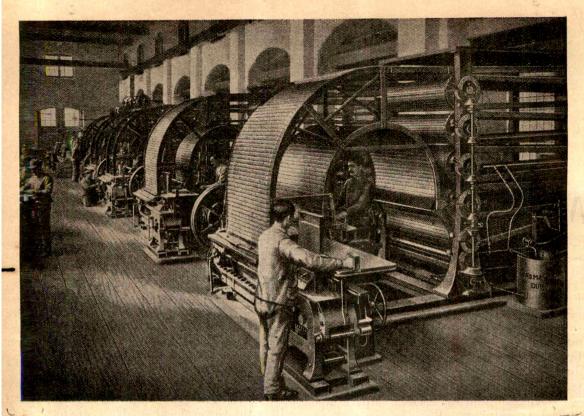
 1919-20
 15,150,000
 Rs. 2,04,83,230
 ,

 1920-21
 12,398,733
 ,, 1,67,01,370
 ,

 1921-22
 13,680,801
 ,, 2,03,80,469
 ,

Matches, as we know them, are chiefly of three kinds: (1) safety, (2) strike-anywhere or friction, and (3) pyrotechnic. Of these, the first kind is the usual article sold everywhere. The special property of this kind is that the matches cannot be ignited easily except by striking on an especially impregnated surface. These safety matches are also of two varieties, viz., impregnated or non-glowing-these are almost exclusively Swedish-and those that glow after being blown out. Evidently the former is of the better kind, as it prevents the matches, after they are blown out, from doing any damage. The second variety, the strike-anywhere, are slowly going out of use, though abroad they are still used a great The third variety consists of the coloured-light matches one sees in the hands of children-and grown-ups too-during festi-

However, in all varieties, the process of



Splint Finishing Section of a continental match factory, showing a battery of 'automatics' at work

mianufacture is identical as far as its mechanical parts are concerned. It is only in the chemical treatment that the variations come in.

Taken as a whole, one may describe a match to consist of the following three parts:

1. The body, usually wood, sometimes cotton-wick stiffened with paraffin.

2. The igniting composition, forming the "head" and differing in different classes of matches.

3. The transmitting material, being the substance due to the presence of which the flame is easily transmitted from the burning head to the body.

Note. The striking surface may be considered as also an essential part of the match in the case of the safety matches.

#### Processes of Manufacture

The manufacture of matches can be divided into three sections: 1. Selection of timber; 2. Chemical operations; 3. Mechanical operations.

TIMBER: Selecting the proper kind of

timber may be considered the most difficult and the most important problem in the industry. As is practically well-known everywhere, it is not every kind of timber that is suitable for the production of matches. Rather, to the contrary, there are but a few suitable ones. We may take it that a timber in order to be suitable should have the following properties:—

1. It must be fairly easy to split longitudinally while fairly resistent crosswise, that is, it should be a soft straight-fibred wood.

2. It must be porous in order that it may absorb the paraffin easily and also that the 'head' may stick on well.

3. It should have a fairly good white colour—but this is not essential.

4. Lastly, and this is very important, it must be cheap and available in quantity.

Microscopic examination gives a fair idea of the suitability of the timber. We have examined practically all the different kinds of wood found in the matches imported from abroad and we find a distinct similarity of structure in all the kinds, as they all have long straight fibres, deep pores, etc. For illustration, three drawings are given below, made from microscopic observations. The first is of the wood of a very high class Swedish match; the second is of 'Geon' (Excoecaria Agallocha), a timber very much in use for this purpose in Bengal, and, for contrast, the third is of teak—a very valuable timber otherwise, but totally unsuited for match manufacture.

(b). Activating the wood for ignition.

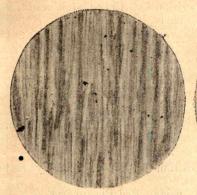
1. Preparing the head of safety matches, and paraffin treatment.

2. Preparing the striking surface on the sides of the match-box.

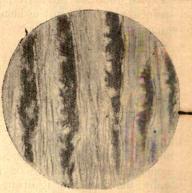
3. Preparing the head of strike-anywhere matches, and paraffin treatment.

If we take the above sections one by one, practically all the details can be got.

(a) 1. The usual scheme of work in this







Swedish Wood

Microscopic Pictures of Geon

Teak

In India the following trees are known to yield timber suited to match manufacture:

Botanical name.
Populus Euphratica
Bombax Malabaricum

Erythrina Suberosa

Boswellia Serrata
Holoptelia Integrifolia
Picea Morinda
Pinus Excelsa
Abies Webbiana
Excoecaria Agallocha
Butia Frondosa

Common name.
Bahan
Simul or Indian
cotton tree.
Pangra, Madara or

Dauldhaka. Salai or Salar.

Himalayan Spruce. Blue Pine. Silver Fir. Geon or Gewa. Palas or Dhak.

In all the above cases prices are to be considered. The price of the timbers should not exceed Rs. 25 per ton absolute wood, delivered at the factory. Unfortunately in this country of monopolies and arbitrary rulings the most valuable tracts cannot be at all tapped economically for manufacturing purposes.

## Chemical Operations.

The chemical operations consist of the following sections:—

- (a). Chemical treatment of the wood.
- 1. Rectification of the colour.
- 2. Treating the wood for non-glowing.

operation is to bleach the splints only after they have been cut. The box veneers need not be bleached as they are covered with paper. Bleaching can be done by various methods, chiefly by the action of bleach liquor (acidulated bleaching powder solution) or by the action of sulphur dioxide. should be noted in this connection that this operation, namely, that of bleaching, is not only non-essential in the manufacture of matches-as it does not in the least improve the burning and igniting qualities of the match, rather the contrary—but is actually deleterious if chlorine is used as a bleaching agent, as it weakens the wood and is liable to ruin it altogether, unless the bleaching be done by means of a very large volume of a weak solution, which prolongs the treatment over a fairly long period of time. In our experience we have found that in the case of 'Geon', if the green wood is properly steeped after being chopped, as in the case for impregnation, the sticks do not colour very much after ageing. In any case, dyeing the sticks with a cheap aniline dye covers all its defects; though in most cases even that is unnecessary, as people in this country go more by cost than by looks, provided that the utilitarian value be the same.

(a), 2. The property of non-glowing is

imparted to the sticks by dipping them into a chemical bath, as no wood has that property inherent in it. There are many chemicals that are used for this purpose, the best known being phosphoric acid.

- (b) The chemicals used in activating the wood for ignition:—
- i. Friction materials : e g., glass powder, sand, iron filings, etc.

These generate heat by friction and are therefore put both in the head and the side compositions.

ii. Explosive agents: e. g., phosphorus

(red), sulphide of antimony, etc.

These are easily oxidisable substances, and are therefore put in the side composition of the safety and the head composition of the

strike-anywhere matches.

- chlorate, manganese dioxide and, to some extent, bichromates. These, when heated, copiously deliver their oxygen contents, thereby making the ignition of the match very rapid.
- iv. Flame propagators: e. g., sulphur and paraffin. The sticks being made of wood, which is a bad conductor of heat and has a high ignition point, have to be heated up to a fairly high temperature and kept at that for a fairly long time before they can catch fire; and then the burning is not even to the end. Therefore the sticks have to be pregnated with paraffin, and sulphur put in the head, so that they may catch fire easily and burn evenly to the end. In former days this object was attained by coating with sulphur only, and most of us can remember the spluttering and the pungent smell came off the old strike-anywhere matches, while they were being lit.
- v. Filling agents: e. g., clay, chalk, etc. These are merely to give body to the composition and help to prevent a violent explotion, which would tend to scatter the flame.
- vi. Binding agents: e. g., glue, gum arabic, gum tragacanth, etc. In this connection it may be mentioned here that the bichromates chiefly function as hardening agent for the glue, just as higher oxides of lead act in boiled linseed oil used in paint mixing.

vii. Colouring agents: e. g., rhodamine,

red ochre, red oxide of iron, etc.

These have no other function besides colouring the composition.

Note. We deem it necessary to explain in detail the functions of the different chemicals, as most of the so-called 'experts' in this country have not enough technical knowledge and experience to know why these chemicals are used, whence the defective ignition and other properties of matches manufactured in this country.

We attach herewith some formulas, recommended by a famous German firm, which we have tested and found satisfactory.

(b) 1. Composition for safety match heads:
200 parts Gum Arabic.
2300 ;, Glue.

9500 ,, Water (by weight). 4500 ,, Glass Powder.

1000 , Manganese Ore. 600 , Bichromate of Potash.

1000 , Red Lead.

1300 " Sulphur.

1000 ,, French Chalk or Kaolin.

500 ,, Yellow Ochre. 10200 ,, Chlorate of Potash.

(b) 2. Composition for sides of safety match boxes:

5000 parts Red Phosphorus. 5000 ,, Antimony Sulphide.

600 ,, Chalk.

500 , Glass Powder.

2000 ,, Glue and Gum Arabic. 8000 ,, Water (by weight).

(b) 3. Composition for heads of strike-anywhere matches: This composition is prepared in two parts for the sake of safety, the two parts being mixed together when the tipping is to be done.

Part one-

4280 parts Chlorate of Potash.

2000 .. Glue.

610 ,, French Chalk.

670 ,, Glass Powder.

550 ,, Kaolin.

3000 ,, Water (by weight).

Part two-

1280 ,, Phosphoric Sesquisulphide

610 " Zinc White.

670 , Glass Powder. 550 , Chalk

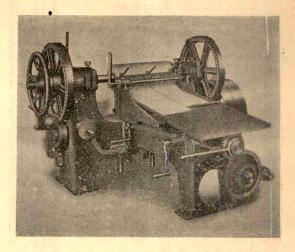
760 ", Glue

4000 ,, Water by weight).

## Mechanical Operations.

Between the log of wood brought down from the forest and the packets of matches as sold in the shops, lie twenty operations, two of which deal with the chemicals and the other eighteen with the matches or the boxes in some form or other. In properly equipped factories, all the operations are performed on more or less automatic machines, most of them very complicated and highly specialised, their output and speed depending on the quantity to be turned out per day. In many of the small match-manufacturing concerns that are being started in this country every day, most of these operations have to be done perforce by hand. To give the reader a comprehensive view of the different operations involved, we shall first sketch out the modus operandi of the most up-to-date factories now engaged in economical mass production of matches, the different operations being taken in their proper sequence.

- I. Cutting up of the wood: four operations.
- 1. Sawing. The green logs as delivered to the factory are as a rule too big for working up by the machines; therefore the first operation is to cut them up to proper sizes. In large factories, i.e., those producing 500 gross and upwards per diem, this has to be done by automatic sawing machines. In the case of smaller factories, it can be done by hand. For self-contained factories or in places where sawn planks for packing cases are not available, a power-saw is absolutely necessary.
- 2. Unbarking and Trimming. The bark must be stripped off the log and the surface trimmed to a cylindrical shape before the log can be further worked. In large factories a special accessory machine, called the unbarking machine, is used for this purpose.
- 3. Peeling. The log is next taken to the peeling machine, where it is reduced into long thin sheets of veneers. This is done by fixing the log horizontally, as in the case of a rod being turned in a lathe, and revolving it slowly about its axis, while a slowly advancing knife, equal in length to the log and placed tangentially to it, is pressed against it, thus 'peeling' or paring the log into thin sheets. The thickness of the sheet depends on the rate of the travel of the knife towards the centre of the log. This travel is automatic, and uniform in relation to the rotation of the log, the two movements being derived from the same shaft by means of a suitable gearing, the ratio of which can be changed at will to produce veneers of any desired thickness. For the boxes a tain veneer is needed, which must at the same time be 'scored' or grooved for folding up.



Peeling Machine, showing veneer coming out

This is done by sets of scoring knives fixed on the peeling machine, there being three of them on each machine, one for outer cases, one for inner box sides, one for inner box bottoms. For the stick veneers, which are thicker than the former, no scoring is needed.

4. Chopping. The veneers, obtained from the peeling machines in long sheets, have now to be chopped up into suitable lengths. About forty layers of veneer of the same sort are placed one above the other on the platform of the chopping machine and fed under a guillotine which automatically rises and falls, cutting off during its downward stroke the length of veneer projecting beyond it. During the upward stroke, the pile of veneer is automatically advanced to just the right length by means of two vertical rollers between which the veneers are tightly held. This feed can be regulated through a wide range; but as the length of feed in the case of boxes varies from 1 to 5 inches, whereas in the case of sticks it varies from 1-12 to 1-8 inch, two separate machines are required, the difference between the machines being the feed-actuating mechanisms only.

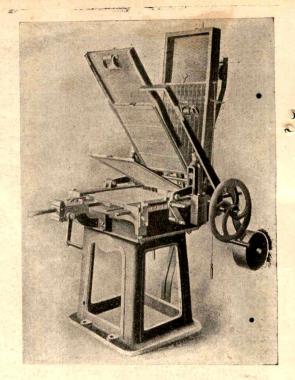
Note. For small factories handling inferior wood of small diameter and in small quantities, a peeling machine is unsuitable, as it entails a heavy capital expense and produces veneer of very poor quality. It is advisable in these cases to put down one or more substantial chopping machines which can handle rectangular blocks of wood-as well as veneers.

# II. TREATMENT AND FINISHING OF MATCHES:—FOUR OPERATIONS.

5. Drying. The sticks have now to be dried thoroughly and for this a drying apparatus must be provided. Drying in the sun is a slow process and warps the sticks, and this sunshine besides is not a constant factor. Sticks can be dried far more quickly and without injury in a current of hot air which is provided by a ventilating fan blowing over a ceil of steam-heated pipes.

6. Polishing. After drying, the sticks are put in a tumbling barrel, where they rub against each other while the barrel revolves. This rubbing without sand or other abrasive is quite sufficient to remove all sticking out fibres and give the sticks a smooth surface.

- 7. Sorting and Cleaning. During the chopping and drying processes some sticks get broken or twisted and mixed with a quantity of chips and dust; so they must be cleaned and sorted. This is done on the cleaning and sorting machine, which is really a large sieve modified for this special purpose.
- 3. Levelling. We have so far been dealing with a large mass of loose sticks; and before proceeding further, they have to be arranged parallelly, and this is done on the levelling machine. This and the sorting machine are made mostly of wood and are not expensive. This machine consists of a box with long narrow pigeon-holes arranged longitudinally. The box moves rapidly to and fro along its longer axis, and as the sticks become parallel to the long grooved pigeonholes during shaking, they drop in and are held fixed in this position. When all the sticks have dropped in, the machine is stopped and the sticks are taken out in neat bundles ready for the next operation. It is a very laborious process, if done by hand, 10,000 sticks being required for 1 gross of boxes.
- 9. Frame-filling. The sticks are now ready to be arranged for dipping in paraffin and chemicals. This is done in the frame-filling machine, which arranges about 1800 sticks per minute, all held vertically with the ends at the same level and with enough space between the sticks to prevent the tips getting stuck together. The sticks in this position are clamped tightly in special frames automatically by the machine. It can be readily understood that without this machine, production of matches in any quantity what-

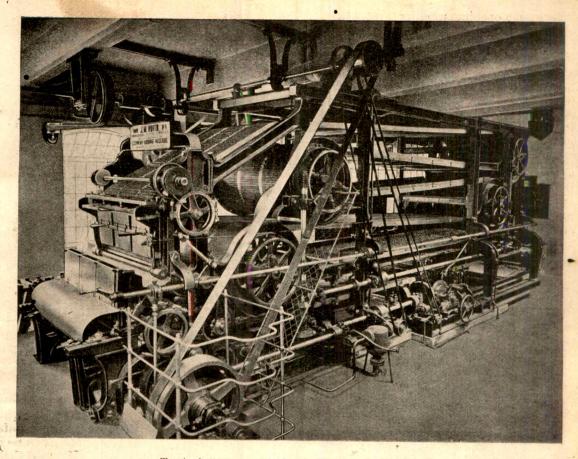


Frame-filling Machine, Showing Frame in Position

ever is impossible, as it will take a skilled man at least 80 minutes to do what this machine does automatically in one minute. The attendance required by the machine is one operator and two boys to feed the machine with levelled splints and empty frames and to take away the filled frames.

10 and 11. Paraffining and Dipping. Except in large factories, these operations are performed on hand-operated machines. These machines are very similar to each other and consist mainly of a trough with a machined bottom plate, kept covered with a definite and constant depth of paraffin or chemical and glue solution, and kept hot by means of steam or a hot-water bath. In this the frames containing the arranged splints are dipped and taken out, thus smearing the sticks with paraffin or chemical up to a uniform height. For the chemicals two or three dips are necessary to form a round head providing sufficient chemical for striking.

In the automatic machines producing 500 gross and upwards per day, the lowering and taking out of the frames is done by the machines, the attendant simply placing the frames on the feeding platforms,



Typical 'Automatic' Match-Finishing Machine

After dipping the sticks in paraffin, they have to be re-heated, so that the paraffin may soak into the wood. After dipping the sticks in the chemical solution, they should be left to dry in the open air. It is risky to put them in a hot chamber; because, if through the carelessness of the operator, the chamber is allowed to get too hot, the whole

thing may catch fire.

12. Frame-opening and Arranging. The sticks are now finished and ready to be put in the boxes. They are taken out of the frames and arranged in bundles with their heads in the same direction. In factories where millions of sticks are dealt with every day, the opening of the frames and arranging of sticks must be done by machines. The frame opening and arranging machine is somewhat similar in principle to the levelling machine before-mentioned, and consists of a box with vertical pigeon-holes which are shaken rapidly and into which the frames are opened, allowing the sticks to fall vertically with the heads downwards. These are arranged by the machine and collected automatically in bundles on small travs placed in the machine and are afterwards taken away to the box-filling department.

Note on machines 9, 10, 11, and 12 Automatic matchefinishing machine. Note on machines

In small factories manufacturing not more than 500 grs. boxes per day, the above machines are employed, but for large factories it is profitable to have an "automatic" which will do the work of all these-and do it better with less attendance and less floor space. A comparison will illustrate.

Take the "automatic" illustrated : Capacity-750 gross per day Attendance 3 operators, 3 boys.

It will do the work of :

6 Frame-filling machines,

1 Automatic Paraffining machine with splint heater and re-heater (large size),

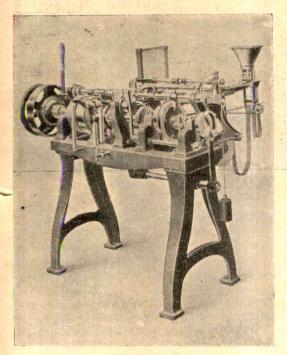
1 Automatic dipping machine or 3 hand machines,

3 Frame opening machines.

The lot employing from 11 to 15

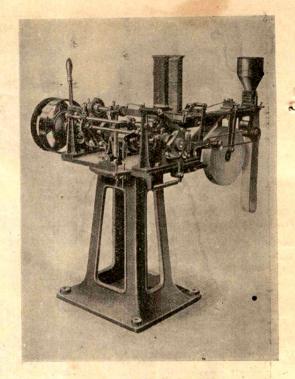
operators and 18 to 21 boys.

III. Finishing of Boxes: 6 operations. From operation (4) we get veneers for the boxes chopped into size ready for pasting-up into boxes. Boxes when finished and put on the table look quite simple affairs, but until one has attempted to make a well-pasted and finished box neatly labelled, one cannot realize how slow, difficult and complicated the process is. To think of producing boxes by hand labour in any quantity is as ridiculous as baling out a ship with a jam-pot. It takes two men and three boys the best part of two hours to paste and label one gross boxes, whereas the same can be done by the eic of machines in less than 3 minutes.



Inner Drawer Pasting Machine Using Paper in Rolls

13, 14 Box-pasting. Two different machines are required, one for the outer box, another for the inner case. The raw materials in the shape of veneers, covering paper in rolls and paste are supplied to the machines and they automatically fold the veneer, spread the paste, and wrap the paper round, fold in the corners and eject the finished boxes. This means about 10 operations in the case of the outer case and 18 for inner cases, and



Outer Case Pasting Machine using paper in rolls

the machines are necessarily very complicated, requiring a specially shaped and accurately machined cam for each movement fitted and timed dead true.

15. Drying and Labelling. The pasted boxes have to be dried in the same way as the splints, only they should not be shaken or jerked like the splints. After drying, the outer cases are passed through the labelling machine in which they are held fixed in a definite position, while another attachment carrying the label descends and fixes it on the box. As both the box and the label are fixed and guided, the work is done neatly and accurately.

16. Box-filling. In the modern method of manufacture, the finished sticks are put into the labelled boxes before the striking composition is painted on the sides of the box. The box-filling machines are highly complicated, much more than even the Inner Case Pasting machine, and are very expensive, while the capacity is not proportionately large. In India, therefore, with cheap boy and female labour, it is more profitable to fill boxes by hand. There being no striking composition on the boxes, there is no

reasonable chance of the sticks catching fire. A fairly quick boy will handle 8 to 10 gross boxes per hour, while a machine does 40 gross in the same time and takes two operators.

17. Side Painting. In the case of small factories producing not more than 200 gross \* per day, this operation is done by hand. The boxes are arranged face to face in painting frames, leaving the sides exposed and the composition is spread uniformly with a soft brush. In large factories automatic machines are employed in which boxes are fed continuously from one end, the boxes standing up in the guide and two slowly rotating brushes putting on the composition while the boxes travel along. After passing the brushes, the match boxes are taken through a steam-heated passage 18 to 25 ft. long, and during the passage moisture from the labels and side composition is entirely driven off, finished dry match boxes coming out of the machine at the rate of 200 to 400 boxes per minute.

This brings us to the end of the manufacturing part of matches. It remains now to make them up into packets ready for the market.

18. Packeting. For 3 or 4 hundred gross per day, packeting can be done by hand; but when it comes to 800 or 1000 gross per day, i. e., 100,000 to 150,000 match boxes per day, recourse has to be had to automatic machines. These take up the boxes in dozens or tens, fold them up into packets, turn down the sides and put on large labels and deliver them in finished dozen packets. These are packed in wooden cases, 50 gross in a case, and shipped from the factory to the selling agents' warehouse.

#### IV. PREPARATION OF CHEMICALS.

The compositions for the heads and sides have to be very carefully ground and mixed. Grits in the composition render the heads liable to disintegration, thus scattering burning bits when striking. Want of uniformity in mixing means, that some sticks will explode violently, while others will not strike at all.

19. Grinding and Sieving. The chemicals, glass and other ingredients in the form of lumps or crystals are put separately in the "ball mills". These are rotating cylinders of stout-iron plates in which several cast-iron

balls are put along with the stuff, the rolling of the balls over the stuff grinding it up. After grinding is finished, the stuff is passed through a very fine meshed sieve.

20. Mixing of Chemicals. After grinding, the different ingredients are carefully weighted out and mixed together with the glue or other binding solution and the whole mass passed through conical or eccentric grinding or "emulsioning" machines. The composition is uniformly mixed and given a final grinding at the same time.

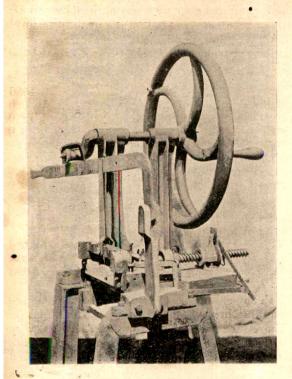
Extreme care should be taken in keeping the machines clean, and the separate compositions should be worked in separate machines; otherwise the remnants of the last charge may explode the fresh one put in.

### Machinery.

The standard machinery in the match manufacturing world is of German make. There are several firms, and there is very little to choose between them. They are built essentially to reduce the quantity and quality of labour and, accordingly, are more or less fool-proof and exceedingly strong. They have been imitated by the Japanese and mimicked by Indian manufacturers, the results being in accordance with the capacity of the manufacturers and workmen of the respective countries.

In Japan high-skilled hand-labour replaces many complicated parts of the machines, and Japanese machines are, therefore, lighter and not completely automatic, the manufacture depending a lot on the skill of the labour for the quality of the product and the life of the machines. Such machines are worthless in the hands of Indian labourers who are not quick enough for quantity production, nor skilled enough for delicate handling.

Indian machine-makers have gone one better and have tried to "improve the machines", i.e., make them simpler to manufacture; the result being that a thousand little bits held together by bolts and nuts rivets, etc., replace one solid heavy casting which, with the limited equipment and knowledge of machine tool-making available would be impossible to manufacture within a reasonable cost. There are in consequence an absolute lack of solidity, essentially necessary for smooth and accurate working, fault



A typical "Home-Industry" Machine

assembly and want of strength where it is

most necessary.

Manufacture of cams being practically unknown in India, at least to those who are at present engaged in making machines, automatic machines are not even thought of here, people being told that Indian labour is cheap enough to replace machines. But although Indian wages are cheap, when one sits down to calculate the cost, Indian labour works out as the most expensive available, judging from the quality and quantity produced.

#### Shortcomings of the Home Industry Methods.

The machine manufacturers, who are the expert advisers in most cases, having never seen what a quantity production factory looks like-let alone studying the cost of production -one often comes across ludicrous statements, such as, a total investment of Rs. 5,000 will enable one to set up a factory producing 30, 50 or even a 100 grs. per day, the machinery being one cutting machine or a peeling and a chopping machine and a few hand contrivances, the finishing processes being

done by hand.\* Fitting up, organizing, sheds, etc., are not taken into consideration in estimating block capital; nor is the fact of holding a certain quantity of finished stock for ageing and waiting for sales taken into consideration, when estimating working capital. In order to finish matches by hand even with the so-called "Home Industry" contrivances, 3 to 4 men have to be employed per gross per day; which means that even for a factory producing 30 gross, at least 75 men and boys will have to be provided with working space in the factory, thus entailing huge shed-rent. This fact is not thought of. Even with all this, hand-made matches cost on an average Rs. 2 per gross, leaving but a poor margin for the capitalist, often none. These facts, if disclosed, would have thrown cold water on the most enthusiastic home industrialist and saved a lot of money from useless waste, as far as match manufacture goes.

So far many such machines have been sold, but where are the matches these 200 machines are producing? Taking the output of each machine at 5 gross a day, instead of the guaranteed 30, it would mean 1,000 grs. per day, by no means an inconsiderable portion of the total consumption.

#### Estimates.

We publish herewith an estimate for a complete factory producing 100 grs. matches per day, costings being done on the basis of facts supplied by the German makers of match machinery and prices calculated at ruling market rates. For comparison, the bill of costs entailed by the "Home Industry" methods is also appended, the calculation being done by averaging the bills of several such factories.

\* Our comments on the production claims of these machines may seem rather hard. So we give the following analysis of 100 gross boxes and leave the reader to draw his own conclusions :-100 gross boxes mean,

15,000 boxes (outer), 15,000 inner drawer sides, 15,000 inner drawer bottoms, one million splints, 15,000 labels, 15,000 pieces of wrapping paper, 150 lbs. of chemical composition paste and paraffin, 1200 pieces of packing paper, 1200 large labels, 2 large packing cases, and 100 large pieces of packing paper. All this to be assembled and finished by hand!

Costs, estimates for a factory producing a minimum of 100 gross boxes per diem :-+ Costs per 100 gross, Wood @ 8 as. per c. ft. Rs. 25 0 0 Chemicals, Paraffin Paste, etc., ,, 20 0 0 bought wholesale Paper, printing labels, etc., wholesale rates 15 0 0 Packing paper, etc., wholesale rates 5 0 0 Total per diem Rs. 65 0 0 Total per month Rs. 1,625 0 0

Establishment costs per month. Establishment consisting of—

Production per month @ 25 working

Manager, Foreman, Clerk,
Mechanic, Engineman, 3
Durwans, Carpenter,
Black-smith, 10 Operators, 10 Adult Coolies and
15 Boys ... Total per month Rs. 1,000 0 0
Fuel, Oil, Stores, etc. do. ,, 250 0 0
Insurance, depreciation, etc. ... do. ,, 225 0 0

Grand Total per month Rs. 3,100 0 0

days 2,500 grs.

Therefore, production cost per gross ready packed in cases of 50 gross (per gross) ... Rs. 1 4 0

The production cost per 1,000 gross per diem calculated as above gives us (as the cost per gross) Re. 1 1 0

The present ruling price of matches in Calcutta is about Rs. 2-10 per gross wholesale.

Cost estimates of a small concern run on home-industry lines.

In such concerns, it has been found that on an average 5 gross boxes per day is the maximum that can be produced steadily throughout the year, owing to the large number of operatives involved. Thus the consumption of chemicals is so low and the turn-over so small, that large quantities of chemicals cannot be bought at wholesale prices and stocked over a long period. Therefore, the chemicals have to be bought at retail prices in small quantities.

† Such a factory, equipped entirely with German machines, would cost about Rs. 50,000, excluding working capital. Alternatively, by equipping partly with German and partly with country-made machines, such a factory would cost about Rs. 35,000, excluding working capital

1. Estimate of a factory buying chopped sticks and veneers, thus saving capital outlay, and getting their boxes pasted and frames filled on the contract system (Calcutta rates).

5 gross box veneers @ -/4/- per gross Rs. 1 4 0  $2\frac{1}{2}$  seers sticks (about 50000) @ 20/- per md. ,, 1 4 0 @ /3/- per gross , 0 15 0 Box pasting Frame-filling @ -/3/6 per gross boxes , 1 0 0 , 1 12 0 Chemicals, paraffiin, etc. ... ,, 0 30 Wrapping paper, labels, etc, Daily wages of staff, consisting of 1 man and 5 boys for finishing operations 2 14 0 ...

Total Rs. 10 4 0

1 0 0

Working out at Rs. 2 1 0 per gross.

House rent per diem

Provided the workmen are fairly skilled so that the factory can turn out 10 grs. per diem with only a few extra boys the working cost comes to Re. 1 14 0 per gross.

2. Estimates for a self-contained factory with one hand-driven chopping machine:

Materials as above, excepting
2 cu. ft. wood in place of
sticks and veneers ... Rs. 3 4 0

Daily wages of staff, consisting of 1 carpenter, 4 men,
9 boys and one supervisor,
who also handles chemicals
House rent ... ,, 7 0 0

Total Rs. H 4 0

Working out at Rs. 2 4 0 per grs.

#### Conclusion.

In passing we may say that we do not condemn altogether the idea of producing matches as a home-industry article. But the system has to be altered. Proper laboursaving contrivances, built on useful lines, splints and veneers supplied from well-equipped central factories—cheaper and better in quality than can be produced by inferior machines at home—chemicals supplied ready mixed by a central organisation, piece rates of labour and local retail sales, are the only means of running such concerns successfully.

It will be evident from all that has been said before that the industrial production of matches—though a very lucrative proposition from the point of view of profit, of which there is a very large margin, cannot be undertaken lightly. In every stage of work the help of a real expert—not a sham one—

is needed. Unfortunately, apart from the lack of enterprising financiers, that is the very commodity most wanting in this country. The direction of work needs the help both of an expert technical chemist and an expert mechanical engineer, and neither the one nor the other can fulfil by himself even the minimum of requirements. Both these men should have had a thorough scientific training to a high degree and also should have had a sound technical knowledge, each in his own line-of factory work and mass production. There is a sad lack of guidance given in this matter so far in this country, most of the advice given being either ludicrously unimportant or in some cases actually wrong, the so-called experts themselves not knowing on what lines to proceed. Indeed, it can be emphatically said that the past failures of enterprises big and small, in this line, has been chiefly—one might say entirely—

due to the directorate or owners failing to realise that competent experts are as essential, if not more, as adequate machinery equipment, for a manufacturing concern to be profitable.

In conclusion, we beg to acknowledge gratefully the help we have had in writing. this article. Sj. Jatindra Kumar Sen has drawn the microscope pictures given along with the text. Sj. Suresh Chandra Haldar has taken great pains in collecting the data for calculating the costs of production in small factories using locally manufactured machinery. Messrs. The Oriental Machinery Supplying Agency, Ltd., Calcutta, have kindly lent us the catalogues of Baden, and Voith, two leading match machine manufacturers, for reproducing several illustrations. The machinery illustrations excepting the last, are reproduced from these catalogues which we hereby acknowledge with thanks.

# GLEANINGS

#### Can We See with Our Noses?

Can we learn to see with our noses? Can we learn to hear with our finger tips? Can we develop eyes in the backs of our heads or wherever else we happen to need them?

The amazing case of Willetta Huggins, the 17-year-old blind and deaf girl of Janesville, Wis. makes these questions much less fantastic than they would have seemed a year ago. For Willetta can do some of these things.

Willetta can recognize colors by their smell, She can hear spoken words by placing the sensitive tips of her fingers against the throat of the speaker. She can identify different people by their personal odors. She knows, even, when the family cat enters the room for a moment and then leaves.

When she was nine years old, Willetta was left an orphan. A year later she was admitted to the Wisconsin School for the Blind at Janesville. She was then partly blind and nearly deaf. Within five years she had lost what remained of her hearing and a year later she became totally blind.

Under this double misfortune she grew as was natural, somewhat morose and listless. For a time she showed little interest in anything. Suddenly this changed. She was introduced by her teachers to Helen Keller's method of "hearing" by feeling the lips.

Almost overnight Willetta lost her list-lessness and indifference. She not only found out that she could use the method made famous by Miss Keller, but she discovered a better method. She found that when she placed the tips of her fingers on the throat of a person who was speaking, she could "feel" what was said merely by the vibrations of the throat. It was not necessary for her to touch the lips at all.

The fame of her accomplishments spread. Attention was attracted in Chicago and on April 26, 1922, Willetta was examined before the Chicago Medical Society.

She can recognize spoken sounds when her fingers are touching the throat of the speaker. She insists that she does not hear the sounds. She says that she "feels" them. She can also feel sounds in the same way through a wooden rod, such as a billiard cue, one end of which is pressed against the chest of the speaker, the other end of which she touches.

She carries around with her a portable telephone of the kind used by deaf people

but she does not put it to her ear. Instead, she touches the vibrating diaphragm in the telephone with the tips of her fingers. She asserts that she feels the vibrations of sound in this way. She has been able, under test, to hear concerts and stage performances and to describe correctly what was happening.

Aided by her telephonic apparatus, she can carry on a conversation with all the ease of a person who has perfect hearing.

She can read newspaper headlines, the denominations of paper money, and similar matter printed in large type merely by running her fingers over it. She says she feels

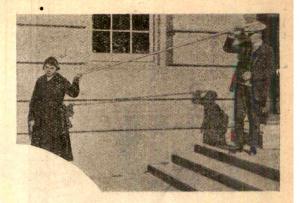
the ink on the paper.



Willetta Huggins, deaf and blind, hears the world of voices by placing her fingers on the receiver diaphragm of a telephone instrument

There is little doubt, also, that she can really smell colors. In a series of careful tests arranged by Dr. Thomas J. Williams, of Chicago, and Professor Robert H. Gault, of the Department of Psychology of Northwestera University, Willetta's eyes were thoroughly blindfolded by a pair of black goggles stuffed and covered with cotton and fastened down to her forehead by adhesive tape. She named correctly the colors of 30 samples of yarn as well as many other colored objects. This was done even without touching the yarns, merely by smelling them when they were held close to the end of a glass tube about four inches long.

The doctors who disbelieve in the reality of Willetta's powers explain these accomplishments



Through her sensitive finger tips, this remarkable 17-year-old deaf and blind girl feels words as they vibrate down a long pole resting on the head of the speaker

as due to unconsious deception on her part. The girl's eyes and ears do not show any perceptible injury. The skeptics point to this fact. They say that she is not really deaf nor blind at all; that she merely thinks she is and thinks it so intensely that for all practical purposes she really cannot see or hear.

But that this is the case with Willetta seems doubtful. Whatever may be the real explanation of her marvelous powers, any kind of shamming, even unconscious shamming, seems to have been out of the question in the tests when

Willetta was blindfolded.

# Police Carry Small Tear Gas "Riot Guns"

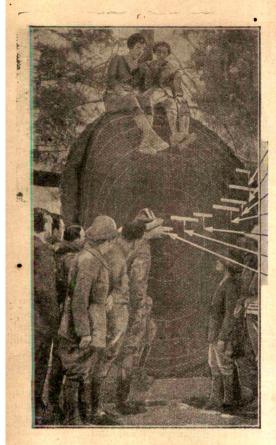
A small tear gas dispersing apparatus, designed for use in quelling riots, has recently been adopted as part of the equipment of the Wash-

ington, D. C., police.

It consists of two tanks, one for compressed air and the other for the liquid that upon release forms the tear gas. The compressed air is permitted to escape through a nozzle, carrying a small amount of the tear gas with it. This forms a fine mist that causes any one who comes in contact with it to weep profusely.

## History Recorded by Giant Tree

Mileposts in the world's history for almost 1000 years are marked by the growth rings on a cross section of one of the Sequoia trees of Yosemite National Park, recently uprocted by a storm. To demonstrate the tremendous age that the great Sequoias attain, Ansel F. Hall, the park naturalist, has marked on the cross section



Each ring marking a stage in the thousandyear growth of the Sequoia is labeled to show the most important contemporary historic event

of the tree those rings that measure the growth of the tree at the time important historic events were occurring.

Although the tree was 14 feet in diameter at the base, it was comparatively young as compared with other Sequoias still living. One of these, the Grizzly Giant, is 29.6 feet wide at the base and its age has been estimated at 4000 years.

### Gong Alarms and Oil Burners Rout Killing Frosts

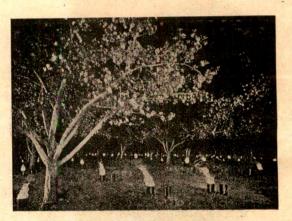
Modern science is at last achieving victory over one of the most deadly and destructive peace enemies he knows—Jack Frost.

For centuries man has had to stand by helplessly witnessing the spectacle of his carefully nursed crops falling before the silent onslanght of early spring frosts. Often a killing frost would creep upon a garden or orchard without, warning while the farmer

slept—and the next morning he would watch his valuable crop wilt under the rays of a warm sun.

Now, however, the scientific farmer can go to bed knowing that a gong will ring and waken him if Jack Frost is about to make a visit. This warning is sent out by thousands of electrically connected thermometers that ring a gong when the thermometer drops to a danger point.

As soon as the farmer is warned of frost, either by electric thermometers or by the night rider, he sets out to fight frost with heat. Although several kinds of fuel are used for artificial heating, the modern automatic feed oil burner has proved most effective, except in localities where there is a large accessible supply of wood.



Flaming Oil Burners are Protecting
Apple Trees from Killing Frost

But the oil burner is finding increasing use. The Colorado or Troutman heater, developed by P. H. Troutman of Canon City, is being used in every state in the Union. This heater with an oil capacity as high as six gallons, has a center tube or chimney that creates a draft and aids perfect combustion. It is made in three sections. A lower section forms the reservoir, a center or combustion chamber is fitted with a rim with a short apron, and at the top is a large cover. Increased heat as high as 50 or 60 degrees is obtained by removing the rim or collar, while still greater heat is obtained by removing the cover.

### Flashlight Handle on Tools Light up Dark Work

Mechanics will find it easy to throw a beam of light on dark work with a new flashlight attachment for use with their tools. The light,



From Top-Swindler, Burglar, Firebug

when attached, is designed to act as a handle for the tool, and its case is made of heavy metal to withstand hard usage. The tools for which it is specially intended come in sets, consisting of a hammer, saw, pliers, socketwrench, and screwdriver, each of which takes the combination handle and light with ease.

### How Far Would You Trust These Men?

New light on the science of reading character



From Top-Pickpocket, Murderer, Robber

and the science of detecting criminals has been thrown by a novel photographic experiment recently made with the cooperation of the Police Department of New York City. Each face is a combination, or composite, of eight or 10 photographs taken at random from the famous rogues' gallery of New York police headquarters. Each face is a composite of a specific type of criminal. Note how different from each other these portraits are. Then see how good a judge of faces you may be. Burglar, forger, murderer.



Burglar, (Safe-cracker)



Counterfeiter



Forger highwayman, and counterfeiter are among the group.

## African Natives Carve "Mud Castles" for Homes

In Kirdi-Massa, on the west coast of Africa, you mustn't copy the design of another man's mud house. The offense is punishable by death.

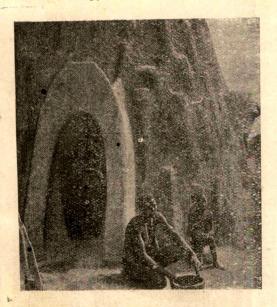
The houses look like huge anthills, with only ? an inadequate opening for a door in the side



The Domed Framework, over which the Mud is Plastered •



The design of an "Anthill House," to Copy it Means Death



Kirdi-Massa Natives outside their Strange Mud Home. The low Doorway faces prevailing winds

and a small round chimney hole at the top to admit light and air. The design on the outside is often elaborate and worked out

with the greatest pains, for it serves to identify the owner of the hut, and is virtually "copy-

righted' by him.

The native builds his home of a stiff clay much like the abode used by Mexicans and Indians. This is poured over a framework of slender wooden poles used as reinforcements,

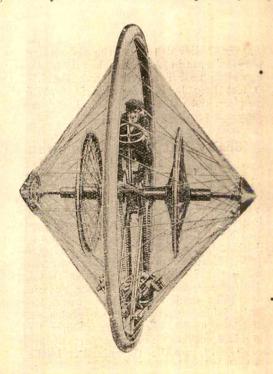
and allowed to dry in the sun.

The door, seldom large enough to admit a man standing erect, does not always reach to the ground. Since it usually faces the prevailing winds causing a constant current of air to move through the hut, and since the thick mud walls keep out the heat of the sun, the interior is fairly cool, even during the terrifically hot summer months.

### Will Gyroscopic Wheel Shatter Speed Records?

This is a possibility prophesied by Prof. E. J. Christie, of Marion, Ohio, for an amazing gyroscopic unicycle of his invention, now being constructed in Philadelphia, Pa. The 2400-pound 14-foot model of the speed wheel is almost ready for a trial spin and Christie confidently predicts that it will develop a speed of at least 250, and possibly 400 miles an hour!

In design, the strange vehicle resembles a giant bicycle wheel with an exceptionally long



The 400-miles-an-Hour-cycle

hub, at the end of which supporting spokes are fastened. Attached to the axle, on each side of the center are 500-pound gyroscopes designed to rotate at a speed of 90 revolutions a minute—a speed sufficient to maintain equilibrium.

Suspended from the axle by a frame, the upper end of which supports the driver's seat, is a 250-horse-power airplane motor, the power of which is transmitted to the axle through a friction clutch, three-speed transmission, and jackshaft. An additional chain drive in the center of the axle connects the engine transmission with the gyroscopes.

The machine is controlled and operated like an automobile from the operator's seat immediately above the axle. Here the driver is saved from swinging about the axle by the steadying weight of the engine slung below.

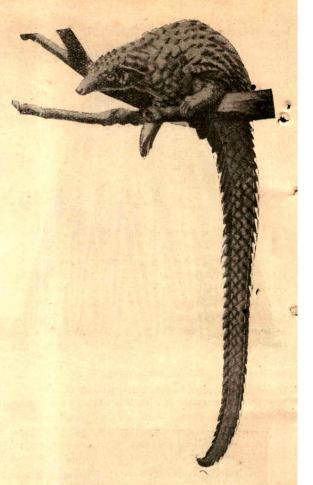
#### • Shark-Proof Basins at Australian Beaches

The prevalence of man-eating sharks in the bathing waters along Australia's coast has stirred various municipal bodies near the infested regions to take active measures against this danger. Googeo, in particular, one of the most popular beaches in New South Wales, has been the scene of a number of tragedies in which sharks made successful raids upon the bathers. To prevent a repetition of such disasters, the town council at that point is now making a bold attempt to fence in the entire lay with steel nets, which will be carried on hawsers. What is believed to be the largest sharkproof inclosure in Australia has been built in the waters near Townsville, Queensland. It is 330 feet long by 165 feet wide, is amply braced with piles, and will accommodate 1,000 persons.

# Scally Ant Eater Rolls up in its Tail

In a remarkable collection of strange animals brought from the wids of Central Africa by Seth Thomas, explorer for the London Zoological Society, is an extraordinarily long-tailed ant-eater, called "pangolin," that rolls up in its tail like a ball whenever an enemy approaches.

This lizard-shaped animal is covered from head to tip of tail with hard scales that appear to be of bone, but that on closer examination prove to be made up of closely woven hairs all tightly joined together. These scales serve as stiff armor which, when the pangolin rolls itself into a ball, covers all exposed parts of the body. Strange to say, while the animal is in the form of a ball, it is able to roll itself along the ground, and thus move away from the scene of danger.



The Long-tailed Pangolin



The Rolled-up Pangolin

Long claws, attached to the pangolin's short legs, also serve as effective weapons for defense. In running or walking, the claws double up under the feet. For this reason the pangolin usually stays in its burrow in the daytime and hunts by night.

Of the several species of pangolin, of which

the long-tailed type is one, all have the slarp claws and long, sticky tongue of the ant-ester. They are usually from one to three feet long. The pangelin has no teeth; instead, the mouth contains a bony structure that extends into the throat. On the tails of some varieties are pare spots, serving a purpose unknown to scientists.

# WATER HYACINTH COMMISSION

THE public have heard of the vegetable pest, the water hyacinth (the Kachuri plant, which is blocking up the waterways of Eastern Bengal with alarming rapidity. At the demand of the Legislature, the Bengal Government appointed a Committee of seven members, with Sir J. C. Bose as president, "to devise ways and means for removing this scourge and to combat it successfully."

Sir J. C. Bose, as might have been expected from his character and past achievements, proceeded to tackle the problem in the most scientific way. Long and careful experiments were carried out at the Bose Institute under his eyes, to investigate the life, growth and death of this plant. It was conclusively proved that, as the movement of sap in plants is upward, no destruction (still less poisoning) of their upper parts (  $i.\ e.$ , leaves and branches ) would affect the witality of the roots. As even the man in the street can see, this is more signally the case with the water hyacinth, the roots of which remain submerged in water and thus safely defy the effect of any hot water or poison sprayed on its leaves above the water. These novel and highly scientific investigations have been published in the Transactions of the Bose Institute, as also in our issue of September, 1922.

Sir J. C. Bose's marvellous researches into the Ascent of Sap in Plants, with which the problem of destruction of the plant is so intimately associated, have been most cordially welcomed and appreciated by the greatest names in European science. For instance, one of the leading scientific journals, Lancet, writes:

"Botanical science waited long for its Ludwig, but at last the master of experimental technique, capable of attacking this and kindred problems, materialised in the person of Sir Jagadis Chander Bose. The apparatus of precision which he demonstrated in this country not very long ago were the admiration of all and the envy of some. It is with special pleasure we scan the present volume, giving an account of the author's researches (On the Ascent of Sap). It is destined to become a classic in Botanical literature."

It is a leader of science of such unquestioned authority that the Legislative Assembly secured to preside over the deliberations of the Committee on a problem of great intricacy in biological science.

But the days of secret remedies and self-advertising quack medicine men are not over, for our unhappy province, even under a "Reformed" legislature and non-official "elected" ministers. A certain South African named Griffiths, who has no pretensions to scientific training, is trying to vend his patent " secret spray fluid " which, he claims, will destroy the water hyacinth at a low cost, while it is harmless to animal life (such as cattle that may eat the sprayed plant). In the middle of 1921 experiments were made on a small scale on 3 patches in the Dacca District, to test the efficacy and cost of Mr. Griffiths's spray. Dr. F. J. F. Shaw, the Imperial Mycologist, holds that they "conclusively proved that the fluid will kill water hvacinth." But he did not reach the root of the matter. These Dacca experiments were too few and really inconclusive. No evidence is forthcoming and no attempt was made to ascertain whether the submerged parts of the hyacinth (the one source of the propagation of the pest ) were really killed, or, if left in the water, would renew fresh growth. But on this root question Ir. Shaw is silent.

Much was made of the secret fluid being harmless to animal life. On the subject of Mr. Griffiths's alleged claims, Mr. J. Charlton, Agricultural Chemist, Burma, in his report shows that small doses of arsenic are given by farriers and grooms to horses without any harm.

"Since Mr. Griffiths would never allow anyone to examine his spraying mixture, it is quite possible that it is nothing but ordinary arsenite spray. It is a pity that Dr. Shaw did not submit the sprayed Hyacinth to chemical examination. I only instance the above to show the care with which so-called scientific work should be examined."

Mr. Griffiths's secret fluid may also have been common salt, which, when sprayed, causes destruction of the plant above water.

Mr. Griffiths's method of exploitation is as secret as his remedy. It was suggested that a representative of Mr. Griffiths should give a demonstration before the members of the Commission, or that his remedy should be submitted to the Bureau of Agriculture at Washington for an unbiassed report, since several States in America are threatened by Hyacinth. But Mr. Griffiths would never consent to any further examination, and the Department of Agriculture of Bengal, for reasons best known to itself, was anxious to secure his secret remedy and his services.

The Committee after seeing the demonstration at the Bose Institute of the inefficacy of the method of spraying, decided by an overwhelming majority of five to two that Mr. Griffiths's claims were unfounded and that they could not recommend the spending of large amounts of public money in purchasing his much-vaunted secret remedy. Of the minority of two, one was the Director of Agriculture under the Minister and the other, an European to whom all European claims could not fail to make a special appeal.

All men of commonsense, all who have the least respect for science, would have expected that the "secret remedy" would be dropped here, and a civilised modern Government would set itself to taking action according to competent scientific advice. But no. Here begins the fun—or should we call it the tragedy?—of the thing! The report of Sir J. C. Bose's Committee, though urgent, has not been allowed to see the light of day for many months, and recently a distorted ver-

sion has been published through the Press. Says the *communique* from the Minister of Agriculture:

"The committee were not unanimous about the efficacy of the spray, demonstrations of which were given by its inventor, Mr. T. S. Griffiths. Sir Jagadish Chandra Bose and some members, of the committee hold that the demonstration were inconclusive. The experiments conducted on a small scale at Dacca under the supervision of the Imperial Mycologist and Economic Botanist to the Government of Bengal do, however, afford grounds for the belief that the fluid used by Mr. Griffiths, although harmless to human beings and animals, results on application in the destruction of the water hyacinth.

"Steps have accordingly been taken to communicate with Mr. Griffiths to ascertain the term on which he would be prepared to undertake an extensive demonstration of the efficacy of his spray during the current year."

Sir J. C. Bose and some members of the committee! This is the distorted account of the opinion of the overwhelming majority of five against two, one of whom was the Minister's subordinate! One should have thought that even if all the members were on one side and Prof. Bose on the other, any one possessed of ordinary intelligence would have inclined to the view taken by the great scientist in a matter like this. The ignoring of the opinion of Mr. Charlton, the Agricultural Chemist of Burma, in favour of that of Dr. Shaw, the Imperial Mycologist, is also rather curious. 'Mycologist' is a high-sounding name; but it merely means one who knows things about Mushrooms! What occult connection must there be between Mushroom and the life-processes of water hyacinth! But the grotesque travesty reaches its climax when the Hon'ble Nawab Nawab Ali Chowdhury has the effrontery to pronounce judgment on questions of intricate science! And that, too, against the conclusions of Sir J. C. Bose.

The matter will not end here. It was by the resolution of the Legislative Council that the Commission was appointed. The members of that body will naturally want to know the reason of the predilection of the Department of Agriculture to pain its faith on Mr. Griffiths's dubious remedy. They will also inquire by whose authority, and in defiance of the opinion of the majority of the Commission, the Minister in charge of Agriculture opened negotiations with Mr. Griffiths. There are other points in connection

with the subject which require explanation, on which we may have something to say hereafter.

But the first thing which the Bengal M. L. C.'s should feel called upon to do is to secure the publication of the Commission's report, if it be not published before the next meeting of the Council. Should the Council-

lors fail 50 do their duty, or should their efforts prove unsuccessful, it would be the bounden duty of Sir J. C. Bose and the five members who formed the majority to publish the proceedings of the Commission, with all the papers connected therewith. Public interests would require it, and no law stands in their way.

# SANSKRIT STUDIES AND CZECHO-SLOVAKIA

ROM literary, linguistical, ethnological and even geographical evidence we are entitled to assume that the old Persians and the old Indians formed, at a time very remote, a single social group.

Its unity was disturbed for reasons no onger known to us. I would not go so far as to say that these reasons were of a religious nature, as

some scholars have supposed.

As regards the time, when this separation took place, it is very difficult to speak with certainty. Some scholars like Macdonell, Jackson, Wright and others assume that the separation took place at about 1300 or 1500 years B.C. Their view is chiefly based on the close resemblance between the Avestan and the language of the Rigveda, which resemblance they say is so great that the time required for the development of the Avestan after the separation up to the age of Zarathustra could not be longer than about five hundred years, that is to say, the separation must have taken place at about 1300 B.C.

Now some scholars look upon this date as certain, but it is not so certain as they would have us think. Although they are in m7 opinion nearer to the truth than those who assume a very early date, still I must emphasize the neglected fact that there are no reliable means of time measurement. The arguments of Professor Macdonell, Jackson and others are chiefly based, as I said, on the similarity of the Avestan and Sanskrit, and the 500 years of the development of the Avestan are arrived at only by the analogy of the development of

\* We regret the proper accented types required in this paper could not be saplied, for which some makeshifts have been attempted. The final proofs could not be seen by the author. —Editor, Modern Review.

other languages. But what entitles us to suppose that the development of the Avestan was either as rapid or as slow as that of others? Were all the conditions the same? By no means. And there are some facts which speak definitely against. Let us take for instance Lithuanian. Scholars of Comparative Philology know that this language, the literature of which we have no knowledge of before the 16th cenary, has preserved as by a miracle some very cld forms. which for instance, Lit. gy ras is equal in meaning to the Sanskrit javah, Lit. kis to Sars. Lah, and se on) come quite near to Sanskrit. Judging by analogy, as those learned scholars do in the case of the Avestan, we should have to assault that the oldest Lithuanian texts are not from the 16th century A. D., but from some century B. C.

But let us go further back leyond the Indo-Iranian unity, for we are entitled to assume that this Indo-Iranian unity formed at one time a part of a larger group, and let us ask what these groups were.

If we look over the wide area of the Indo European languages, we see that the Balto Slavonic group differs from the Indo-Iranian group in fewer points than other groups.

Let us take some instances:

Sanskrit s'atám, Avestan saton is represented by Latin centum, Greek hekaton, Got sic hund, bu Old Church Slavonic săto, Lithuan an szimtas;

Sanskrit vis'- (nom. rit), Avestan ris, Old Per

sian vith is represented by Latin nicus, Greel oikes, Gothic weiles, but Old Churca Slavonic visit Lithuanian resz-; there is in Lithuanian the word vestputs, which is exactly the Sunskrit word

vis patih and Avestan vispaitis.

Moreover there are some words and some forms which the Balte-Slavonic group alone ha in common with the Indo-Iranian-group. Such

words have been collected and a list has been drawn up, and I need not mention more than two instances, one for each.

Sans. yāti "to move in a chariot or boat", is represented only in the Balto-Slavonic languages, by Old Church Slavonic joda, Lithuanian jója,

Czech jedu;

Secondly there is in those two groups of languages alone a form, which goes back upon an Indo-European locative form in -su: Sanskrit vi liesu, Old Church Slavonic vlucechu, Indo-

European ulkusisu.

My own language, the Czech, belongs with Polish, Polabian and Sorbian to the Western Slavonic group of languages, and is also closely related to the Indo-Iranian group, for instance closer than Greek or Latin or German. To the Sanskrit word for village vit, vis, Avestan vis,

corresponds the Czech res; for Sanskrit sútúm, Avestan satem, we have sto, for Sanskrit dasú we have deset.

Our literary monuments are much younger than those of Sanskrit, they are not older than the 13th century A. D., but I am happy to say that from the 13th century no other Slavonic nation except the Russians produced so many literary works as the Czechs. The Czech language is spoken by 10,000,000 people inhabiting Bohemia, Moravia, Silesia and Slovakia, which countries are situated in the central parts of Europe and mostly surrounded by Germanspeaking people.

The present name "the Czechoslovak Republic", owes its designation to the two branches of the nation of which it is mainly composed, viz. Czec is and Slovaks. Before the war we were subject to the Austrian government, having in the year 1620 lost our independence to the Austrians after our defeat at White Mountain. The country, at one time the most important country in Central Europe, was reduced to

political insignificance.

A Czech state was formed about the beginning of the second millenium after Christ and governed by the national dynasty of the

Premislids. It developed into a considerable

power. The Premyslids died out at the beginning of the 14th century and the throne was then offered to the Luxemburgs, a dynasty German by origin but French by culture. Its first King John of Luxemburg, much like the Moghal Emperor Babar, did not like the country, but under his son Charles IV the Czech kingdom became the most important country in Europe.

Charles IV founded in Prague a University which became for a time one of the intellectual centres of Central Europe. John Hus, a member of the University, started the movement

for the regeneration of Christian life; but bigoted Europe was not liberal India where a true religious reformer finds always enthusiastic followers. The Pope invited our Hus to defend his ideas, but imprisoned him and burnt him. The country stood up, fought for liberalism and the lofty ideas of its teacher. The Hussite movement became for some time victorious,

having found a military genius in John Zizka. A national king was elected, and the election seated on the throne a statesman of broad views. The country attained to great prosperity, but unfortunately it was divided. Two religious parties opposed each other and that was the beginning of the decay. The Czechs were crushed by the Austrians and the country slept under foreign government, alien to our nation in its spirit and all its tendencies, a heavy sleep, from which it was slowly awakening during the first half of the 19th century. In the second half we were in continual opposition to the government and demanded independence, but we were kept down, being powerless.

At last in the great European struggle we formed a government outside the country, and supported by the Allies we regained our independence. Our state is a democratic Republic, with a President at its head, and our first President is

Professor Masaryk.

As India is a religious country, it may interest you to know how the religious question has been settled. All religious confessions are equal in the eye of the law. And para 130 of the Constitutional charter expressly says: "In so far as citizens of the Czechoslovak Republic are entitled by the common law to establish, manage and administer at their own cost philanthropi', religious or social institutions, they are all equal, no matter what be their nationality, language, religion or race, and they may, in such institutions, make use of their own language, and worship according to their own religious ceremonies."

Sanskrit studies in Bohemia were born in the bosom of Comparative Philology. A philological tradition is still kept up at our Czech University. While we do not neglect the literary, philosophical and religious side of that highly cultured language, we yet emphasize the fact that for the study of any field of Philology, in addition to Greek, Sanskrit is a most important language. And I remember that when I was a student, my professor in Greek advised us to take at least the elements of its grammar. I followed the advice and found in Sanskrit what I longed for: great help in Comparative Philology, many linguistic and literary problems, and, last but not least, a Philosophy which I could not find elsewhere.

It was for the sake of Philology that

Joseph Dobrovsky, (\*1753), the father of Comparative Philology in Bohemia, learned Sanskrit towards the end of the 18th century, that is to say, at the time when Sanskrit

began to be studied in Europe.

•At the beginning of the year 1791 Dobrovsky did not yet know Sanskrit at all, as we can judge from a letter written by him to one of his friends. In this letter Dobrovsky mentions the meritorious work of his friend, who had undertaken the task of comparing Slavonic words with Greek according to the new method, which at that time was eme ging above the horizon in Europe, and says that he himself has recently detected a greater similarity between Slavonic and Greek than between Slavonic and Latin. He complains that there are only scanty remnants of the Thracian language, that nobody undertakes the comparison of Armenian and Slavonic, that there is no use in comparing Persian with Slavonic and very little in comparing any of the Oriental languages with the Slavonic.

Now if he had happened to know Sanskrit at that time, he would not have used the expression uti nec orientalium multus—the letter

is written in Latin.

We are entitled to draw this conclusion the rather as already after a month or two he tells his friend that he is very happy to be able to contribute to his comparative work

something that he has no idea of.

He says that through the kindness of his friends he has obtained a grammar of the 'Brahmanic language' spoken in Goa, a work of the Jesuit Father at Králové Hradec, and by going through it he was surprised to find that there exists a peculiar similarity between Slavonic and the 'Brahmanic' tenses:

the second person singular has the end-

ing -si as in Slavonic;

the past tense is formed by the ending -lo. Moreover he was surprised to find that this language has in spite of many dissimilarities some other grammatical forms in common; it has for instance the instrumental case as in the Slavonic languages, the demonstrative pronoun  $t\bar{o}$   $t\bar{i}$   $t\bar{e}m$  which sounds very like the

Czech demonstrative ten ta to.

The grammar Dobrovsky speaks of was the work of the Jesuit Joseph Przik-yl, who was born in Prague in the year 1718, who joined the Order in 1734 and was sent to India to teach in the Seminary of the Archbishop of Goa. During his stay in India he wrote in Latin this book on the dialect of the Brahmans in Goa, entitled Principia linguae Brahmanicae, which, carefully rewritten, was sent after his death to Lobrovsky. Przikryl's vernacular grammar, in spite of its

shortness. contains some very striking remarks: as for instance, his remark on the impersonal construction Paulanā ghar bandilēm = Faulus

erexit domum, in which case he points out, that Panlanā being originally only the psychological subject of the construction, tends to become the grammatical subject, in spite of being in the instrumental case, which syntactical problem was quite recently treated satisfactorily by Suchardt and Schwyzer. Przikryl wrote besides that Konkani Grammar & book on oriental customs entitled: Epistola quibus civites, collegium et portus Gount, mores orientalium describuntur et errores plurium scriptorum qui in hac materia versati sun' detegru'ur. I could not find this book in Bohen it. The Secretary of the Archbishop of Goa informs me in a letter that nothing is known regarding this book in the Archives of Goa, but I hope \_ my further investigation in Goa may prove more successful.

Dobrovsky had not discovered at the time, as appears from what I have said, a Sanskrit Grammar, as one might be led to imagine from the title *Principia linguae Brahmanicae* but a vernacular Grammar.

One of the first Europeans who wrote a Sanskrit Grammar was Ernst Hankleden (†1732). Professor E. Windisch in his History o Sanskrit Philology (1917), p. 20, takes Hankle len as the first European author of a Sanskrit Grammar, but Zachariae rightly points out that this is a mistake. Hankleden's Grammar in nanuscript form was used by Fr. Paulinus a S. I artholomwo for his work Siddharubam sen Grammatica Samserdamica, cui accedit dissertatio his o iconitica in linguam samserdamicam vulyo Sams ret dictam, published in Rome 1790.

Dobrovsky did not come to know this book until March 1793. He asked instantly his friend Fortunatus Durich to obtain that book for him and at the same time a c rtain book on the Indian gods. He writes it his letter: Mirum ego in nominibus deorum indicarum et slavicorum consensum nuper detexi: 'I found recently a striking similarity between the Indian and Slavonic gods.' That supposed similarity became a favourite ilea o Dobrovsky to which he very often refers. He s of course mistaken in comparing the Slavonic Triglar with the Indian Trimurti, but at that time he could not know that the Trimurti in India is a later mythological development.

In etymology he is more cautious. The first Sanskrit word which in Bohemia was compared with a Slavonic word was, as far as I have been able to find out, the Sanskrit word agai. In a letter to his friend Dobrovsky wrote in the year 1799: Nam et alibi, ubi nos flori consonam

in fine iotamus, i olim adesse debuit. Russorum mat ex mati, nostrum chot ex choti-et omnia feminina in i olim, uti apud Indos, terminata fuisse non dubito; immo et masculina affecta, uti ogn' (bohemice ohen'), nam ogn' in lingua Indorum sarra (Samscrdam) est aghni—which is, being translated : for even elsewhere, where we Slavs soften the consonant at the end, i was to be found in the older language. The Russian mut results from mati, and our chot' from choti, and I do not doubt, that all feminine nouns had the ending i as among the Indians (Dobrovsky thinks of course of the Czech consonant stems), even the masculine gender was affected as ogn' (Czech ohen'), for ogn'in the holy tongue of the Indians (Samskrdam) is represented by aghni.' And some time later he compares the Sanskrit forms asna, asna, asna with the Old Church Slavonic jesmi, jesca, jesmy. The strange Sanskrit form asca and asma without the The strange visargu shows, that Dobrovsky derived his knowledge of Sanskrit from Paulinus a S. Bartholomaeo, who admits those forms. But the forms asva and asma are quoted in his work Vjacarana or locupletissima samscrdamice linguae Institutio in Rome 1804. rovsky read therefore that book also, and the copy which we have in our Museum Regni Bohemiae is from his library.

Arter Dobrovsky there was nobody in Bohemia who studied Sanskrit in a scientific way until Safarik. Nevertheless there are between Dobrovsky and Safarik some amateurs who are worth being mentioned, because they awakemed an interest in India, her language and her culture.

There is Joseph Jungmann (\*1773) to whom the Czech language owes so much. In a letter of the year 1818 he tells his friend March that he has ordered for him and for Vetesich Maiewski's book on Sanskrit, being sure that he will please them by doing so. He says that he himself was very delighted on seing the book with Dobrovsky, for he had come to learn that Sanskrit is "the most perfect language under the sun" and that it is the true mother of the Slavonic.

The book of Valentyn Skorochod Maiewski, "O Slazjanach i Ich pobratimcad" being a course of lectures on Sanskrit delivered in 1813, 1814, 1815 and 1816, was published in Warsaw 1816.

Jungmann was chiefly interested in Indian prosody. We had in Bohemia at that time an interesting controversy as to the nature

of the Czech prosody, and Jungmann was of the opinion that Indian prosody might decide the question. Therefore it was, that he entered upon the study of Indian prosody, composed poems in Sanskrit metres and asked others to follow his example. And it is of some interest that in the beginning of the last century several Czech poems were composed in Indian metres. As a matter of fact Jungmann and his imitators did not undertake a special study of Indian prosody, they simply copied the metres given in Colebrooke's Essay on Sanskrit and Prakrit Poetry published in the Asiatick Researches for 1811.

His brother Antonin Junymann, in his time a well-known physician, acquired some knowledge of the language, and he published in 1821 three articles dealing with Sanskrit, with India and the Indians, and with Sanskrit Grammar. In his article on Sanskrit he repeats the opinion current in those times that Sanskrit is the mother of the European languages, but we find there for the first time the remark, that the Slavonic languages are more closely related to Sanskrit than Schlegel admits. This statement is undoubtedly true; only the way in which he wants to prove it, is wrong; there is no scientific method in his comparing Sanskrit words the Slavonic words, which sound more or less like them. The same method we find at about nearly the same time in the article of an unknown writer in Fundgruben des Orients. Those who might be interested will find the matter discussed in my Czech article in Listy filologické for 1920. It must be admitted that Jungmann did not take that imperfect attempt as a basis for his essay, but based his views on Schlegel's book Ueber die Sprache und Weisheit der Inder, Bopp's work Ueber das Conjugations system derSanskritsprache, and Maiewski's book mentioned above.

In his article on the Indians he speaks of the high culture of the country which according to him is entitled to be called the mother of mankind and the teacher of all art.

The most important of his articles is his grammatical résumé of the Mahābhārata episode of Nala and Damayanti, as it appears to be the first attempt at treating Sanskrit Grammar in Czech. It is of course short, being based only on a limited Sanskrit text but it is fairly systematical. After a few introductory remarks he speaks of three vowel stems, that is -a, -i and -u stems. The consonant stems are represented by the declension of the noun pitar. As a specimen of conjugation all forms of the verb bhū are given. Following the example of the Indian grammarians, the third person is given first, then the second and then the first. The second class

of verbs is represented by dvesti, the third by

revekti, the fourth by the epic form budhyati, the fifth by cinoti, the sixth by vindati, the sevent by yunakti, the eighth by karoti, the ninth by grhnāti and the tenth by kathayati. He spelling of the optative bhavaet instead of bhavet is adopted from Bopp. All the forms of the perb as 'to be' are given, even the ātmanepada. There is also a specimen of the Sanskrit characters, in print the first specimen in Bohemia. It is of course no print, it is only a lithographic drawing.

The brothers Jungmann, although amateurs, roused an interest in Sanskrit culture and literature. Once being roused, such interest wanted to be gratified and to this end Hanka translated some episodes from the Rāmāyana from the Polish translation of Maiewski into Czech. Bohemia was greatly influenced by the wave of romanticism which at that time prevailed on the continent, and everything

coming from the east was welcomed.

The greatest romanticist was Jan Kollár. He was very much attracted by Indian culture, but although he says of himself that he had learned Sanskrit, his knowledge of Sanskrit, if he had any, was very scanty. But still he was versed to some extent in the books which had been written on Sanskrit literature, as one may see

from the Appendices to his book Shiva boi yne, the Goddess Slava.

The first appendix points out the similarities between the Indian and Slavonic ways of living. He admits that some of the customs, which are current in India, are found in other countries as well, but he asserts that no two nations have so many manners and customs in common as the Slavonic people and Indians.

The second appendix sets out to prove that supposed close relation. Its title is "A List of Sanskrit, Gypsy and Slavonic words and expressions having the same root and meaning." This list clearly shows Kollár did not follow the advice

of his friend Safarik to be cautious in etymology like Dobrovsky and Grimm. If there is any, even the slightest, resemblance between Sænskrit and Slavonic words, these are put tegether without any hesitation.

You may be surprised to hear of the Gypsy language in that connection. But there was in Bohemia already at that time, that is to say, about the middle of the first half of the 19th century, the conviction that the Gypsy language is an Indian dialect, which conviction proved to be true. We have got some Gypsies in Bohemia and Moravia, and the enlightened Emperor Joseph II tried to domicile tLem, of course with no, or but little, success. One group

of Gypsies stayed for a comparatively longer time in the parish of the clergyman *Puchmaye*; by whom their language was carefully studied and as a result of his studies, there reappeared in 1821

a small but a very valuable book Romar i ('ib. which is still considered to be one of the best special treatises on the Gypsy language. And this little book has been used by Kollár.

this little book has been used by Kollár.

The third appendix is called "A Comparison of Sanskrit and Stavonic Mythology." The Indian mythology, he says, is a tree, some roots of which have been transferred to European soil. He compares several gods of the Hindu Pantheon, as he has read of them in certain ant quated books, with the Slavonic gods. He collected a good deal of scattered pieces of information but there was a lack of scientific method. It was one of the characteristic features of romanticism to look for oriental parallels, and in that peculiarity Kollár indulged even later on in the time of the decline of romanticism.

Kollár's book is written in the form of letters.

His friend Safarik, to whom these letter: were addressed, has managed to steer clear of the

cliffs of romanticism. Pavel Josef Safarik is, after Dobrovsky, the first Czech who studied Sanskrit in a scholarly manner. Already in the

year 1829 Safarik asks his friend Kollar to procure for him Bopp's Grammar, and, after a short time, he communicates to his friend the fact that he has gone through the Grammar and that now le is awaiting Bopp's Glossarium Senscritum. As he was chiefly interested in Comparative Philology and antiquities, he confines himself more especially to Sanskrit Philology. He was more fortunate in this respect than Dobrovsky, as in his time the facilities for the study of Sanskrit in Europe had considerably improved. Dobrovsky lived in the time, when the tree of Sanskrit learning in Europe was beginning to grow, in the time of Safarik the tree was in full blossom.

Safarík adopted the method of Dobrovsky and combined with it Bopp's knowledge of the language. He quotes generally only such words and such forms as are given in Bopp's Grammar. Of course we cannot expect that all his etymologies should hold good now, as Comparative Philology has undergone in the hands of Schleicher, Ascoli, Collitz, Verner, de Saussure, Johannes Schmidt, Brugmann, Hirt and others a considerable change. We cannot accept now his view, that the m in the root gan is simply affixed, nor can we compare the Sauskrit form adihsam, Greek edeiksa, with the Dd Church

Slayonic imperfect, nor the Sanskrit future in

-isyāmi with the Greek form in .e. Even science knows the difference between the conquered and the conquerors.

Safarík inaugurates a new period of Sanskrit studies in Bohemia. Nevertheless there remains still one forgotten poet and scholar in one person in the shade of the romantic period, namely, E. Vocel. In his poem The Labyrinth of Glory (published in 1846) he refers to the Ganges valley as the home of the European family, of the wires, according to the term newly coined by the Cambridge History of India. There are in the 8th chapter of the second volume of his poem a good many similes from the 'Sakuntala.' The poet himself says in the note that he has ārawn his similes from Kālidāsa's drama. As the Editio princeps of Sakuntalā was published n 1830 in Paris by Chézy, the translation of course some 40 years before that time, Vocel night have had the Sanskrit text in his hands, but it seems very probable that he had not.

He derives his knowledge of Indian Mythology only from Kollárs work Sláva bohyne.

Just in the middle of the last century new light was kindled. In the year 1850 August Schleicher, the very well-known comparative philologist, started his lectures in Prague and shortly afterwards he was followed by Alfred Ludwig, one of the greatest Vedic scholars. And owing to the education of our people and to our national self-consciousness, the university has been divided into a German university and a Czech university. Professor Ludwig has been succeeded by Professor Winternitz, the very wellknown Sanskrit scholar and learned author of the History of Indian Literature, the chair of Sanskrit in the Czech university has been combined with the chair of Comparative Philology and given to Professor Zubaty who combines a profound knowledge of both subjects and is the guru of the present writer.

Santiniketan, 1922.

V. LESNEY:

# A HINDU TEXT ON PAINTING\*

By K. P. JAYASWAL, M. A. (Oxon), Barrister-at-law.

OF GENERAL DIRECTIONS.

written on Hindu Painting, but, as the late Dr. V. Smith said in his History of Indian Art, no text on the art and science of painting was available. Except a stray quotation on Chitra-lakshana cited in the commentary on the Kāma-sāstra, nothing written by Hindus on painting as such had been accessible. This note is a contribution towards that subject which has been regarded anknowable up to this time.

There was a vast literature in Sanskrit on the subject, a glimpse into which is sought to be offered to-day through the present note.

Mahāmahopādhyāya Ganapati Sāstri, the famous Editor of the Trivandrum Sanskrit

This article is being published also in the Jov: nal of Bihar and Orissa Research Society, which is appearing once more under the editorship of Mr. Jayaswal. We have omitted the quotations of Sanskrit words and verses. Ed., M. R.

Series, has recently (1922 published the first part of a book called Silparatna by Sri Kumāra. The book is No. 75 of the Series. It deals mainly with the subject of civil engineering, but it has also an interesting chapter on painting. The whole book is based upon earlier or rather ancient Silpa works in Sanskrit, as the author himself says in Chapter I, verse 7. Sri Kumāra was a native of Kerala; he flourished in the sixteenth century of the Christian era under a Hindu king within the territory now called the state of Travancore. The treatment of the subject in the book shows a strong adherence to the ancient Silpa Sastras. Similarly, his discussion on painting has all the traditions of the orthodox school.

In Chapter 40 the subject called chitralukshane is handled. The author first uses the word "Chitra" both in the sense of sculpture and painting, and later on he gives his whole attention to painting only under that term. The definition of Chitra is given thus:— Whatever there may be in the universe moveable or immoveable, a representation thereof according to their individual nature is called "Chitra". Chitra is known (in the books) to be threefold; its division is laid down to be—

(1) "A complete representation of the whole scene (subject-matter)—the whole body—is

galled Chitra."

(2) "Ardha-Chitra ('half representation') is there when one portion (lit. 'half') is represented making it united with wall and the like."

(3) "Chitrābhasa (Chitra in appearance) is called by ancient authorities on art that portional representation which is produced by painting (lit. writing)".

In other words, what Hindu authorities called *Chitra* is a statue or a full bodily representation of another object. The second division is probably bas-relief or carving. And the third, which is not Chitra but a delusion (Abhasa) of Chitra or the image, produced in art, is what we call to-day painting.

Chitra or Chitrārdha can be done in clay or cement, in wood or stone, in metal or in bricks. They are to be made in various materials as traditionally known and traditionally taught.

As to "delusion of image" or painting, the material in verse 7 is laid down to be appropriate colours worked upon wall, etc., polished with cement. According to verse 34 the basis of a picture could be a board or a cloth in addition to walls, "polished like mirror."

It is evident that fresco-painting is the most prominent method before the Hincu priters. Examples of it are well known—Ajanta, Bagh, Sigiri, and walls of palaces mentioned in Sanskrit literature. Examples of painting on boards have not survived, but they too are a familiar topic of Hindu dramatists and polite-writers in general. Examples of the third class live in so-called Tibetan "flags." They were rolled up, as evidenced by Bhāsa. In the same style the Tibetan pictures are kept to-day, and the system extends to the Far East probably as a result of Buddhist paintings introduced from India.

The following scenes are not to be painted in private residences: War, death, suffering, stories of gods and demons, naked figures, deeds of hermits. The first three prohibitions find an affinity in another fine art of the Hindus, viz. Histrionics. As on the Hindu stage, representation of a battle scene, death and tragedy was considered offensive

against aesthetics, so it was regarded in Hindu painting in view of the information now before us. The last two prohibitions are explainable on the ground of decency. The story of gods and demons evidently refers to the story of their wars.

Subjects recommended to the artist and the patron are: "A picture in attractive form should depict a classical story, as found in a particular branch of Vedic literature. It should neither be more nor less than the in any detail. It should be pleasant to the mind and should have several colours. I've forms should be proper and appropriate, and sentiment and mood and action should be combined in their places."

The Hindu painter is thus supposed to be a man not merely literate but thoroughly -ducated, as he has to distinguish between versions of a particular story according to particular Vedic schools. It was not an art for the unlearned. This is supported by the Kāmasûtra of Vâtsyāyana, vaich directs that the nāgarika or Hindu educated in polite literature should practise parting and should have his board, brush and paints in his drawing room.

#### OF TECHNICAL DIRECTIONS

From verse 11 up to the end, i. e. -erse 147, follow details of technical directions. I shall mention only some of them. The subject is really a study for a professional artist. I am only attempting some details to indree painter-scholars to take up the subject.

The plaster with which a wall for tresco-painting was dressed was prepared by burning conch-shells and mixing the powder with a mudga (nung pulse, phascolus mungo) lecoction and molasses (gudatoya) and sanc. A paste prepared from banana fruit was also mixed with the plaster. Their proportion is also given. The plaster took three months in the process of preparation.

The wall was first treated with a prush made of the fibres of the coconnut fruit. The fibres were well beaten. For several days the surface was applied with sugar water. Then with a smooth darri (trowel) made of iron or wood the plaster was applied, very slowly, and with the coconnut brush pure water was sprinkled on it. When the plaster was dry, colouring was done. It is laid down that on a board the plaster is not to be applied.

Five colours are considered to be the chief

ones; white, yellow, red, black and dark. On the plastered wall white was first applied. White was prepared from conch-shell and china clay. Bitter gum of the nim tree. (Azadirachta) and kapittha (Veronia elephantum) was used in preparing the white ground. This was done, evidently, with the purpose of making the wall safe against white ants and similar great destroyers of painting and books in India.

The brush for doing outlines was of the shape of a vartikā (the pointed wick of the open Hindu lamp). It was of sizes from one to four inches. It was disinfected and cured in a preparation of old earth and

cowdung.

The painter would draw subjects like gods, men, elephants, birds, creepers, trees, mountains, or oceans—subjects which the artist has ascertained by hearing, seeing or imagining. He would start the outlining brush at an auspicious moment with a peaceful mind, sitting at ease. He should think over and over again in drawing the outline. When the line goes wrong, he should take it off with a new piece of cloth.

The outline was drawn in yellow and it was drawn faint in the first instance. It is

directed to be finally done in red.

Directions to prepare the five main dyes are given in verses 41 to 52. They are all vegetable dyes and the process is laborious and lengthy, The artist has to prepare them with his own hands. Metallic dyes are

treated separately.

"Pens", i. e. brushes for colouring, are of three sizes; they are "thick", "fine", and "middling". The painting brush was made of the hair of the tail of squirrels. It ended in a point. For the thick brush, hair grown on the stomach of a goat or hair from the ear of a calf were collected. They were attached to a pin with fibres or lac. The circumference is detailed in the text as well as the nature of the pin. For every colour there were nine brushes.

From verses 60 to 110 the author gives directions to make figures. At first he classifies different positions of a figure. The positions are called sthānas, and they are nine in number in the opinion of masters of painting. The first of them is Riju ("simple"). This is frontal. Partially frontal position is the second. Then there are three non-frontal positions. These five are the chief technical positions. The non-frontal ones are—

(a) Sachika or oblique.

b) Dvyardyakshika, where both eyes have to be partially represented.

(c) Pärsvagata or sidelong.

Four secondary varieties are the opposite ones of four positions out of the above five. In verse 109 the author says that out of the main positions several mixed ones may be invented, as, for instance, face may be frontal but body may be differently posted and so on. The position is a creation of the wise artist and so are the business and expressions of the painting (verse 110).

It is noteworthy that the frontal position is regarded as the easiest, for it is called "simple." The art canon here differs from that of Hindu sculpturing gathered from known examples wherein frontal position is the ruling and favourite principle. Hindu painters have given more thought to non-frontal portraiture than Hindu sculptors.

The positions are further described on the basis of Brahma Sutra, the main line with reference to which proportions are poised. Brahma Sutra is a line drawn from the crown to the feet. Details of proportions and measurements are too technical to be given here. That is a subject which would require an intensive study by an artist. Directions are given about the proportions of all the limbs. In giving the details for the limbs, etc., the author uses several technical terms & known to his science but unknown to dictionaries.

Verses 111 to 146 (i. e. up to the end of the chapter) are devoted to the subject of colouring. A wise painter should do t colouring slowly and spotlessly, first with a thick brush, and should produce low and high effect by the colouring (112). Dark and light are the two main divisions and severe and soft are the two main effects. Darkness is produced by thickness, and lightness by thinness; at times the effect is produced by a change in colouring. To produce darkness in white and yellow, red may be used, and on the margin black may be very finely employed. A very sharp razor is to be utilized in taking off a colouring deeper than what is necessary.

The author deals (from verse 117 one wards) with metallic and organic colouring. For light red, red lead is to be used; for middling red, red chalk. Deep red is to be produced by lac dye, for yellow "red arsenic" is to be employed. The paste is finally done

in the bitter juice of nim, as in the case of the vegetable dyes (122). Gold to be used has to be done in leaf; it has to be made very fine, a little sand should be put in ard ground along with it. The paste is to be placed in a glass vessel. [Glass was mannfactured in India quite commonly in the third and fourth centuries B.C. Seal matrices with Brahmi legends, cast in green glass, have been discovered in the Kumhrar and Bulandibagh excavations (Patna). gems are known to the Arthasastra of - Kautilya. Knowledge of glass in India goes back even to the Satapatha-Brahmans.] Polish on gold in painting was provided by friction with a boar-tusk.

Gold was painted with Vajralepa or "permanent paste". It is important to note how Vajralepa was prepared. The painter's Vajralepa was prepared from buffalo skin. The skin was boiled down to the condition of butter. It was strained and converted into

balls dried in the hot sun.

Mixture of colours is treated from verse 134 to verse 142. For fair complexion white and red were mixed. White, dark and yellow give the beautiful pale colour. White and dark give the colour of the elephant. Red and yellow produce the colour of the flame. For human complexion a double quantity of yellow was mixed with bue. Similarly, yellow orpiment, lac dye, and vermilion mixtures are discussed. For hair black and blue were used.

It seems that lac dye and vermilion and also probably orpiment were not used in

fresco-painting (143), but were used in temporary painting, which was called *Dhulichitra* or "powder (lit. 'dust') painting."

The ancient Chitrakāras (Hindu painters) had a division of painting in three classes: (1) Dhuli-chitra 'powder painting'; (2) Thitra which was realistic "as if reflex in a nirror" and (3) Rasa-chitra or "Sentiment painting." "The sentiment, as Sringāra or love, was gatherec from the scene".

Needless to say that it is to this class that the majority of Hindu paintings belongs.

Verse 147 gives the important information that directions about painting have reference to the freeco-painting in palaces cut into rocks and not caves. As most of the Hindu palaces have been destroyed, examples of freeco-paints ingoutside the rock-cut imitation-houses have disappeared.

It would be interesting to compare a datum from the Jātakas on fresco-painting with regard to their subjects and the ideal subjects given above. In Volume VI of the Jātakas (page 132, Maha-ummagga-Jātaka) we find an underground palace descr.bed. In the passage to the court realistic statues were placed. On the walls paintings by clever painters showed scenes of the splendour of Sakka, the zones of Mount Sineru, the sea and the ocean, the four continents, Himavat, Lake Annotatta, the Vermilion Mountain, Sun and Moon, the heaven of the four great kings with the six heavens of sense and their divisions.

# INDIAN PERIODICALS

"Plastering, Figuring and Painting".

In the Vedic Magazine for May, Rao Sahib K. V. Vaze, I. C. E., quotes copiously, with translations, from an ancient Sauskrit book, called Silpa-ratna, definitions and rules relating to sculpture and painting. He does not name either the author or the discoverer and publisher of the work. It appears from the verses quoted that statues, basreliefs and paintings were all known by the common name chitra.

"A statue or fresco work may be made of earth, lime, wood, stone, metal or bricks. These are to be prepared according to the image one has seen or heard of, or according to one's ideas of beauty and one should decorate the same with various materials in the best way one can."

### Customs Duties Versus Bounties.

In the Calcutta Review for April-May, Mr. Akshaykumar Sarkar observes that "If protection has been found at all necessary

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tor India, the proper method is not import duties which will raise the prices of the necessaries of the poor consumers, nor export duties which will adversely affect the interests of more than 75 per cent. of the Indian people who are producers of raw materials as agriculturists, but the system of bounties to industries establishing their claims to protection. There would be a great deal of difference in the effects of bounties than in those of customs duties. The bounty system will not increase the price of home-production, it will not cause inequitable taxation on the poor in favour of the capitalists; it will be paid from the general revenue fund of the country which is raised from the poor and the rich alike and, when properly distributed, of which the rich bear proportionately greater burden than the poor; the adjustment of aid to the necessity of a particular industry will be more accurate; and finally, the poor will not be alone in fighting out protection, which has been admittedly regarded as a temporary measure when there should no longer be any need for it. In the case of protective duties the capitalists nay easily make a common cause to exert political influence to continue the privilege, but in the case of bounty the interests of the really ادت entrepraeneurs may not be the same as of his unworthy compatriots. The former is likely to exert for capturing the market in fair competition and taking advantage of the Law of Increasing Return, while the latter may resort to ertifices to survive under the shade of the system. It is easy to understand that the elimination of the latter which will raise the marginal efficiency in production will be to the public interest."

#### Buddha and Buddhism.

Prabuddha Bharata for May denies that Euddha "was a sworn enemy of the Hindu faith."

"...nothing can be farther from the truth. Chserves Dr. Rhys Davids, the great Western authority on Buddhism: 'The prevalent notion tLat Gautama was an enemy of Hinduism...is nothing but a misconception. This is not the cese. Gautama was born and brought up and lived and died a Hindu. There was not much of the metaphysics and psychology of Gautama which cannot be found in one or other of the orthodox systems, and a great deal of his morality could be matched from earlier or later Hindu books. Such originality as Gautama possessed lay in the way in which he adapted, enlarged and systematised that which had already been well said by others; in the way in which he carried out to thair logical conclusion principles of equity and justice already acknowledged by some of the most priminent Hindu thinkers.'

"Budha was one of the greatest exponents of

the Eternal Religion of India. To understand the true relation between his religion and the ancient faith we must study them in their pristine purity. We must dive deep into their spirit, boring through the encrustations of forms accumulating for centuries. True Hinduism does not consist in the mere observance of forms and ceremonies, and in the following of the rules of eating, drinking and marriage, which implies orthodoxy at the present times. It implies the recognition of the One in all, and not the religion of Don't-touchism and exclusive privileges of the higher castes. Buddha's teachings, on the other hand, should not be confounded with the corrupt form of Buddhism with its Tantric practices, intricate philosophies, gigantic temples and elaborate rituals. Judged in their true spirit the goal of Hinduism and Buddhism is one. Advaita Mukti or Buddhist Nirvana means the negation of all limitations."

In the opinion of the writer:

"Ancient Buddhism and ancient Hinduism were very much akin in spirit although they differed in form. But as time rolled on, the gulf of forms and ceremonials that separated them became wider and wider. Buddhism became the more popular because of its democratic spirit, and for a time it rose to be the dominant faith in India. But a religion which failed to take note of the capacity of its followers to pursue the path of the highest rectitude, and indiscriminately allowed men and women to live the life of renunciation and noninjury, could not possibly keep itself free from corruption for long.

"In the apotheosis of monasticism and noninjury lay both the strength and weakness of Buddhism. Sham renunciation bred vice and immorality. Indiscriminate advocacy of Ahimsa encouraged weakness and cowardice, and killed, the martial spirit of the people. The travesty of the greatest of virtues brought about the degeneration of the Buddhist church. With the loss of its purity, Buddhism lost its vitality. And the Mother-religion gaining in strength at last assimilated into her body the daughter-It is the inherent weakness of later faith. Buddhism that was the chief cause of its overthrow in India. Unlike Hinduism it took a partial view of life, and failed to take note of the great fact that spiritual evolution is a march from lower truth to higher truth until the culmination is attained. Buddhism declared that the path to perfection was one and only one. Hinduism held that the means might be many, though the goal was one. This is the great point of contrast between Hinduism and Buddhism, as Swami Vivekananda has clearly pointed out: 'The Buddhist command could only be carried out through monasticism; the Hindu might be fulfilled through any state of

life. All alike were roads to the One Rea.... Buddhism became the religion of a monastic order, but Hinduism, in spite of its exaltation of monasticism, remains ever the religion of faithfulness to daily duty, whatever it be, as the path by which man may attain to God." It is this all-inclusive spirit of Religion Eternal that enabled it to gain ascendency over its rebel child Buddhism."

### "Pallophotophone."

The Indian and Eastern Engineer says:

"Pallophotophone, derived from Greek roots, means literally 'dancing light phone.' In recording speech, a mirror scarcely larger than the head of a pin is arranged to cast a beam of light on a moving photographic negative, the mirror being connected with a diaphragm which vibrates in unison with the sound waves.

"With the vibration of the diaphragm the mirrow oscillates and the reflected beam of light moves with it and is projected through a small aperture to a sensitized film which is in continuous motion. This film, when developed, shows a succession of serrated lines which correspond to the modulations of the voice.

"Scientists believe the instrument to be the colution to the problem of producing talking motion pictures, since the action and the vo ce of the actor may be recorded simultaneously upon the same film, and both may be reproduced with perfect synchronization.

"Educators are becoming interested in the Pallophotophone as a means of producing lectures and illustrations simultaneously."

# An Ancient Civilization Saved from Oblivion.

The same monthly records:—

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"By means of the pallaphotophone the instrument which photographs the human voice on motion picture film, an ancient civilization will be saved from the oblivion to which it seemed doomed for lack of any precise knowledge about it.

A recently discovered survivor of the Maya Indians of Central America spoke the lost tongue of his tribe into the recording instrumen, uttering the alphabet and portions of the Mayan folklore. North American language experts of the Smithsonian Institute will translate the record.

"These translations, together with the Lieroglyphics dug from Guatemalan and Yucatan ruins will throw some light on the lost civilization of the Mayas, who had an alphabet and a l-terature centuries before their land was invaded by the Spaniards.

"The Indian, whose now unintelligible words are expected to furnish a key to the enigma of Mayan hieroglyphics, was found by a Smit iosnian ethnologist among the mountain tripes of Guatemala, where the few survivors of the Mayas had taken refuge from a hostile civilization. Once buliders of wonderful cities, great temples and palaces rivalling those of Egypt and Mesopotamia, the Mayas are now i literate barbarians.

"Under the direction of scientists, among them C. A. Hoxie of the General Electric Company, inventor of the pallophotophone, the Maya spoke his strange tongue all night long into the carious instrument, and seemed both pleased and confused by the experience. Additional records will be made by him through the pallophotophone, which is able to reproduce overtones and delicate shadings that are not recorded faithfully by the ordinary talking machine.

"The Mayan version of the creation spoken in the lost Mayan tongue by Cipriano Alvarado, the full-blooded Quichee discovered by the Smithsonian ethnologist to hold the key to the unknown language, was broadcast from WGY, the powerful sending station of the General Electric Company at Schenectady, U. S. A. on the night of January 25th."

# A Cheap and Efficient Method of Transport.

In the May Welfare, Mr. St. Nilal Singh describes a cheap and efficient in thod of transport, to which the attention of progressive District Boards and Indian States is invited. Says he:—

"The development of Indian resource depends, to no small extent, upon the manner in which the problem of improving and extending the existing system of transport is so ved. mileage of both roads and railways in this country is utterly inadequate, even for the present requirements. Hardly does one leave he municipal limits of the larger towns before finding that the high-ways degenerate into little more than cart tracks, with streams, and even rivers, left unbridged. Wide areas are without railway communication, and such services as exist for purposes of what may be termed courtry transport are not efficiently worked. All these causes combine to keep India in the stage of the bullock cart, which ancient vehicle very significantly symbolises the backwardness of mater al development in our land.

"Whenever official attention is drawn to the inadequacy of the system of communications,

the explanation put forward is that India is too poor to afford a better system. It may be contended, with equal truth, that India is poor because she lacks better communications.

"The only way in which this vicious circle can be broken is by making an attempt to discover some cheap and efficient means of communication. Other countries, faced with similar difficulties, have had to resort to systems less expensive than building light railways, and there is no reason why we should not profit from their experience and example.

"I have recently learned of a novel mode of transport which is being used for purposes of opening up parts of Africa. Since the physiographical conditions there are not very dissimilar from those in our own country, while the need for economy is as great here as it is there, it would seem that such a system might prove useful in solving our problem of transport.

"The system in question combines the advantages of the railway and the motor service, at a cost materially less than that of the lightest of light railways. It is known as the "loco-tractor," or "road-rail system." It cannot be compared with any other system of transport, since it stands in a class by itself. It is designed to run on rails, hauling wagons, and also simultaneously to run on the road."

### Sufi Samagam.

The editor of To-morrow thinks that of all provinces of India, Sind has the most eclectic atmosphere.

Find has the most eclectic atmosphere. Hindu orthodoxy there is nowhere to be seen. Muslim Sufis there have Hindu disciples and innumerable poets and singers of Sind bear witness to the ideal of a cultural unity of the two communities. They make a mistake who talk that Hindu-Muslim unity date from the Lucknow compact or the Khilafat compact. That is merely the political aspect, the latest among the inevitable adjustments that have gone on taking place through the centuries. Political adjustments should not be allowed to obscure cultural gains of the past. We, therefore, cordially support the movement that some of our Sindhi frienls have inaugurated to bring together Sufis from different provinces."

## "Debris of Ages."

1 rincipal A. T. Gidvani writes in his journal, To-morrow:—

"We are in the midst of the Hindu mating season. Every morning brings a few invitations to join in wedding processions which we heartily

detest. It is unfortunate that one can not leave one's house without one of these vulgar demonstrations accompained by men wearing grotesque and hideous uniforms disturbing the peace of the town with the unmusical sounds. Poor men plunge themselves in debt to stage this comic farce in public streets. Such is the tyrrany of custom that even men who deck themselves in Khadi for their wedding dare not show more modesty and good taste in their celebrations.

"Sacred thread ceremonies are slightly more quiet. We attended this season particularly because it was in a family which has given us one of our sincerest comrades. To what a mockery we were treated! Elaborate ceremonial from which all meaning and sanctity has long since departed gone through by men and women nearly all aware of the emptiness of it all! Yet no one dare depart form the beaten track. Under the debris of ages is the truth of Hiduism carefully concealed and each day the rubbish heap grows greater. Are there youngmen in this country whom the urge of the new Ideal, the Vision of Freedom has rendered restless? They must break through these bonds."

#### Some Lessons from Indian History.

Prof. S. Krishnaswamy Ayyangar draws some lessons from Indian History in a learned article in *Everymans Review* for May. Of the emperor Samudragupta he says:—

"It is possible to demonstrate that he set about deliberately to impose his authority over the other kingdoms that existed in his time with a view to gather together the military strength of the whole of India and present a united front against any foreign invader. Otherwise the importance that he seems to have attached to the Asvamedha, as his coins unmistakably show, has no meaning. The hankering for the establishment of an empire by Indian monarchs, therefore, is nothing more than the natural tendency in Indian history to establish an empire which the British ultimately succeeded in doing. This imperial effort failed in earlier times to acquire a permanent character owing chiefly to the extent of the country and the absence of facilities for rapid locomotion. It was a success under the British because of the existence of these facilities in a greater measure. It may be said now to have acquired a character for permanence because of the annihilation of distance which steam and electricity alike have done in modern

The professor thinks that the establishment of a central imperial power by Indian sovereigns did not meet all the needs of Indian defence.

"As far as we know at present; imperial Indian powers failed to provide a navy, and therefore the requisite provision for naval defence, with the solitary exception of the Mauryan empire under Chandragupta, which, according to Megasthenes, supported by the Arthasāstra, did maintain a navy department. A Only other instances are the Pallava empire in South India and, to a greater degree, the Chola empire. Not that a war fleet could not be organised or that sea-going was so unusual. There was no separate and regularly constituted navy department as a part of the imperial organisation. It is perhaps this want in the organisation of the empire of Vijayanagar that was responsible, more than anything else, for the ultimate break-up of that empire and the entry of Europeans from the distant west into Indian politics, leading ultimately to the establishment of the British empire in India. One might almost say that the want of seapower has always been the vital defect of Inlian Imperial organisation."

In the paragraph quoted above, the author has spotted a real defect.

He has omitted to mention that the Marathas maintained a navy.

Summing up, the professor observes :-

"Any organisation—political, economic, and educational or spiritual, that is introduced in India, ought to observe the two seemingly irreconcilable ends of taking an effective place, even a position of advantage, in the vortex of economics and at the same time give the fullest freedom possible for the various different communities within to pursue each its own life according to its own ideals in this world consistently with the other worldly aims characteristic of Indian society. One thing seem; clear and that is, that in matters of social reform and religious adaptation much the best thing would be to leave the separate communities to evolve each in its own course of advancement, the common organisation seeing to it that there is no molestation in the pursuit of these aims. would be in keeping with the spirit of Indian history to give the communities and their religions freedom. Notwithstanding the great improvements in communication a considerable devolution of power among local bodies is still of the essence of Indian constitutional arrangements and the division ought to be horizontal and not vertical. The principle of diarchy makes a longitudinal division of power which it is to be feared is difficult of success. The chances of success lie in a more and more complete devolution of power to the provinces and to the smaller divisions composing the provinces. To completely democratise all local civil administration more or less would be the proper line of procedure, the central government reserving to itself such powers of control as would ensure the preservation of peace between the different parts within the empire and keep out the ensuries across the frontier. Such let us hope would be the lines along which our own democratic government would develop when people get nore generally educated and more people get to take an active and living interest in the problems confronting them, spiritual, economic, and political."

#### The Co-operation of East and West.

In the Visva-bharati Quarterly Professor Fernand Benoit, a French scholar, tells us:—

"Few Indians, I think, realise to what extent India is known, or rather unknown, in Europe and what the mere mention of its name implies for multitudes of even uneducated people on the Yes, India, living India, s ama-Continent. Our Sanskrit zingly unknown to the West. scholars are comparatively few. They generally know ancient India only; a very small number of them have ever seen the country. About modern India, the information given by the press is scanty, manipulated, second-hand; t issues from agencies whose chief object is not the spreading of truth. As for the descriptions given by tourists, novelists, missionaries, etc., they most often impart a very one-sided and prejudiced impression. And yet India is, for most continental Europeans, whether literate or illiterate, a kind of Realm of the Spirit, a Motherland o God, a Christ among the Nations. India is no w-a-days, in the imagination of the Western peoples, what Palestine was for the Christians at the time of the crusades."

As Indians generally get unduly elated whenever any European praises India, it is necessary to understand what Prob. Benoit exactly means by calling India 'a Christ among the nations." Says he:—

"I am not the first to call India a Christ among the Nations. Let us not forget to pursue the comparison further, that Jesus, while engaged in his far-reaching apostolate, often seemed to rebuke his own mother and broders: and, though a citizen of an enslaved nation, nurtured in the midst of a then vehemently nationalistic race, he is not known to have uttered word that might allow us to call him even pariotic. Bresenting the whole world,—Jews, Lamans, Gentiles,—with his message of love, he could not help providing at the same time for his own people. But his message would provably not have been so universal had he been a mere patriot."

Again:

"Indian culture, which is spiritual par cicellence, is imbued with that spirit of love Lumaneness, sacrifice, universality, which was also the essence of the Christianity of Jesus, but of which we Christians have preserved so little. It is not, of course, that we shall best find the e ements for the resurrection, the synthesis, of our hopes, in Hinduism, or Buddhism, or any of tle Indian religious sects. These have become, to some extent, dogmatic and orthodox in the course of the ages, -- sometimes even formal and pharisaic. But we shall find such elements in the Indian soul itself, in its spiritual idealism, in its pure teachings as expounded—why not say reveled ?-In the Upanishads, the Gita and other Indian scriptures. It is not the letter of these teachings that we shall utilize, but their spirit, in arnated, as it seems to me, in the whole of the Indian race and manifested in its tendencies, mentality and character."

"Of course the West will bring its cotribution to the ultimate human harmony. India has, I trink, disclaimed practical life, and the materia things of the world, a little too much."

### Retrenchment and Research.

The December (1922) number of the Bergal Agricultural Journal, which is conducted by the Government Department of Agriculture, made its very timely appearance in the month of May, 1923, which is one of the proofs of bureaucratic efficiency. That, however, is a digression.

The editor of the journal is right in not agreeing with people "who advocate a more or less indiscriminate abolition of research institutes and the like."

'It is certain that such an attitude is unsound not only logically but financially, especially in a country like India which has already benefited so exormously by the application of science to useful purposes. In agriculture alone, the plant breecers have added many crores to the country's annual income. New wheats and cottons, paddies and jutes yielding 20 to 30 per cent more than the indigenous varities have already been successfully introduced and are actually being grown over an aggregate area of about four crores of acres in India. Estimating the increased net yield from cultivation of an improved crop to be about Rs. 10 per acre the total annual value of the work of the Agricultural Department is shewr to be in the neighbourhood of Rs. 40 crores. All this money goes directly into the pocket of the cultivator but even such a great sum is small in comparision with the value of

what it is possible to do. To retrench agricultural research would put an end to any hope of improved agriculture and the financial benefits accruing from it. Thus the very object of the retrenchment, viz., a permanent balance between revenue and expenditure would be defeated. It is perhaps well to point out that a large proportion of the cost of expensive schemes of education, sanitation, water supply etc., must come from the proceeds of agriculture. How necessary it is therefore to give all possible encouragement to every means of increasing the agricultural wealth of the country! No carefully conceived and honestly carried out scheme of scientific research ever yet failed to return many times the cost of its prosecution."

# The Cinema as a Means of Agricultural Education.

We read in the same journal:-

"The use of the cinema as a means of agricultural education among farmers is in contemplation in several countries. In fact in France it is reported that the Ministry of Agriculture has submitted to the President of the Republic an order authorising an annual grant of half a million francs (Rs. 3 lacs approximately) for the purpose of installing in agricultural colleges and schools, and in the rural communes, cinematograph appliances which would be used for the popularisation of scientific agriculture. -There is no question that the cinematograph could serve a highly useful purpose in this way; it is not only more attractive than the lantern slide, but it brings out points that could not otherwise be readily shown. In India it would prove a most useful adjunct to the propaganda side of the Agricultural Department because by its means, the cultivator could see and understand points which he may have failed to grasp in the actual demonstration, while he would also have an opportunity of seeing how and to what extent agricultural improvements are being carried out in other parts of the country.

"In Bengal several series of lantern slides of various improved crops, giving their whole life-history together with a number of other slides showing improvements in various methods of cultivation and production of raw products, are being prepared by the Agricultural Department. While it may be doubted whether ordinary lantern slides, such as those mentioned above, could be entirely dispensed with, it is an undoubted fact that the cinematograph would prove a quick, useful and reliable means of educating the cultivator and one that will always afford very material assistance in

demonstration work."

#### Tippoo Sultan as a Ruler.

The Quarterly Journal of the Mythic Society contains an informing and interesting article on the letters and memoirs of Tippoo Sultan, from which we learn that

An account of Tippu Sultan is recorded by James Mill in the following words:—

"As a domestic ruler, he sustained an advantageous comparison with the greatest princes of the East. He bestowed a keen attention upon the conduct of his government, from which he allowed himself to be diverted neither by pleasure nor by sloth. He made a methodical distribution of his time for business with which he was laborious and exact: but in which his passion for detail made him frequently waste that astention upon minor, which ought to have been reserved for the greatest affairs. He had the discernment to perceive what is so generally hid from the eyes of the rulers in a more enlightened state of society that it is the prosperity of those who labour with their hands which constitutes the principle and cause of the prosperity of States; he therefore made it his business to protect them against the intermediate orders of the community, by whom it is so difficult to prevent them from being oppressed. His country was accordingly, at least during the first and better part of his reign, the best cultivated, and his population the most flourishing in India, while under the English and their dependants, the population of the Carnatic and Oude, hastening to the state of deserts, was the most wretched upon the face of the earth. (Vol. VI, page 150.)

James Mill is supported by the letters and memoirs of Tippoo Sultan, which were translated by Colonel W. Kirkpatrick, dedicated to the Marquis Wellesley and published in 1811. These letters, which were addressed to various public functionaries by Tippoo Sultan, were gathered on the fall of Seringapatam from a register of about two thousand letters, referring to the period between 1785 and 1794 with considerable blanks."

A few of these letters are quoted here:—

13

# I. To Monyuddren Ali Khan

"It has been represented to us that you sit constantly at home, without even appearing at the Kutcherry. This is not well. You must pass a proportion of your time utily in the Kutcherry and there diligently apply to the affairs of the Sircar, without suffering any one to come to your own house on pull c business ......If you act in conformity with our orders, it will be well; otherwise, you will assuredly incur the penalty therein specified. (31—S——1785)

#### 2. To

MOHAMED MEHDY, BUKSHY OF SERIN WPATLM

"You must not suffer any one to come to your house; and whatever business you may have to do, let it be transacted in our Kutclerry. If revertheless, people should persis in coming to your house, they shall be deprived of their ears and noses. Pay strict attention to the order."

The following is note on this let e by Col. Kirkpatrick:—

With respect to the punishment appointed for its infraction, it may be presumed in the absence of any proof of its ever being according inflicted that it was held out only in terrorem,

#### 3. To

#### TURBEYUT ALI KHAN

On being reminded of his previous letters to which no reply was sent, Tippoo stys. "That great person (meaning Ali Khan) exts two or three times a day, sits at ease and unuses himsel with conversation. We, on the other hand, are occupied from morning to high with business.

# THE SEVEN SUPERINTENDENTS OF THE POSTS AT SEVEN CAPITAL CITIE-

"We have fixed the cose at six thousand guz which distance must be travelled by the postman in a ghurry and a half (33 minutes and 45 seconds). If the letters appertaining to your province are not delivered according to this rate and any delay arises, you must flogt: Harkarras belonging to you."

## FOREIGN PERIODICALS

#### World News about Women.

The following items of news are taken from The Woman Citizen:—

Co-education in Japan

A venturesome school in Tokyo, Japan, is going to attempt co-education. Under the direction of Dr. Sawayanagi, one of the foremost educators of the country, fifteen little girls and fifteen little boys are to be admitted to the same class.

Hulf Won .

The Philippine Senate has unanimously passed a bill granting suffrage to Filipino women when they themselves decide, by referendum, that they want the franchise. Of course the bill has yet to be passed by the House.

Four Thousand Jobless

In London in doesn't pay to marry, at least if you are a teacher. The London County Council has recently ruled, because of the unemployment situation, that married women teachers must make way for their unmarried sisters. And the result is that four thousand instructors will soon be left jobless. If a woman can prove desertion, however, or that her husband cannot support her, she is exempt from this ruling.

A Woman Ruler

The tiny Island of Badu, in the Torres Straits, is ruled by a woman. Since her appointment by the Queensland government, Mrs. Zahel has been the only white person on the island and for nine years has acted as magistrate, governor, teacher and religious leader. Under her guidance Badu has become a model of usefulness cleanliness and intelligence; alcoholic drinks have been banned, undesirable people have been kept away, and the island has become self-supporting.

A P. S. About Miss Tata

In the April 7 Citizen, on page 4, we told of Miss Tata, and published a picture. Now we have learned her full name—Miss Mithan Ardeshire Tata—and also that she has been admitted to the bar of Great Britain. Miss Tata is now returning to her native India where she hopes to gain admission to the Madras Courts of Law—where a woman has never been.

Concerning Turkey

Dr. Fuad Bey, member of the Angora Parliament and former Turkish Minister of Health and Child Welfare—lately arrived in New York—has made the statement that recent reports from Paris quoting him as having said that a law was soon to be passed in Turkey preventing plural marriages was incorrect. Dr. Fuad explained that since Mustapha Kemal established the Grand National Assembly the laws of Turkey recognize a civil as well as a religious marriage; and it is only under the civil law that a man is restricted to one wife. His religion still permits more.

# Naturalness and Antiquity of Monogamy.

Anna Garlin Spencer writes in The World Tomorrow:—

"Westermarck defines marriage as 'a more or less durable connection between male and female lasting beyond the mere act of propagation until after the birth of offspring.' In this sense marriage is very old. It reaches back to the tortoise group of animals, which, it is said, 'are known to live in pairs.' It finds high representation in the birds, whose domestic affairs interest us all, and in whom selective affection and conjugal fidelity secure care for the young in ways many men and women would do well to imitate. It has testimony of value in the lives of our first cousins of the simian tribe, since, although according to Dr. Savage, 'Polygamy is not unusual among gorillas,' M. du Cliaillu declares that in his long and intimate study of apes of various families he found 'almost always one male with one female, though sometimes the old male wandered companionless.' The groups of father and mother chimpanzee or orang-utan with one offspring or more is a familiar sight to scientific observers.

"There is, therefore, much in the life below man to prove that what we call monogamic marriage rests upon deep foundations of prehuman experience. Races and tribes of human beings have been found and are still observed who manifest great sensuality and in whose social life marriage is 'brittle and evanescent,' as one student has put it. There is abundant testimony, however, to indicate that selective choice and lifelong fidelity are found, in many instances, from the beginning of human society. The larger social studies show, therefore, that we need not accept the idea, once insisted upon,

that human family relationship began in promiscuity."

## "Free Love" Opposed to Deepest Human Instinct.

Maude Royden, England's popular woman preacher, observes in the same journal:—

"The demand for permanency in human relationship is surely one which grows and will grow with the higher development of human personality. Advocates of what is called free love sometimes argue as though permanency in sex relationships were a purely artificial condition imposed on man for the convenience of society; but it is, in fact, a response to an inherent need, and that not only of the human child for more stability and protection than promiscuous parentage can give, but also of adult human beings who demand stability in their selations with each other.

"After all, exclusive monogamous marriage is not such a 'convenient' social institution as to explain itself on grounds of convenience only! It results often in the extinction of great families—even of royal families, whose continuance in monarchical times was regarded as of the highest importance. It imposes on individuals hardships which they have resented and sought to evade by prostitution with its disastrous accompaniments of disorder and disease. Yet, in spite of its practical inconveniences, ruman society has, on the whole, with many and disastrous failures, groped forward toward a permanent, exclusive, monogamous ideal.

"I believe that this is due to a higher value set on personality as civilization develops, and on the recognition that all human relationships involve some giving and taking of the most sacred quality. Everyone recognizes the superiority of loyal over evanescent friendships. Most of us realize that really deep friendship cannot be given to a great many. We look with some disgust at the lavishing of caresses and shows of friendship 'on each new-hatched, unfledged acquaintanceship.' We feel that it involves a cheap giving of what should be most precious.

"In the closest of all human relationships this feeling is strongest. In spite, I repeat, of its obvious bardships and 'inconvenience,' there is a growing sense that, ideally, marriage should be permanent and faithful.

"But this implies the existence of real marriage. It surely does not mean that a legal contract which never symbolized, or now wholly ceases to symbolize, any reality at all must stand forever? The idea that it does is comparatively modern."

# The Logical Implications of Abolishing War.

Some persons hold that war between nations should be abolished, all disputes between them being settled by an International Court of Justice and Arbitration; and if any of the disputants do not alide by the award of this Court, an international Police-force should resort to coercion. Such opinions are criticised by John Dewey in The New Republic as follows:—

"The argument; that the plan to outline war makes no provision for sanctions of international coercion and penalization proves too mu.i. It is a logical argument when it comes from those who believe in the war system. It sounds strangely at the mouths of those who believe in the sub titution of international cooperation for international antagonism. They plead for the abortion of war-and for its retention as a means o' oerc.on. For what else does an international arny, even though called a police-force, mean in substance? Abolish war, and at the same time keep war up our sleeves! The contradiction is more than merely logical. It means the perpet-ation of that attitude of mind that perpetuates war. If the moral conviction of the world will not restrain a nation from resort to war after its case has been publicly heard and adjudged and after it has given its own consent to the outlawry of war and to abiding by the decisions of the Court, the world will not get rid of var under any system. Moreover each nation engages to punish war-breeders as offenders against its Internationally, there is open and own law. complete reliance upon moral force w th repudiation of war as a last resort. Donestically, there are the legal guarantees and methods that already operate. What else is there Lat can be effectually relied upon without committing ourselves to the maintenance of the war system as legal?"

#### French-Canadians

The political attitude of Frence Canadians is thus outlined in Chambers's Journal:—

"Although the French-Canadians as a whole are loyal to the British Government, there is a party among them which advocate that Canada should break away from the British Empire, to avoid her sons being killed in 'mperialistic wars.' This party always shows considerable opposition to the Government when such matters as Imperial Defence come up for discussion. When Sir Wilfrid Laurier introduced his Bill for a local navy, the Conservatives advocated an

emergency gift of three super-Dreadnoughts to the Mother Country, but finally Sir Wilfrid Laurier's Bill was passed, though as a consequence be lost a seat in Quebec, which was strongly exposed to any navy whatsoever, on the ground that it would lead to French-Canadians being slaughtered for 'Imperialistic purposes.' The French-Canadians were also practically unaminous in their disapproval of the conscription measure of 1917. This sentiment, however, is to be traced not to any dislike of British government, but to antipathy to the spirit of militarism and the race in armaments."

#### 'The War on Editors'.

The following editorial appeared in the English Review:—

"Many people must have learned with astenishment that the Nation had been sold over its editor's head to a Manchester group of Liberals. Thus ends yet one more great editor. For fourteen years Mr. Massingham had edited that weekly, had made it the great expression of free Liberal opinion. Mr. Massingham is still perhaps the finest journalist mind writing: splendicly courageous, unswerving on principle, brilhantly sane, unbuyable. Now he, too, is bought out He joins the necropolis of the unemployed editors—A. G. Gardiner, Alfred Spender: the three best writers in the British Press. Thus opinion is quashed. Thus Fleet street is impover shed. The party which Mr. Massingham has served so finely for thirty years-bnys him out. England is controlled by finance. Liberalism no longer has a writer."

In India, too, there is already this undescrable state of things to some extent.

#### A Pharaoh's Heir.

We read in the Living Age:

"A Copt physician in Cairo, Dr. Athanassius, has claimed the property discovered in the tomb of Tatankhamen on the ground that he is the descendant of that monarch. He has papyri to prove the fact, and proposes to take the case to court

"The Manchester Guardian surmises that if he can produce the right documents 'there will be some long faces at the College of Heralds.' After a pedigree going back three thousand years or more has been established, it will 'hardly seem worth while to bother about family trees rooted no deeper in time than the Norman Conquest. However, it would be in better taste for a rea heir to protest against the descration of the tomb rather than to claim its contents."

The Manchester Guardian had the following observations to make on the opening and plundering of the Pharaoh's tomb:—

"By what right do we disturb the Pharaoh, after he had taken such elaborate pains to secure eternal rest for his body? We may not share the religious beliefs that caused him to set so much store on preserving his mortal remains but ought we not to respect those beliefs? Is the desire for knowledge about the past so righteous a passion that it may be permitted to override all other considerations? And if it is, how are we to justify the pictures and the articles scattered among people who do not know one Egyptian dynasty from another, who have no real interest in the past, and who gaze with mere curiosity at this derelict strayed into their newspapers from the dawn of history?

"But, in fact, even the most casual follower of the excavations cannot escape some healthy mental stirrings. To have the antiquity and the strangeness of our race brought home to us so vividly, if only for a moment, is an excellent tonic. In supplying us with it, Tutankhamen is more powerful than ever he was while his spirit inhabited what is now a mummy. His empire now extends beyond 'the frontiers of

Egypt."

# The Future of Europe—A French View.

Some time ago André Gide contributed to La Revue de Genève an article on the future of Europe, based on a conversation which he had with a distinguished Chinaman, a former cabinet-officer. By way of introducing his subject André Gide writes:—

"We cannot form true images without perspective. We must withdraw from ourselves to know ourselves.

"Wishing to apply this procedure to all Europe, and not being able just then to visit China, I thought that an opinion of us coming from that country would be instructive. Therefore I accepted with enthusiasm an opportunity, two years ago, to dine with a distinguished Chinaman, a former cabinet-officer, who had been travelling in Europe for several months to acquire information, and who was doubtless intent in turn upon getting a long-distance view of his own country."

Some views of this Chinese gentleman are quoted below.

"What surprises me is not that you have preferred wide-awakeness to drowsiness and progress to stagnation. Your civilization has certainly lifted man to a higher material level than we ever dreamed he could attain, and you may think that this is well worth some wrinkles. But what surprises me is that your religion, at least the Christianity that you profess, teaches you the reverse of this. Did not Christ tell you that happiness consists in renouncing the very things in which you glory most and for which you labor hardest? To become little children, as He tells you you must, to draw immediate and constant joy from life, is the very doctrine that we Chinamen follow, which the people of your Western world refuse to recognize, although they call themselves Christians.

"Do you not think that Europe's present suffering is due to her practising the precepts of a material civilization and preaching a religion that repudiates material things? How do you conciliate the two? To tell the truth, you do not conciliate them. You live by compromises. The Church is obliged to be indulgent lest she

lose her hold upon her children."

"I have travelled widely. I have seen Mohammedans and Buddhists. I have studied in many lands manners, institutions, forms of society, all of which reflect the beliefs of the peoples who possess them-except in case of Christians. I have observed that the religion that bids men take no thought of the morrow, to think not where they shall lay their heads, to help each other, to love each other, to seek not one added inch to their stature, to turn the right cheek to him who has struck the left, is precisely the religion whose followers are the most restless and self-seeking, the wealthiest, the best educated, the most civilized, the most industrious; the most ingenious, the shrewdest, the most rebellious and turbulent, the most eager for personal gain and aggrandizement, the most sensitive to what you call personal honor, he most unforgiving. Do you not agree with that this suggests something strange, logical, misleading—in a word, some discord I unnot exactly describe that causes you to hil ?"

Andre Gide replied:

'I think that I see the real reason for the discord that strikes you so forcibly. We are so accustomed to it that it no longer surprises us. It is this: without intending to be so, the Christian religion is a school of individualism, perhaps the most efficient school of individualism that man has hitherto invented. I knew that I ought to explain more fully, but fortunately he did not leave me time.

'Yes,' he said in a conciliatory tone, 'that is precisely what characterizes you Europeans. Among us, on the other hand, the individual tends to lose himself in the mass. In your country all social forces, cooperate to make you

individualist.'

The French writer's reflections are worth reproduction.

"Our troubles arise from the fact that religion and civilization draw us in opposite directions, and divert us from a consistent course. Unabla to do without either, we have made Europe a Modern place of lying and of compromises. civilization, though repudiated by Christian doctrine, has not been able to repudiate religion. Religion, while protesting against the evils of civilization, willingly accepts the benefits it brings. Instead of rendering to Casar the things that are Casar's and to God the things that are God's, as Christ told us to do, we wis to follow the banners of both. We now rear the fruit of this monstrous alliance. We have seen the nations of Europe slaughter each other in the name of God, in the name of the very Christ who said: 'Put up thy sword,' to the Apostle who had drawn his blade to defend him.

"But I preferred not to confide these reflections to a Chinaman. So when he asked me what I thought of Europe I answered that I

thought very well of it."

"No nation of Europe will be able hereafter to make real progress by a policy of isolatical and independently of its neighbors; politically, economically, industrially—from any point of view you look at it—Europe is courting utter ruin if every country in Europe insists on seek-

ing only its individual ends.

"To tell the truth, Europe's future is not a matter of preoccupation with many people. Consciousness of common interest is only awakened in times of common danger; and hit nerto the feeling of danger has only urged the peoples of Europe to fight each other. That has become a habit so firmly fixed that it is almost impossible now for us to see that we may all be rained

together.

"The true spirit of Europe is opposed to this infatuation for national isolation. However, it is equally opposed to the abdication of personality represented by internationalism. By leing ourselves we best serve the interest of all. That is true of nations as well as of individuals. But this truth must be fortified by another truth: it is in self-surrender that we find ourselves. However, so long as politics dominate and subordinate ethics, we cannot see that this last truth applies equally to nations. To be candid, pelitical questions interest me less and appear to no less important than social questions; and social questions seem less important than moral ques tions. I believe that political problems lead us back to social problems, and social problems back to moral problems. The conditions that we deplore to-day will not be remedied so much by institutions as by reforming the indivioua it is with him that betterment nust begin."

# The Chinese Originators of Europe's Inventions.

We read in Georges Dubarbier's article in La Nouvelle Revue that the Chinese understood the art of the sea compass and of printing long before Europeans. They were also the inventors and users of suspension bridges, macadamized roads, aritificial fertilizers for increasing the yield of their fields, irrigational machines, German silver, bronze and other alloys, many dyes and varnishes, Chinese rouge, ramie and nettle fibre, gunpowder, etc.

"Our illuminating gas is a typical example. The soil of China is rich in deposits of mineral pil and for a long time the Chinese have drawn off these combustible oils by means of wells. Sometimes these liquid deposits were under such pressure that they burst out through the surface of the soil in the form of black vapors. We have a description of a salt works, whose hot rooms were heated by means of gas drawn from a well, and carried through bamboo tubes to the factory. With another extension of this primitive piping they lighted the courtyard and outbuildings. Other accounts tell us of the lighting of cities by the same process."

"Pien-ts'iao invented the Chinese theory of the pulse. An amesthetic, whose effects were like those of ether or chloroform, was used in China in 220 a.D. by the surgeon Haoua-t'ouo."

#### The Music of the Arabs.

We learn from Emile Vuillermoz's article on the music of the Arabs in Le Temps that "The Caliph Walid showed his musical feelings in a highly original way. When a piece was finished the Caliph would hastily throw off his cloak and plunge into a pool of water or perfamed wine, sink into it, rise, emerge from the water, dress himself in new clothes, and begin some new melody that chanced to please him; and he presented to the singers who had entertained him the garments, made of precious cloth embroidered with gold, in which he dressed after each new bath, adding thereto a thousand pieces of gold."

The writer has given the following portrait of a singer as he was conceived by the masters of the art:

'He is polite, he is agreeable, dressed in perfumed clothing of colors pleasing to the eye. Meeting with all the world he observes each anlience and chooses from his repertoire the songs that best consort with the social position or the taste of his hearers. He drinks nothing

before his song nor during its execution, in order that he may avoid the numerous inconveniences of drankenness, for the singer is an ornament to society. Comfortably seated, neither bending forward nor leaning back, he twists neither his jaw nor his neck, stirs neither feet nor hands, is not aroused, does not grimace with his face, and makes no effort at all to be affected.

'He does not show that he is pleased with what he has sung, nor does he move from the place assigned to him, nor does he look with especial attention at any window or drapery behind which there may probably be ladies. He avoids tying a scarf about his neck frequently in order merely to show that he has a precious voice to care for, since very often with usage this voice may become no better than that of an ass. He is virtuous, discreet, he does not chatter. He asks for no pay in public, and he avoids correcting one of his accompanists before the audience. Finally, he is learned, able to converse on music, song, clothing, jewels, arms, borses, falcons, furniture, books and sciences. Such is the perfect Arabian singer.'

But the audience, too, must be faultless in their demeanour.

"They must be calm and collected. They must content themselves with murmuring 'Mash Allah!' (Glory to God!) or 'Sheker!' (It is sugar!) and they may also pass their hands delightedly across their stomachs as if digesting delicious dainties. The famous woman singer Azze demanded strict silence from her audience, and if anyone talked or stirred he was immediately punished by a whack over the head with a stick. Our own French public might well take heed of these excellent examples."

# Rights in Subsoil Wealth.

One of the most absorbing questions it Rumania is that of the nationalization of the subsoil. We read in the Living Age:—

"Article 20 of the project of the constitution to be submitted to Parliament reads as follows: Deposits of minerals and other riches of the subsoil of whatever character are the property of the State. Hard rock deposits, quarries of materials used in construction, and peat are excepted, without prejudice to the rights acquired by the State by virtue of previous laws."

"A special law regulates the rules and conditions of valuation applicable to this kind of realty, and fixes the quit-rent due the owners of the surface land, as well as the extent in which the owners may share in the exploitation of the subsoil. Exploitation concessions conferred in accordance with present law will be respected for the period of their contracts, and the owners now exploiting their own subsoil will not be interfered with so long as they actually work it. Perpetual concessions are not to be granted. These special privileges, however, are to last only fifty years from the date of the promulgation of the new constitution."

In India, too, subsoil wealth ought to belong to the people, foreigners not being given any concessions.

### The New Indian Legislatures.

In the course of an interesting missionary survey of the year 1922, the *International Review of Missions* observes:—

"In view of the apprehension felt lest a Brahmin oligarchy would be set up in the Assembly it is interesting to find that while there are 64 elected Hindu members of the Assembly only 20 are Brahmins. In the Council of State and the Provincial Legislatures the proportions are somewhat similar.

"The new councils and the Legislative Assembly are taking hold of problems of social reform which are more easily dealt with by Indian than by foreign legislation."

## "The Game of Psychoanalysis."

Mr. G. K. Chesterton thus begins his critical and instructive (and needless to add, interesting) article on the fashion of psychoanalysis in the Century for May:

Of psychoanalysis it may be said literally, at least in one sense, that it is such stuff as dreams are made of. Some of us may be tempted to expand the sense of stuff to the significance of stuff and nonsense. But it is more moderate, and more exact, to say that this new scientific notion, like many such notions, divides itself into a smaller element, which may in a more serious sense be called stuff, and a much larger element which might more correctly be called stuffing. Psychoanalysis can no longer be dismissed as a fad; it has risen to the dignity of a fashion, and possesses all that moral authority and intellectual finality which we associate with a particular pattern of hats or whiskers. It stands now in the open street, visible to the man in the street, like some florid and magnificent tailors dummy outside a tailor's shop. And it is borne in upon me, as a humble passerby, that it is time that somebody kicked the stuffing out of it.

"I believe I am strictly observing some of the most tenable tenets of pyschoanalysis in not

repressing this impulse. It is often suggested by these theorists that the most dreadful results may follow from the inhibition or secretion of such a movement of desire, and who knows what would happen to my moral inside if I really controlled my feelings at the sight of a psycho-analyst? The psychological professor might appear to me in a dream, not to say a nightmare, and my whole life might be poisoned by obstructed passion and the sense of opportunities lost. It is far better to yield to the natural nervous stimulus, and liberate the natural human impulse, which may be done either by doubling up suddenly with laughter at the sight of the professor, or possibly by doubling the. professor up, with some outward gesture appropriate to the occasion. But these suggestions may seem to some to be a little exaggerated, and even to savor of levity; so I will return to my main object in this essay—an object which, like the professor's, is quite serious, though perhaps not so solemn."

#### Saints of the Workshop.

The same magazine has an elevating article on the sacredness of work, entitled "Saints of the Workshop." We read therein.

"We are drawing close to a time when idleness will become a disgrace. An able-bodied man who does no work of any sort will be classified, according to the new scheme of social values, as a thief and a crook. It is one of the amazing facts of the present that a young and husky man may, by the mere possession of money, be able to indulge in idleness. The custom of buying the right to escape military service has disappeared. It is legally impossible in French law not to join a regiment unless one is known to be sick or crippled.

"French law forces men into military service, but does not force them to work. Public opinion, nevertheless, is changing. The idle rich are no longer honored as they used to be. We are beginning to have a contempt for the assured ease brought about by the mere possession of money. What should money mean but a power devoted to the interest of work, a commodity such as cotton, coal, steel? That no able-bodied man may, however rich, escape work, and that in the choice of a career the primary consideration be given to the natural aptitudes of the individual child, are the two outstanding conditions which make for the strength of any nation. In a word, the strength of a nation is to be defined in terms of its working capacity.

"A country with many thrifty families of independent means would head straight toward

decay and ruin. To manufacture, to cultivate, to sell, are unquestionable necessities. A national taste for work will never be created by a mere interest in profits, any more than the desire for immediate earnings can transform the child into a skilled laborer proud of his task. Work must have a soul. Inevitably one must return to the old ideal of doing the job for the job's sake.

"It is as important to reestablish the dignity of labor as it is to enforce hygiene in factories."

"Faith in work must be recreated."

"There is a holiness in work, as there is in religion. Its essential quality lies in self-sacrifice. Monks may accomplish this through contemplation and good deeds. The holiness of work is primarily beyond contemplation. It demands sweat. Who toiled with more piety than Bernard Palissy, who in the history of French labor is a patron saint of ceramics, gifted with a perseverance that would not admit defeat."

## Scientific Bigotry in a Hurry.

Dr. Glenn Frank observes in the Century Magazine:

"Modern biology clarifies the laws of heredity. In so doing modern biology puts in the hands of parents, educators, and statesmen new truths that are absolutely essential to sound policies for the future of the family, the school, and the state. But long before the new biology has evolved a sound social technic, certain quack doctors of the intellect find in Darwinism a mandate for political and economic imperialism. This is the baldest perversion of Darwinism which is far more the ally of cooperation than of ruthlessness, but the damage is done before modern biology even begins its social ministry.

"Science does a great deal of important investigation of the inequality of the human races. But long before science can adapt its sound conclusions in this field of the great adventure of organizing a world of colorful variety and varied abilities, certain shysters of science, men who have never spent an hour in a laboratory, twist the scientific conclusions regarding the inequality of the races into a new Prussianism that is used to mask all sorts of sinister class and racial egotisms and to give a seemingly unassailable biological justification for all sorts of reactionary and intolerant movements."

#### The East and the West.

The Harvard Theological Review has published a translation by Kakuso Okakura

of Chi Ki's treatise "On the Method of Practising Concentration and Contemplation" with a prefatory note by William Sturgis Bigelow.

"It embodies complete and detailed directions for reaching or acquiring the state of consciousness called Samaji, for which there is no word in English except 'ecstasy', and this only in its etymological sense, of 'a state outside of the body,' that condition of consciousness in which the sense of personal identity is preserved and the will is in a condition of free activity, while at the same time the ordinary relations with the material universe through the five senses are cut off."

'Samaji' is the Japanese form of our Sanskrit word Samadhi. Those who have a knowledge of our system of Yoga should study Chi Ki's treatise and find out the resemblances and differences between the Indian and the Japanese systems.

Mr. Bigelow says in the course of his preface:—

"Broadly speaking, in the East men have studied themselves; in the West what is outside themselves-that is to say, the material world, including their own physical bodies. Both in the East and West men have recognized the fact that there is an inside and an outside, and have tended to state the part of the subject which they were not studying in terms of the part which they were. In the West the tendency has been to regard the body as the man, and the phenomena of consciousness as a somewhat irregular and unclassifiable by-product, the most definite statement about it being that made thirty or forty years ago that the brain secretes consciousness as the liver secretes bile. Just now we speak of consciousness as an epiphenomenon or parallel phenomenon. The latter term is perhaps the better, for the sensory consciousness of an object is parallel with the object in the same sense as the reflection in a mirror. In the East, on the other hand, they say that the organism is consciousness, and that the physical body is only an item in the total of that consciousness, and a small one at that: that it is a small fragment of matter, of the existence of which consciousness takes cognizance as it does of any other portion of matter, from a pebble to a fixed star, or the receiver and transmitter of a As it is understood in the East, therefore, the study of self is the study of consciousness. There as here this study is systematic and scientific, but it differs in the name on the two sides of the world. In West it is called psychology. In the East it is called religion."

# COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erron ons views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. 28, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. No criticism of reviews and notices of books will be published.—Editor, "The Modern Review."]

#### Hindi and Urdu.

I have been very much upset by a sentence in the Note headed "Indians First" on p. 647 of the current No. of your Review. The sentence runs thus:—

Urdu and Hindi do agree in their grammatical structure, but differ very widely in their vocabulary, culture words in Urdu being all drawn from Persian and Arabic, and those in Hindi from Sanskrit. The words geography and verb are culture words of not a very high order, but while geography in Urdu is jugrāphyā it is in Hindi bhugol-parichay; and verb in Urdu is fi'l and in Hindi is kriyā. Difference in the higher vocabulary puts Urdu and Hindi outside the limits of mutual intelligibility and so makes them substantially distinct languages. Difference of script is a trifling matter, after all.

There is an Urdu book of the name of Khirad Afroz. Khirad Afroz means illumining the intellect. If the name were written in Nagari character, it

would not become Hindi. The following sentence, in Roman character, from the Khirad if.co. you could not call Hindi, if it were writter in Nagari character:—

"Naql hai ki ek mard-i-pārsā kisi saudagar ke hamsāye me rahtā thā."

I was at one time an ardent advocate of Hindustani being made the lingua france of all India, and first in the Calcutta Review and much later in your Review I put forth a scheme for a reconciliation between Urdu and Hindi. The essence of my scheme was the adortion of Sanskrit as the source from which to draw learned words to the exclusion of Persian and Arabic for the purpose, words of Persian and Arabic origin being however fully accorded their right of naturalised words when they have become integral parts of spoken Hindustani. I instanced  $kriy\bar{d}$  as a better word for verbthan fil in that kriyā is radically connected with karnā, while fi'l is utterly alien. I approached two highly-placed Muhammadans with my scheme of reconciliation, but received no response from them. I now believe that no reconciliation between Urdu and Hindi is possible.

SYAMA CHARAN GANGULI.

# DIVINE COLLOQUY

Mother, your eyes are beautiful and deep, And I can see so many pictures there Of things I had forgotten,—children asleep That were my playmates long ago, and fair Gardens and riversides, and many a peep Of mountain forest; birds are everywhere,— And sunny glades, and snowy falls that leap Out of dark hollows, Mother, here and there.

O little son, thy words are of a hought Beyond thy years, and therefore art thou blest.

And thereby know I how thy heart is fraught

With vision that shall lead men to their rest Beside still waters and in pastures green Beyond the sadness human life hath been.

E. E. SPEIGHT.

# NOTES

# A Disclaimer by Rabindranath Tagore.

We received the following on the 28th of May last:—

"Since the time when I unfortunately stumbled into public notice, I have gained a wide experience of interviewers and reporters, both professional and amateur. This has saved me from too rude a shock of surprise when lately at a friend's house my attention was arawn to an account published in the Times of India (dated 9th May?) of what habeen termed an interview with me. Fabrication of news is bad enough, but distorsion of it through inaccuracy of understanding and expression is a great deal more mischievous. There is only one portion of the report in which I find vaguely expressed my own idea about the present government of India as a marvellously efficient machinery of administration perfecting law, preserving order and repressing life; claiming perpetuity of its reign of toothed wheels on the plea of the successful emasculation of the disarmed people of India for all time to come; boasting of the fact that an immense multitude of human beings have lain beautifully still under its well regulated pressure for over a century.

#### RABINDRANATH TAGORE."

The reader will find that considerale space has been given in this month's notes to a discussion of some of the views ascribed in the o-called interview to the Poet Rabindranath Tagore. As will be seen, we doubted whether they could all or mostly be those of the poet. It being too late now to discard so many pages of notes, we allow them to be printed exactly as they would have stood if we had not received the foregoing repudiation. Our discussion may be taken as mostly those of the interviewer's own views or of his distortion's of the Poet's views.

Ve had to re-arrange some pages to give this disclaimer a prominent position.

#### Woman in the Occident.

Women in the Occident are socially and politically free and have more rights than women in India. The percentage of literacy among them is greater than among Indian women. They possess greater knowledge of the world than Indian women. More careers are open to them than to Indian women. But, according to many Western women, there is no real equality between men and women in the West. Lucie A. Zimmern observes in the Century Magazine.

"No one surveying either the political or the industrial system of the countries in which women have voting rights could detect there any signs of real sex equality arising out of that fact. The truth is that men have allowed women to share in industrial work as a convenience, because they needed them, and have granted them the vote as the best means of dealing with the difficult and equivocal situation thus brought about. Despite women workers and women voters, disharmony and disorder still prevail, and man still dominates the social scene."

There must be true collaboration between man and woman. But for such collaboration, women must play their part as women, "not as the nerve-racked, restless, hysterical half-women who fill a large place in our contemporary movements, or as mere skilful, but unconvincing, imitators of men."

"True collaboration between man and woman is not easy; if it were, it would not remain over as the last outstanding task of civilization. But if it is not easy, it is vastly worth while; it is the greatest single source of human happiness, and the very corner-stone of a stable human society."

In attempting "briefly to trace the movement of this new principle of sex collaboration along the pathway of modern life," this writer says:—

"Not long ago a baby girl who had come into the world in a lying-in hospital near New York was rejected by her parents, who declared that it was a boy that they wanted and that they were sure it was a boy that had been born to them. On the threat of legal action they agreed

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to acknowledge the child, but what a life lies before this infant whose very cradle has been embittered by the stigma of sex inferiority. Yet the incident is only a frank revelation of a tradition-The Greeks al and still prevalent attitude. exposed their unwanted baby girls; we cover them with a hypocritical and condoling condescension. It seems as though our unduly concrete minds could not get over the fact that the central figure in the Christmas story which embodies for us the glory of babyhood is a bambino and not a bambina. In a truly civilized society the infant girl would rank from the first moment of her conscious being as the equal of the infant boy. Mothers take good care to discover the suitable color and adornment for their little ones, blue for the little boy, pink for the little girl, but the care bestowed on this outward differentiation is too seldom extended to the tasks of inner understanding and harmonization."

In India sons are desired, daughters are not desired. The writer in the Century gives an example of the existence of the same attitude in the West. We have quoted this example with some misgiving. For, there are large numbers of people in our country who are delighted when they find any evil existing in the Occident; because, illogically enough, they seem to conclude that, as the West is not what it ought to be, therefore the East is certainly what it ought to be. It is not for supplying food for such minds, that we have quoted from the American magazine. Our object is to show that Occidental women are not satisfied with the progress they have made and the rights they have won, and that they are determined to wipe out even the least trace of sex inferiority: whereas in our country even "educated" men think that they have done their duty to women by merely calling them goddesses, and our women are for the most part illiterate, ignorant, and inarticulate, though not inferior to the women of any other country in womanly virtues.

It is not that the Western women who advocate sex equality make the mistake of thinking that equality means indentity or sameness. The writer from whom we have quoted above herself says:—

"Women are physically, intellectually, even spiritually different from men; that is why they need a different education, if not in subjects, at least in methods of approach. And that is also why men need to make an effort to understand the mind and quality, the distinctive soul and personality, that is too often left hidden beneath

the pretty exterior which is all that a man has accustomed himself to look for."

We must again confess that we have quoted the first sentence in the foregoing extract with great misgiving. For our "educated" men may feel fortified thereby in their conviction that schools and colleges for girls and women are unnecessary, the best education for them being the preparation of cowdung cakes for fuel—which be it said in passing, we do not despise. Some indication of what the authoress means by a different education for women will be found in the following words:—

"The subjects of university study are the same for all, but this does not mean that their handling must be the same. Just as there is an English approach to Hellenism, and a German approach and an American approach, so also there is a man's approach and a woman's approach. Collaboration between the sexes, and between scholars of different nations, is the natural culmination of sincere and sustained study,......"

#### The Mandated Colonies.

We read in The Japan Weekly Clarenicle:—

"Professor Gilbert Murray was at one time enthusiastic about the clauses in the Covenant of the League of Nations, which formed the first section of the Treaty of Versailles, undertaking that the mandated colonies should be administered primarily in the interests of the natives, that the administration should be reported upon to the League, and so forth-a great advance on anything previously arranged between nations. Unfortunately, while the sentiments expressed in the Covenant were impeccable, there was no provision for giving them proper effect. All proposals for internationalisation of the colonies, which would have been a very interesting political experiment and might have ensured justice to the natives by the careful watch the nations would have kept upon the doings of one another's subjects, were turned down, and the mandate system, which was obviously only annexation in disguise, was instituted. Each country presents its report upon its administration, and its dignity may not be ruffled by the adequacy of this report being called in question. Instead of that, the presentation of the reports is an occasion for polite mutual admiration."

One of the reasons given for the transference of the German colonies to a system under which the interests of the natives were so loudly emphasised was that the Germans

were too harsh and interfering in their administration and had treated the Hereros very cruelly. The comment of the Japan Weckly Chronicle on this "reason" is as follows:—

"But during the very period when kinder treatment was being assured so fervently, massacres took place in India and in Korea of a worse character than any done by Germans in South-west Africa, labour was being regimented in Nev Guinea in a more oppressive manner than had ever been done by the Germans, and the inhabitants of Micronesia were being, for their good perhaps, but hardly for their delight, subjected to a process of conversion to Japonism in a manner of which the Germans had never dreamed. And it was with a very cynical gesture that German colonies were handed over to France and Belgium for kinder treatment.

"When the mandate system was created, it was full of other fair promises—promises which it was a superfluous hypocrisy to make at all,

because they could not be fulfilled."

The conclusion of the Kobe paper is:-

"When all is said and done, the invention of the mandate system does no credit to the sincerity of the great nations, its working is no testimony to their superiority to Germany, and the happiness of the natives remains a pious expression in the Covenant of the League of Nations. That the innocent natives of the colonies should not suffer as a result of the war would have been too much to expect. When great nations go to war, the sufferings of their unfortunate dependants are regrettable but an inevitable consequence. But it may be said that tle disposal of the German Colonies under the Treaty of Versailles has secured the maximum discredit with the minimum of consideration for the best interests of the natives."

# Decreased Rates in England and Increased Rates in India.

The Bombay Chronicle draws attention to the fact that

"While the Government of India still muddle on in the hope that increased taxation yields increased revenue, and, therefore, keep up the charges of the commercial services—like the Railways and Post Office—at an impossibly high level, the British Railways are giving them a much needed lesson in economy by successive and substantial reductions in their rates. A considerable reduction in rates and fares was made about the end of the last year on the eve of, or in consequence of, the extensive amalgamation of Railway enterprise in Britain. The re-

ductions, instead of costing the Company anything, as the Government of India seem to fear, sent up the dividends to record figures. The industrial, commercial and agricultural interests were not satisfied by these reductions. Sir Eric Geddes, president of the British Federation of Industries, led the way by producing a series of reasons showing why the railway rates should Le further reduced. A Government committee of experts in agriculture made the same suggestions as regards the railway rates on agricultural produce. The result has been a further reduction on agricultural produce from 75 per cent. to 50 per cent. above pre-war level; on certain classes of live stock, including horses, cows, sheep and pigs, from 118 per cent. to 50 per cent. above pre-war charges; on parcels by passenger trains from 100 per cent. to 70 per cent. and by goods train 100 per cent. to 75 per cent. above pre-war level; on non-agriculture traffic from 75 per cent. to 60 per cent. And this is not all! If the Company succeed in coming to an understanding with their operatives for a reduction of the wages or are able to reduce expenditure in other directions, they promise to grant still further reductions. Those already made have been calculated to cost them £9 millions per annum, unless, as is very probable, traffic increases in consequence of reductions and wipes out this estimated fall in revenues. In view of the disclosures of the Incheape Committee it is high time those responsible for the manipulation of the Indian Railway rates took a leaf from this book."

# How to Live Long.

The Christian World writes:—

Dr. Charles W. Eliot who was President of Harvard University from 1869 to 1909, has just entered his nineticth year in good health and vigor. In reply to congratulations he has given a few words of advice to those who would like to follow his example. "Eat moderately," he says, "sleep at least seven hours a night with windows open, take regular exercise in the open air every day, use no stimulants, enjoy all natural delights without excess in any, and keep under ail circumstances as serene a spirit as your nature permits."

## Orthodoxy and Justice.

Recently there was a resolution before the Municipal Commissioners of Poona that the reservoirs and water pipes maintained out of public funds within the limits of the Municipality should be thrown open for the use of all communities, irrespective of caste

or creed. That all should be able to use what all pay for accords with all elementary ideas of justice. But the resolution was thrown out by twenty-five votes to nine!

Supposing the National Flag flew over the Municipal Office at Poona, would the people deprived of their just rights feel that

they had obtained Swaraj!

The orthodox Commissioners ought to be sued by some one for misappropriation or robbery, for their decision amounts to a disgraceful act of robbery, though scriptural texts may be quoted in support of it. Or they alone should be compelled to pay for all water-supply arrangements.

### I. C. S. Competition Results.

The following candidates have been declared successful at the Indian Civil Service Competitive Examination held at Allahabad in January last:—

	To	otal 1	aarks.
1.	Balakrishna Iyer, P. V. (Madras)		1179
2.	Saibal Kumar Gupta (Bengal)		1156
3.	S. Basu (Bengal)		1125
4.	Raghubar Dayal (U. P.)		1116
ŏ.	Vishnu Sahay, (U. P.)		1109
6.	Bala Krishna Pilly, V. K. (Madras	)	1042
7.	Jagdeshwar Nigam (U. P.)		1032
s.	J. N. Talukdar (Bengal)		1027
9,	B. C. Mukhopadhyaya (Bengal)		1026
	Amongst the unsuccessful candid	ates	who

have been declared qualified, eight are from U. P., 19 from Bengal, 14 from Madres, four from Bombay, eight from Bihar and Orissa, four from Punjab, two from Assam and four from the Central Provinces.

It is usual to draw conclusions from such a list regarding the intellectual or educational condition of the different provinces of India. But as students compete for the I. C. S. mainly because it offers a lucrative career, may it not also be inferred that the people of some provinces—Bombay for example, do not care for service so much as they do for industrial and commercial careers? There has never yet been a Marwari Civilian, and perhaps there has been only one Marwari High Court Judge; and yet, financially speaking, the Marwari millionaires can buy up all Civilians and High Court Judges of Indian extraction.

#### Intercommunal Friendliness.

The whole of India contains 2,153 towns and 7,20,342 villages. Of these 701 towns and

1.82,985 villages are situated in the Indian. States, ruled by Hindu, Musalman and Sikh potentates. Out of the total area of 13.02,657 square miles, 7,09,583 square miles, or more than one-third, is comprised within the Indian States. Of 31,90,75,132 persons, which is the population of the whole of India, 7,19,36,736 persons, or less than one-fourth, live in the Indian States. In these States, from year's end to year's end, one seldom hears of Hindu-Moslem riots or things of that sort. This means that in more than one-third of the area of India, approximately one-fourth of the inhabitants of India live . without intercommunal troubles of a serious character.

As regards towns and villages, out of the total number of 7,22,495 towns and villages, 1,83,686, situated in the Indian States, or more than one-fourth, are generally free from intercommunal troubles. Little troubles there are everywhere, whatever the country or the continent.

Turning now to British-ruled India, we find that it contains 1,452 towns and 5,37,357 villages, or a total of 5,38,809. Speaking generally, that is, not taking in account the Moplah disturbances, which were quite exceptional, it may be said with perfect accuracy that out of these more than five lakh places, Hindu-Moslem riots or disturbances do not occur in any year in more than five dozen places. We know five dozen s an overestimate; but we have put the number at that figure to be on the safe side. Now, highly regrettable as the figure five dozen out of five lakhs is, it cannot be said that in any other area in the world of the same extent as India and among the same number of people, the number of fights or disturbances is

Therefore, it is not true that, speaking generally, Hindus and Moslems are more given to fighting one another, than other groups of people in the world.

Look at the number and character of the fights between Negroes and Whites and between laborers and other classes of the people in the United States of America. Are they less serious because the fighters profess to follow the same religion:

Let us take another fact into considera-Every year all over India, Hindus fight Hindus and Musalmans tight Musalmans, either individually or in groups. And men are often killed in the process. If it

were possible to sift out from the records cf all the cases of injuries to life and limb which come before the Law Courts those in which the parties to the quarrels were all Eindus or all Moslems, from those in which Eindus and Musalmans were, either individidially or in groups, ranged on opposite sides, it would we are quite sure, be found that in tLe vast majority of cases Hindus had fought Eindus and Musalmans had fought Musalnans. If there be any doubt regarding the correctness of this guess, there can be none that in the vast majority of cases, even when the parties ranged on opposite sides are Hindus and Moslems, the quarrels are due to causes unconnected with the religion of the parties.

Of course, even a single case in which the quarrel is due to sectarian causes is a matter of great regret. But in the present state of the world, we should not exaggerate the import or significance of the small number of intercommunal disputes in the country, while at the same time we should try our

best to prevent a single quarrel.

We wish to draw attention to another fact. When there are caste riots among the Hindus in the South, or when there are Sunni-Shia fights among the Moslems, these do not disturi and excite the public as much as Hindu-Modem ricts. Sectarianism is so deeply imbedled in cur minds that Hindus seem to conside it a more heinous offence for a Musalmar to hurt or kill a Hindu than for a Hindu to hart or murder a Musalman or a Hindu: and similarly Musalmans seem to consider it more wicked for a Hindu to hurt or kill a Musalman than for a Musalman to hurt a Musulman or a Hindu. A really good man would be pained whenever one person injures another, whatever may be their professæl creed.

We have not the least desire to minimise the seriousness of the Moplah disturbances or even of rots which were less serious. The painful impression produced by the horrible incidents connected with the former will not soon pass away. But however painful the impression, in the interests of humanity and and of the Indian nation, we ought to endeavour to have a correct idea of the number of persons who were seized by a diabolical fiency. These disturbances took place in a part of the Malabar district. The total population of the district is 30 lakhs in round numbers. The Musalmans number 30 shou-

sand there in round numbers. Of these all are not Moplahs, and all Moplahs were not implicated in the rebellion. So that out of the total population of India of about 32 crores, a few thousand persons behaved in a diabolical manner.

We admit that however dispassionate and accurate an idea of Hindu-Moslem relations we may try to form, a single untoward occurrence is enough to disturb our equanimity. But we should remember that, just as newspapers record the pettiest of offences when they get news of them but do not record or even try to obtain news of the thousands of acts of kindness and courtesy and loving sacrifice which are done every day without ever obtaining publicity, so in the matter of Hindu-Moslem relations, too, while all that is sinister is seized upon with avidity by news agencies and published in the papers. the words and deeds of friendliness remain for the most part unpublished. But when even a few are published, all lovers of humanity, cannot but feel encouraged. Take the following paragraph, for example:—

Bombay, May 9.

A Khilafat Swadeshi Exhibition was opened yesterday by Mrs. Mohamed Ali. Speaking on the occasion Mr. Marmaduke Pickthall said it was only owing to the whole-hearted support of the Hindus that they were able to achieve what they had achieved on the Khilafat question and to make so great an impression on all countries, even on England. He felt the reason why India to-day was disunited was the absence of those men who kept perpetually telling them to look up. They must go on towards that goal—a goal towards which Mahatma Gandhi and the Ali Brothers had ever pointed not only for the liberation of India but for the liberation of all mankind and the establishment of the Kindgom of God on Earth.

Or, better still, take the following from The Tribune of the 9th May;—

"Every cloud, it is said, has a silver lining. In the same way the unfortunate Rawalpindi incidents possess certain features which must gladden the heart of every nationalist. Of course, the palm must be given to the Akalis, whose non-violence, fortitude and silent suffering must extort unstinted admiration even from those who do not agree with certain aspects of their programme of work; but the conduct of Musalmans and Hindus on the occasion is no less noteworthy. A communique of the Gurdwara Prabandbak Committee, published in our yesterday's issue, says that a large number of

Musalmans, including local Khilafat volunteers, promptly reached the spot to afford relief to the wounded Akalis; and in complete disregard of their personal safety rushed into the confused mass of the assailants and the Akalis in order to carry away the injured. In this noble work, no less than 30 Mussalmans are reported to have received injuries. The Hindus also were not behind their Mussalman brethren in providing relief to the injured Akalis. "It was a touching sight," says the communique, "when the unconscious wounded Akalis were being carried at midnight by Muslim volunteers to be tended and looked after by Hindus in the Dayanand Medical Mission Hospital." We congratuate the Mussalmans and Hindus of Rawalpindi on their praiseworthy conduct, and assure all those whom it may concern that these scenes of intercommunal love and sympathy and not the occasional aberrations of unruly mobs are the real index of mutual feelings of the three great communities of the Punjab.

It has been our object in this Note to show that Hindu-Moslem relations in India as a whole are not so bad as they are thought to be. One of the reasons assigned for the relations not being or becoming worse is the presence of the British power in India. But we learn from British writers themselves that in the early days of the rule of the East India Company Hindu Moslem relations were better than they are now-proofs are given in the book named "Towards Home Rule." Moreover, the British authorities and British non-officials in India have not been known to discourage attempts to create bad blood between Hindus and Musalmans or to encourage endeavours made to establish friendly relations between the two communities. Moreover, in the Indian States, where there are not so many British officials as in the British-ruled Provinces, Hindu-Moslem relations are not worse than in British territory. This fact has been so often referred to, that in recent years a few instances of bad Hindu-Moslem relations in the Indian States have been reported in the papers. And it is feared that if journalists continue to harp on the "Argument from the Indian States," as we may call it, more such instances may come to be recorded in the near future.

## How to Prove Lawrence Statue Wrong.

It is said that the people of the Punjab feel greatly insulted by the pose of the

Lawrence Statue and its inscription, asking them whether they would like to be ruled by the sword or by the pen.

A true fact is never an insult. If Hindus and Musalmans and Sikhs continue to indulge occasionally in faction fights in even a single place in the Punjab, how can it be proved that the sword is not necessary to rule the Punjab? Therefore, the best way for the Punjabis to prove that they resent the threat of being ruled by the sword, is to establish such amicable intercommunal relations among themselves as to make it impossible even for mischief-makers to disturb them.

As for the necessarily futile efforts now being made by individuals to remove the statue from its present position, while we respect the motive and the courage of the persons who are making them, we cannot say that this method is likely to be attended with success.

## A So-called Interview with Rabindranath Tagore

One Mr. Lowell Thomas has contributed to a Bombay paper an account of an interview which he is said to have had with the Poet Rabindranath Tagore at Santiniketan. As we believe the poet could not have said some of the things put into his mouth, and doubt whether he said any of the things exactly in the form they have been reported, we will comment on some of the opinions expressed merely as opinions, without trying to decide what he may have said and what not.

He said, "Here in India for instance, we shall have more bitter wars than any that have swept our plains in all our thousands of years of invasions."

"It is just possible," he added, "that Hinduism might be a religion of the past before many years and the inhabitants of India converted to Islam by force."

"This coming from a Hindu, and from one of the leaders of the progressive Brahma Samaj sect at that, dazed us. Then to cap our bewilderment he added: 'And who knows but that it might be a good thing for India if the Muhammadans were to overrun it again?"

Future wars there may be in India or there may not be; nothing definite can be said.

If by Hinduism, only popular Hinduism



RABINDRANATH TAGORE
[ Photographed by Atu Achalsing
Adwani, Karachi ]

be meant—with Brahmanic priestly ascendancy, "untouchability," divisions into eastes and sub-castes, notions of caste superiority and caste inferiority, lifeless ceremonialism and ideas of ceremonial purity and idolatry,—then Hinduism may in future be a thing of the past. But there are higher things in Hinduism than these, which are destined to last as long as any other religion, as they are of the very essence of Religion itself. If these things be considered, Hinduism is Sanatan or eternal. Of course, the same thing may be said of the essence of some other religions, too.

As regards the conversion of the inhabitants of India to Islam by force, we do not think there is the least possibility of any such thing happening. Islam in its palmiest days converted the inhabitants of some countries in Asia and Africa, leaving almost no

trace there of the older religions or cults. But in India in the course of the centuries during which the Mussalmans were the most powerful community, they failed to do what they had done in other countries.

Speaking from a secular point of view, the bulwark of the Moslem world has been the Turkish Empire. But one after another most of the subject countries included in it have become independent, and the Ottoman Empire is at present only a shadow of its former self. We do not think Turkey or any other Musalman country will be in a position to convert a whole people by force, even if so disposed. The Afghan Amir, another independent Mussalman King, has not yet thought of it. On the contrary, he is conciliatory. Moreover, if all that we have read about the Young Turks during the reign of Abdul Hamid, and, in more recent times, about Mustapha Kemal Pasha and his following, be true, they are not orthodox Musalmans of the type which in the past sought to convert the inhabitants of any country wholesale whether by force or not, we need not discuss.

But supposing the Musalmans were unwise enough ever to attempt the conversion of the Hindus by force, the Hindus, inspite of their divisions and their disorganised condition, would be strong enough to successfully resist such an attempt. In fact, such an attempt would make them more united

than now.

What may happen is this. During the life time of the present generation, the Bengali Musalmans, from being a minority, have become the majority in Bengal. They multiply faster here than the Hindus—a fact into the causes of which we shall not

at present enquire.

It is not only in Bengal that Musalmans have increased faster than the Hindus. For instance, in the Madras Presidency, which is a stronghold of Hinduism, Hindus have increased by 1.9 per cent, Muhammadans by 3.7 per cent and Christians by 14.2 per cent during the decade 1911-1921. We shall discuss this subject when the reports of the census of 1921 are available for all the provinces. Meanwhile we note that, according to the U.P. Administration Report for 1921-22, "Hindus have lost over 9 per cent. more than their proper share of the provincial decrease, and,.....the disproportionate loss may fairly be attributed to conversions....." In the Bombay Presidency in 1881 the Hindus

were 8,015 per ten thousand of the population; in 1921 they were 7,947. The Moslems were 1627 per 10000 in 1881; in 1921 they were 1,729 per ten thousand. They were 1810 in 1911. The decrease from 1911 to 1921 was due mainly to influenza in Sind.

Partly owing to reduced vitality and fecundity and insufficient facilities for marriage, and partly owing to conversions to other faiths, the Hindus are decreasing in number in many provinces. If this process continues, they may ere long be swamped. That is what may happen. But wholesale conversion to Islam by force is not a possibili-

ty.

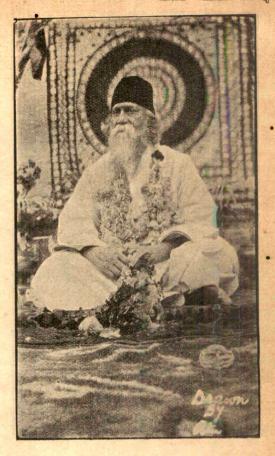
It is also possible that Hinduism may be able to maintain its position by becoming liberalised and more rational and intellectual, and consequently more able to retain its own adherents, reclaim former adherents lost to it by conversion to other faiths and absorb adherents of other faiths. Some faint indications of how this may happen are obtainable from a paragraph in the Bombay Presidency Census Report, 1921, p. 75, where it is said:—

"It is interesting to note that Islam is being encroached upon in Sind by Hinduism, using that term to include Sikhs and Jains...... The fact seems to be fairly well known, and is apparently usually attributed to the superiority of the Hindu in all intellectual occupations, which with advancing civilisation must be of necessity of increasing importance."

In 1881 the Hindus were 1618 per ten thousand of the population of Sind, in 1921 they were 2589. In the same province in 1881 the Musalmans were 7808 per ten thousand, and 7337 per ten thousand in 1921. It is significant that this tendency has become perceptible in a region which is the least caste-ridden and orthodox (from the

Hindu point of view) in India.

As regards the benefits arising from Musalmans overrunning India in the future, impartial historians and students of history admit that the past Muhammadan invasions of India were neither an unmixed evil nor an unmixed good. Though the Bhagavata Dharma, the Hindu form of monotheism, dates back to Pre-Christian times, contact with Islam strengthened monotheism in India, as the many mediaeval reformers and reform movements show. Socially, in the provinces which came most under Musalman influence, caste rigidity is least, and it is the greatest where Musalman ascendancy was least.



RABINDRANATH TAGORE
[ Photographed by Atu Achalsing
Adwani, Karachi ]

The influence of Islamic civilisation has been great in the development of the fine and industrial arts of India. The Hindus learned much from the Musalmans in the arts of warfare and administration, and became more organised than before in their attempt at self-preservation, and were consequently able to be again in the ascendant. Of the evils due to Musalman influence, such as the increasing rigidity of the purdah, we need not here speak.

But, though the good resulting from Musalman ascendancy in the past cannot be denied, Musalman incursions are no longer necessary for producing the same results and tendencies; other forces, which are more peaceful and less associated with bloodshed, are at work for the uplift, progress, and solidarity of the inhabitants of India. And perhaps it is a correct reading of the working



RABINDRANATH TAGORE
Photographed by Atu Achalsing
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of Frovidence in history to say that what is not necessary does not happen and that, if of two means to bring about the same result, one be morally superior to the other while being equally efficacious, the morally superior one comes nto play. Moreover, at present the Musalmans are not superior to the Hindus in those things in which they were superior in the dark and middle ages. So Musalman incursions are not likely to produce the same good results (along with the bad, of course) in modern times as they did in former ages.

As regards British rule, we read in the account of the interview :—

'My criticism of British rule in India' continued the poet, "is that it is too perfect. Even the British jurists who preside over our courts distributes too perfect and abstract a form of justice. The Government is so mechanically perfect that it isn't human. I

doubt if a more perfectly organised Government has been seen before in the history of the world. In fact it is so mechanically complete that it stifles Indian ambition. Under it there hasn't been half the real human happiness or half the incentive for individual effort that there was in the days of the autocratic old Mogul emperors. We Indians have been made to feel that we are inferior beings, and we have known only too keenly how few were the important posts open to us. Such a Government not only stifles ambition but it smothers the inspiration to do great things in Art, Science, and Letters."

The reader will not fail to note the quiet sarcasm here. The mechanical perfection (as far as any thing human can be said to be perfect) of British rule for its own purposes is admitted. Our qualification, "for its purposes",

is important.

The two most important aims of British administration are the maintenance of supremacy and the raising of revenue. The British rulers of India have excelled in the pursuit of both these ends; though, being fallible like all mortals, they have taxes levied failed. sometimes Some by them have not brought in as much money as they thought they would :- nav. the income has actually decreased in some instances. Financial maladministration has brought the credit of the Government of India so low that in the latest effort to raise a loan in England, only 50 per cent. was been subscribed, whereas in all previous iustances, the loans have always been immediately wholly subscribed, and sometimes over-subscribed. As regards, the maintenance of British supremacy, outwardly the ascendancy remains . intact; but the moral superiority and ascendancy are nonexistent. British rule is not respected, Englishmen as Englishmen are not looked up to, though they continue to be feared. Dyerism does produce that sort of moral effect.

Regarding the distribution of justice, it is praiseworthy as between Indian and Indian; but as between Indians and Europeans (we speak with particular reference to criminal cases) it has been worse than a ghastly failure, because the aim has not been justice but the safe-guarding of Europeans

pean prestige, life, limb, &c.

"I doubt if a more perfectly organised Government has been seen before in the history of the world." Passages like this seem to drive at the conclusion that the

British are the greatest organisers and systematisers in the world. But we doubt it. The British and some other Western nations condemn what they call "Prussianism", yet at the same time, ever since the commencement of the last big war, they have all been Prussianizing themselves, and have been victorious, too, partly by that means.

British rule has been very far from being even mechanically perfect in the departments of sanitation, education, agriculture, industries, commerce, transport, communications, and scientific development and research. The country has been kept in a backward condition in all directions, in the fear lest otherwise the people assert themselves, and exploit its resources themselves, instead of its remaining subject to British supremacy and a reserve for present day and future British exploitation. But our conviction is that by following an opposite and pro-Indian policy, the British rulers and exploiters could have got out of India more money than they do now.

From "In fact it is so mechanically complete", &c., down to "great things in Art, Science and Letters."—the views expressed

are in our opinion unexceptionable.

There is the following passage relating to the "Reforms".

"But what about the new reform plan which is to turn your Government over to the Indian people," asked Mr. Engert, an American diplomat

from Persia who had accompanied us.

"Ah, yes," replied Tagore, "it does seem that the thing we have long hoped for is about to happen. But my quarrel with Britain is that she has made no attempt during the past one hundred years to prepare us for this. They are really giving us their reforms because they have been made inevitable by popular opinion. So now they say to us, 'If you do not like the way we run your country, take it yourselves and show us what a mess you can make.' Obviously the result will be chaos."

So far as the editor of this Review is concerned, he does not think that the thing he has long hoped for is about to happen. That the British have not prepared us for self-rule is true; but why should they? It was our business to get ready more and more. That "they are really giving us their reforms because they have been made inevitable by popular opinion," is a quite correct statement. The words "obviously the result will be chaos," do not give any light as to why there will be

chaos. Is it because we are not fit and ready even for the apology for self-rule that we have got that there will be chaos?

Fitness for self-rule can be produced and increased only by exercising powers of self-rule. There is no other way. If the dose or dole of self-government be such that it arouses no enthusiasm in the finest and most capable men in the country and if it be hedged in by too many ifs and buts and provisoes and vetoes, there can be no means of judging what the nation is capable of. As for absolute fitness for self-rule, no nation possesses it; in recent years the most powerful self-ruling nations have made and are still making huge blunders, n consequence of which there is chaos in many European countries, whether victorious or beater in the late war.

Many of our remarks on a previous passage apply to the following sentences:—

"Hinluism is a religion of pacifism while the teachings of Mohammad transform even our peaceful Hindus into fanatics with a last to fight. Even now Muhammadanism is spreading rapidlin India. You may not believe it, but the later figures show that there are more Muhammadanishere in Bengal to-day, than there are Hindus So if the Government falls into the hands of the Indian people, it probably will mean Muhammadan rule again. But even that would be preferable to the present Government, because it would be Government by our own kindred."

If the social conditions governing the Hindu community remain what they are at present, there is just a possibility of Musalmans becoming the majority of the population of India; and so Swaraj may practically come to mean Musalman-raj. But if present-day Hinduism can be liberalised and rationalised, and energised in consequence, Swaraj will mean Indian-raj, meaning the rule of Hindus, Musalmans, Sikhs, Jains, Christians, etc., combined.

We agree that in some respects, not all, Muhammadan rule would be preferable to the rule of British bureaucrats and others who are either absentee proprietors or birds of passage: because Musalman rule would be government by our own kindred who are permanent inhabitants of the country.

The interviewer writes:

"We asked the poet what he thought of Mr. Gandan and the non-co-operation movement and he replied that although he looked upon Mr. Gandhi as a saintly man he felt

that his policy had been tragically wrong.

"Where the Mahatma made his fatal blunder was in attempting to achieve Hindu-Moslem unity by asking the Hindus to support the Khilafat movement. The agitation for the restoration of the Khilafat to Turkey and the return of some of her lost provinces is something that should have nothing to do with India, and certainly nothing to do with the Hindus. It is purely a Mohammadan religious question. By joining forces with the Khilafat leader, Mr. Gandhi played into their hands and betrayed the Hindus to the Mohammadans."

As international justice required the return to Turkey of some of her lost provinces, Indians and Hindus being inhabitants of the world undoubtedly had the right to agitate for this restoration. Our right to do so was all the greater because Mr. Lloyd George as prime minister had pledged his word of honour that Turkey would not be dismembered of what was essentially Turkish, and thereby obtained the support of Indian Musalmans and probably of other Indians, too; and we are Indians and neighbours and fellowcountrymen of Indian Musalmans. is also satisfactory evidence to show that the attempt to wipe out Turkey is due partly to the Europeans' hostility to Asia and all persons and powers of Asiatic origin. As we are Asiatics it is natural for us to side with Turkey so far as we can do so conscientiously.

"The return of some of her lost provinces to Turkey" is certainly not a purely Muhammadan religious question, it is a problem of international politics. But we agree that the restoration of the Khilafat to Turkey (whatever that may mean) is a purely Muhammadan religions question. As we are not orthodox Hindus of the Congress camp, we do not know whether they have supported the Khilafat movement only for political reasons, or for any other also. Nor are we in the secret of Mahatma Gandhi, Not being Musalmans. we have never been enthusiastic about the Khilafat. And we think the victorious Turks with Kemal Pasha at their head have not thought of the Khilafat in the same way as Indian Musalmans have done. After the event, the latter or many of them may have acquiesced in the deposition of the ex-Sultan and ex-Khalifa, but we believe the Kemalists do not regard the combination of spiritual and temporal powers in the same person with the kind of feeling which the Indian Musalmans or their leaders gave expression to.

From the point of view of international justice, we cannot support Turkish ascendency over Arabia, Syria, Mesopotamia, &c., as we cannot support their annexation, occupation, or mandating by any European Chris-

tian power.

The Khilafat stands for orthodox and aggressive Muhammadanism, which is opposed to orthodox Hinduism. Therefore, in our view orthodox Hinduism cannot support and strengthen the Khilafat. We do not mean to say that the Hindus should be hostile to the Khilafat. What we mean is that just as Hindus should not and would not take part in any Indian Christian, movement relating to the Papacy or to any form of orthodox Protestant Christianity, so they should remain neutral and unconcerned as regards the Khilafat. To the extent that Hindus strengthen orthodox Christianity or orthodox Muhammadanism they strengthen those who obtain converts from the Hindu fold and weaken the Hindu community. Therefore, from the religious point of view, there is some truth in the passage quoted above.

The orthodox Muhammadan argument about the Khilafat used to be, that unless the Sultan as Khalifa had large temporal powers and sovereignty over the regions containing the Islamic holy places, he would not be able to protect the latter as the Quran requires him to do. But as the new, elected Khalifa does not possess temporal powers and sovereignty of that sort, we do not understand how the Indian Musalmans are satisfied that the Khalifa will be able to do his duties. He may, of course, seek the help of Angora; but the dominant factor determining Angora's decisions must necessarily be political, not theological or religious.

From the controversial portions of the interview, it is a relief and a pleasure to turn to the non-controversial, of which we quote only the concluding paragraphs.

#### "A DREAM,

"The final words of Rabindranath Tagore before we left to catch our train embodied a passionate appeal against racial hatred. His most cherished dream is of a day when the peoples of the East and of the West will mingle freely, on terms of absolute equality, without social or economic barriers, each \*people retaining its own individuality."

institutions with which he was connected, he attached the greatest importance to his connection with the Bombay Prarthana Samaj as its President. He was of a devout disposition. He could not but have thought that its work was fundamental and essential

for national progress.

As he was a public man, we had occasion sometimes to criticise him. But inspite of that fact, and though he could have found a ready and true excuse in the multifarious and heavy nature of his duties, whenever we made demands upon his time and · knowledge, he responded readily and punctually with his usual kindness and courtesy. It was because he was very methodical and punctual that he was able to do so much work in so many capacities. Our impression is that though he adhered firmly to his political and other convictions, in his private relations he cultivated the habit of thinking of men as men, not as members of any particular party. Of this we remember an illustration. During one of his visits to Calcutta, happening to pass by our office, he entered it, and engaged in conversation. A wellknown Bengali gentleman was also present there. In the course of our talk this gentleman let fall a sweeping condemnation of all Extremists. Immediately, Sir Narayan very politely yet firmly contradicted him by saying that there were black sheep both among Moderates and Extremists, and good men, too, were to be found in the ranks of both parties.

Sir Narayan was a man of wide culture and up to date in his studies. It would be natural to expect such a man to have a retentive memory. His memory was really very tenacious, and he could recall even what others would consider trifles, years after the incidents had happened. We could give very remarkable examples, but these being of a private and personal character, we refrain.

From the fact of his having been a very busy man it might be natural to conclude that Sir Narayan was a dry, machine-like man. But so far as our knowledge of him goes, he was the exact opposite. We found him genial, affable, kindly, and affectionate to young men and women. He could even be humorous at his own expense. Of this we remember a public example. On the occasion of one of his visits to Calcutta, the Sadharan Brahmo Samaj organised a party in his honour. After Sir Nil Ratan Sircar had made a speech in

praise of the guest, Sir Narayan rose to return thanks. One of the first things which he said was that Lady Chandavarkar (she was then alive, and present at the meeting) had often told him not to speak so often in public, as, in her opinion, he did not know when and where to stop!

He had the greatest respect for the spiritual heritage of the Hindu race, and combined in himself Eastern and Western culture.

### The First Winner of the Mangalaprasad Hindi Prize.

Some two years ago Babu Gokulchand of Calcutta gave Rs. 40,000 in Government Promissory notes to the Hindi Sahitya Sammelan to found a prize of Rs. 1200 to be awarded every year in memory of his brother, the late Babu Mangalaprasad, for the best Hindi production in science, literature, philosophy and history. This year



Pundit Padmasinha Sarma

the prize has been awarded, for the first time, to Pandit Padmasinha Sarma. of Nayak Nagla, Chandpur, Bijnor, for his critical study of the Hindi poet Bihari, which was published three years ago as an introductory volume to his commentary on that author's Satsai. We congratulate the Pandit on this award.

## The Malkanas and Shuddhi.

Babu Purshotamdas Tandon and Maulana



A group of Malkana Rajputs as they look



Swami Dayanand, B.A., a leader of the orthodox Hindus, speaking to the Malkana Rajputs

Azad Subhani, both Congressmen of note, visited in April last, two typical villages in Agra district, inhabited by the Malkana Rajputs, to form for themselves an idea of the situation produced by the Shuddhi or purification movement. In the note, prepared by them, we read:

"The first village we visited was Laraonda. The Malkanas form a large part of the population. These Malkanas had not till then performed the Shuddhi ceremony but were anxiously looking forward to it. They said that for years they had yearned to be taken back to the fold of their own community and had during the last four or five years made several written



The Suddhi Pandal in the village where the Malkana Rajputs were reconverted to Hinduism

applications with that object. They regard themselves entirely as Hindus, though they admit that during the Moghal reign their forbears were converted to Mahomedanism. They observe most of the Hindu customs, keep chotis (tufts of hair on the head) like the Hindus and their names are Hindu names. They do not dine with or take water from the hands of



Swami Sraddhananda, the Leader of the Arya Samaj and Swami Dayananda, Leader of the Sanatan Dharma in the Joint Work of Suddhi

Mahomedans and they do not admit the prevalence of any Islamic custom or pratice, except that at the time of marriage they pay Re. 1 As. 4 to the *Kazi* as his traditional due. They admit that till about ten years before they used to bury their dead, but even that custom, they say, has been given up."

The Mahomedan witness examined by Messrs. Tandon and Subhani stated that

"The Malkanas could not be regarded either as Hindus or as Mahomedans, for they observed practices pertaining to both religions. He mentioned three Mahomedan practices as being prevalent side by side with Hindu ceremonials, namely, the khatna (circumcision), the nikah (recitation by the Kazi of the Islamic formula for marriage) and the dafan (the burial of the dead)."

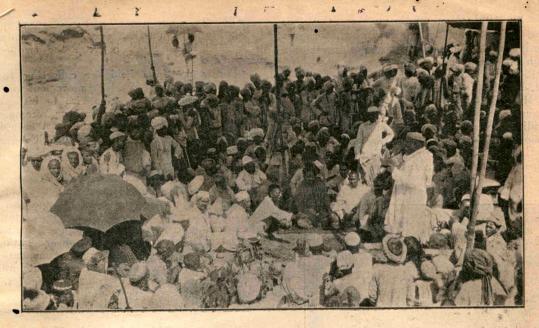
The Hindu witness stated that

"The Hindus regarded the Malkanas as Hindus. The Hindus dined with the Malkanas and there had always been social intercourse between them. Some years before, the practices of khatna, nikah and dafan were prevalent amongst the Malkanas, but these had been given up. The Malkanas worshipped the Hindu gods and also the Mian. Their Brahman priests were the same as those of other Hindus of the village."

The conclusion of the investigators is

that

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The Cere a ny of Suddhi of the Malkana Rajputs

"in this village, while all were agreed about the prevalence of Hindu customs and practices amongst the Malkanas, there was some difference of opinion between the Malkanas and the Hindu witness on the one side and the Mahomedan witness on the other as to the observance of certain Mahommedan practices. One thing, however, was clear, namely, that the Malkanas themselves were very anxious to be regarded as thorough-going Hindus and to be classed with them."

The second village visited was Khandwai, "The Malkanas of this village are divided into two parties, one for Shuddhi and the other against it. Preparations were actually in progress at the time we reached the village, for the performance of the Shuddhi ceremony in respect of a large group belonging to the Shuddhi party. Here we examined two Malkanas, one belonging to each party, one Mahomedan and one Hindu. Amongst the Malkanas of this village Khatna, Nikah and Dafan are prevalent along with Hindu customs. On marriage occasions the Brahman performs the Barothi ceremony and the Kazi reads the Nikah. The dead body is buried as amongst Mahomedans, but on the thirteenth day after death, the usual Hindu ceremonies are observed and gifts are made to Brahmans.

"Amongst some of those who were opposed to Shuddhi a few more Islamic practices were observed, such as going to the Mosjed, saying the prayers and the Kalma and keeping a copy of the Quran in their houses. But even Malkanas of this type 'refrain from dining with Mahomedans like the rest of their class."

The investigators add :-

"Broadly speaking all the Malkanas of the two villages we visited, have certain common Hindu characteristics, namely, the choti, Hindu customs and modes of life, and abstention from dining with and taking water touched by Mahomedans. And they all have Hindu names. The names of some of the Malkanas we examined are Ram Singh, Tulsi Ram, Bhoop Singh, Jangalia, Phool Singh, Raghubir and Charan Singh. The difference between the three types is in regard to the greater or less prevalence of certain Mahomedan customs and religious practices.

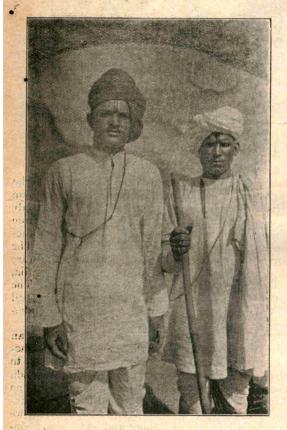
"Khandwai was at the time of our visit an encampment of Hindu Pracharaks and Mahomedan Moulavis. We were, however, glad to observe that both in this village and at Laraunda the atmosphere was peaceful and there was no danger of conflict amongst the different communities inhabiting the village. At Khandwai we met Lala Hansraj of Lahore and had a short conversation with him. He said that the Shuddhi of the Malkanas was a purely social affair and had no religious colour about it. And Malkanas also, as appears from their statements, approach this question only from the point of view of their own Rajput community. To them Shuddhi merely means entry into the larger brotherhood of their clan, from which they have up till now been separated."

As the Shuddhi of the Malkanas has produced much excitement and unhealthy feeling both among Hindus and Moslems and as there are plenty of men to create and

profit by Hindu-Moslem dissensions, the two investigators, one a Hindu and the other a Musalman, have made some suggestions,

which are briefly as follows:

"First, we suggest that strenuous political work should be carried on at Agra by Hindu and Mahomedan Congress workers, who enjoy the confidence of the people. In this manner by providing the two communities of Agra with a common platform of work, we will help in diverting their minds from the bitter topic which at present occupies them and pave the way for a better understanding.



Malkana Rajputs after Suddhi with Hindu Forehead Mark and the Sacred Thread

"Secondly, without casting any suspicion on the motives of any party, we earnestly entreat the protagonists of Hindu and Mahomedan religions who are now encamped in the district of Agra with the object of either promoting or opposing the Shuddhi movement to stop their activities and leave the Malkanas free to act as they choose. If the Malkanas are desirous of joining their Hindu biradari (fraternity) and the latter are willing to take them in, this work of reclamation can very well be left in the hands of their own brethren.

"Thirdly, we request all editors of newspapers to cease to publish articles and letters calculated to engender bad blood between the two communities.

"Public meetings held for collecting funds in futherance of the Shuddhi movement or for opposing it necessarily give rise to bitterness and ill-will. We therefore further recommend that such public meetings should be thoroughly discouraged and in no case should Congressmen of either community associate themselves

with such meetings.

"In the end we wish to say that the recommendations we have made above do not affect in the least the merits of the Shuddhi question or the right of any community to propagate its views or make converts to its religion. We have looked at the question from a purely national stand-point and we believe the recommendations we have made, if carried out, will without prejudicing the interest of any community lead to a general atmosphere of peace and good-will."

## Christian Minorities in Turkey.

In a note in our last issue on "Acquiring Power by Suffering and Renunciation," we quoted from the Rev. John Haynes Holmes's article on "A Pacifist Alternative to War" in The World To-morrow an extract, in which it is shown how the Bahaists have survived by following the path of suffering and renunciation, and, alone of all minorities in Islam, are now trusted, protected, even loved.

Mr. Holmes compares this achievement with that of the Armenians and other Christian minorities in "the eastern world", who

have never been "too proud to fight."

"When their enemies fell upon them with the sword, they have resisted to the best of their ability. For a thousand years and more, the Armenians and the Kurds have been at swords' points, and aggression as well as triumph has not always been on the side of the Kurds. But what has it availed the Christians to follow this militant policy? The more they fought the more they were feared and hated, and the more terrible was the violence brought against them. Match the losses of the Bahaists and the Christians through the last half century of horror! Are not the former only a few drops in the bucket as compared with the vast tide of slaughter which has overwhelmed the followers of Christ? It is the Christians, for all the paralyzing cost of their resistance, who have accomplished nothing. While the Bahaists are safe, these Christians are being butchered to-day exactly the same as yesterday. Judged simply from the standpoint of practical results, it is the

non-resistants and not the fighters who have achieved their end. 'Resist not evil!' "

This Christian writer, Mr. Holmes, appears to be sorry that the Christian minorities in Turkey will not practice non-resistance. "That is not the way of Christians!" he observes.

"Massacres are going on, and will continue to go on. In this contingency, with a battle to the death before us, and the death that of the minorities, what can the Christian nations do to save the situation? They cannot in honor remain inactive, standing idly by, while the butcheries go on."

He ventures to suggest two alternatives to arms:

"In 'the first place, why is it not feasible for the great powers to remove the minorities from the Moslem world, and place them in fertile lands in Christian countries where they may be protected from harm and given an opportunity to develop afresh an independent and happy life of their wwn? Why not take their communities up bodily, so to speak, and re-plant them in soil where they can flourish? Let the Armenians, in other words, like the Buddhist Soyots, 'trek' away from their enemies, not to waste and empty lands, but to settlements prepared and guarded by their fellow-Christians!

"At first sight this proposal may seem to be brutally inhuman. But it should be remembered that it is offered not as an ideal measure in itself, but as an alternative to war, which is still more inhuman. As regards the mere total of suffering and death involved, there can be no comparison between a peaceful exodus of populations under official auspices from one land to another, and armed intervention, with its attendant slaughter, famine and disease.

"But judged simply on its own merits, wherein is the proposal so very bad? It is certainly no worse than the proposed exchange of populations between Turkey and Greece, which is not a mere unfeeling policy of imperialism, but a measure backed by the great Nansen, recipient of the Nobel Prize and honored the world around Flor his beneficent labors for the relief of stricken humanity. It is very similar to the vast movements of emigration from Europe to America, which delivered millions in the nineteenth century from the tyranny of hostile governments. It is identical with the transfer of the Doukhobors from Russia to Canada some twenty odd years ago, and with the Zionist proposal for the organized immigration of Jews to Palestine."

Mr. Holmes then shows that the Armenians of themselves have considered the proposal humane and feasible.

"It may be, remembered that in late

January Soviet Russia offered at Lausanne to do her part toward solving the minorities question by offering asylum to Armenians. The Bolsheviki promised to place the refugees in the rich agricultural regions in the vicinity of the Don and Kuban rivers in south-western Russia, offer them land for pasturage and sowing, and grant them every facility for a comfortable and progressive existence. The delegates at Lausanne, we were informed in a despatch to the New existence. York Times (January 29, page 3), regarded this proposal not only as 'a clever diplomatic stroke,' but also as 'a constructive contribution' to the solution of 'one of Europe's most • troublesome problems.' And the Armenians? did they object or protest? On the contrary, they took the idea seriously, accepted it rapturously, and at once despatched a representative to Moscow to arrange détails. Armenian delegation,' says the Times despatch, that it had accepted with 'announced gratitude Russia's offer of asylum to Armenians. The delegation hopes that other countries will follow the example of Russia and philanthropically help in the noble work of establishing the Armenians in their new Russian home."

The second alternative to violent intervention suggested by Mr. Holmes is more fundamental than the foregoing one of the movement of populations.

"It is an alternative which has been open to Christian nations from the beginning of this problem, and is open to them still. We refer to the simple idea of treating the Moslems of Turkey as co-equals with Christians as members of the one body of humanity, of giving them some little of the justice and good-will which we ourselves like and even expect to receive!

"Ever since the days of the crusades; the socalled Christian nations of Europe have treated the Turks with hate and contumely. They have invaded their territories, insulted and murdered their peoples, sought the disruption of their political power, spat upon their religion, and in general associated the Moslems with the devil and all his angels and thus made them open prey to any who would destroy them. Systematically we have taught the Moslem, whether he be Turk or Kurd or Arab, to hate the Christian, to distrust him, to fear him. Not a thing have we done to indicate the possibility of the followers of Christ and Mohammed living together peaceably in the same world. Our western and so-called Christian civilization has itself done its part to force the issue of extermination. In their days of power, the Moslems met this issue gallantly on the field of battle. In more recent times, their campaigns.

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have degenerated into the guerrilla warfare, which is the true description of these massacres which are among the most terrible of modern horrors. They have murdered minorities as a part of that campaign against Christians which has never ended since the eighth century. Nor have they had to go farther than the Christian world itself for example for their deeds! For what they have been doing to Armenians, perfectly good Christians have done for centuries to Jews, and to Mohammedans themselves, whenever they could lay their hands upon them.

"The practice of violence, as between Christians and Moslems, has achieved nothing in terms of security and happiness. In the present crisis in Near East affairs, why not try the alternative of love and trust? We believe that even Turks are human, and operate upon about the same basis of psychology as other people. Why not map out a policy of good-will, and see how it works? It cannot accomplish less or worse, it may accomplish more or better, than the dripping sword. Let the Christian nations unite in extending the hand of brotherhood to Turkey. Let them propose a compact of peace, based on the mutual guarantee of safety to minority populations of both sides. Let them offer to withdraw all their troops from Turkish soil, all their judges from Turkish courts, and treat Turkey with respect as an independent nation. Let them offer likewise to withdraw all their missionaries from Turkish cities and towns. and take a solemn oath to recognize Mohammedanism as one great expression of the universal religion of mankind. Let them offer an exchange of students and teachers, that each civilization may learn of the wisdom and achievements of the other. Above all, let these Christian nations disarm and practice peace among themselves, and thus give proof to the pagan world of some interest other than that in conquest, some faith other than that in force! It seems crazy, doesn't it-such an idea as this? But suppose a Martian descended to this planet, and examined the situation a bit. Whom would be call crazy-the man ( or nation ) who went right on using violence to his own destruction, or the (or nation) who determined to try something else in a last desperate endeavor not to perish utterly?"

As the writer is a Christian, he observes that to argue that there is no alternative to violence is "to confess, at the best, to lack of imagination, and, at the worst, to a distrust of Jesus's law of life which ought to put a Christian to permanent confusion and utter shame." But some other religions also have taught the same law of life, which is proved

by the following extract from the writer's own article:

"As regards the question which relates to the policy which the minorities shall themselves adopt in lieu of defence by arms, I find a curiously interesting suggestion in a book which I have just been reading—Ferdinand Ossendowski's Beasts, Men and Gods. In describing his wanderings through Mongolia, the author tells (page 62) of finding a tribe of Buddhists, the Soyots, who are 'proud of retaining the pure doctrine of holy Rama. . . . . They are the eternal enemies of war and of the shedding of blood. Away back in the thirteenth century they preferred to move out from their native land and take refuge in the north rather than fight. . . . Three times in their history they have thus trekked northward to avoid struggle, and now no one can say that on the hands of the Sovots there has ever been seen human blood. With their love of peace they struggled against the evils of war.' That this migratory life is ideal, is not contended. But it is contended that the Soyots escaped extinction in the midst of hostile and violent populations, and secured peace at a cost infinitely less than that which would have been involved in resort to arms."

The writer's concluding observations are:

"There is no reason in the world for using force, either here or anywhere else, save that we are barbarians still, and therefore, like our ancestors, do the easy because the instinctive thing. Force means the abandonment of reason and love. But it is reason which distinguishes men from animals, and love which distinguishes civilized men from savages. Either our racial evolution is a snare and a delusion, and we should straightway return to the brute creation from which we sprang, or we have powers in our keeping which we will not, or dare not, use. Already it seems to us, as we look at the world today, that we are far returned toward the That civilization may yet be saved, and Christianity at last be justified, we plead for man to rise to the measure of his own spiritual capacity, and prove himself indeed to be the son of God!"

The writer's clinging to Christianity, in spite of the fact that in history its professed followers hold the record in shedding blood, is pathetic. Perhaps by Christianity he does not mean institutional Christianity or Churchianity but the spirit of the idealised Christ.

The reader must not think that we have been wasting time and space on matters which do not concern Indians. That is not so. Whatever concerns any man or people concerns us. But we do not rest our case on

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that general ground alone. So long as the Turkish problem is not satisfactorily solved, there cannot be tranquillity in the Moslem world. If there be no such tranquillity, there will be unrest among Indian Musalmans. As they form an important portion of the population of India, when they know no peace and are in an excited mood, other Indians, too, cannot have peace or make adequate progress.

# Wanted a Medical Officer for Visva-bharati.

Among the many needs of the Visva-Bharati a particularly pressing and urgent one is the want of a properly qualified whole-time medical officer. The institution maintains a hospital for the use of its immates, hailing from all parts of India as well as from Europe, and also an outdoor dispensary at Surul for the inhabitants of the neighbouring villages.

To an energetic medical man it would give a splendid opportunity of serving the Visva-Bharati and at the same time working out the sanitary reconstruction of our villages and rural life. The present resources of the Visva-Bharati are not such as to enable it to offer adequate pecuniary consideration, but free quarters in congenial surroundings with a subsistence allowance will be given. The work is sure to appeal to some one who is seeking a sphere of useful activity in the service of a noble cause.

# Scholarships for Students of Music.

From July next the Visva-bharati offers two scholarships of Rs. 30 per mensem for two years to students of music. Applications are invited especially from those who want in future to be teachers of music. The selected candidates will have to stay at Santiniketan during their periods of study. The selection will be made irrespective of considerations of sex. Applications should be sent by post to the Secretary, Visva-bharati, Santiniketan P.O.

# The Meaning of the Rhineland.

Commercial News, edited by Prof. Benoy Kumar Sarkar of Berlin, tells its readers:—

"The Rhineland as an independent political and economic entity is no loss to the world. But it is a tremendous loss to Germany.

"It is with the object of inflicting this heavy loss of Germany that the Franco-Belgian occupation of the Ruhr and the Southern Rhine has been consummated. Behind this occupation there operates also the backing of both Great Britain and the United States,—united as all these war-time allies and associates are in the crippling of Germany in industry and commerce.

"For the resources of Germany as industrial power one must not however be obsessed by the greatness of Rhineland (including the Saar and the Ruhr). Not more than 25 per cent of Germany's export industry lies in this region.

Seventy-five per cent of German industry lies in Eastern Germany (with Silesia and Saxony) and in Southern Germany (Bavaria and Baden.)

"The Leeds and Manchester of Germany are located in Saxony. The textiles—velvet, blankets, alwans or shawls, embroideries, etc., of Chemnitz, are well known in India. Westphalia (in its unoccupied parts) produces hosiery and borders and so forth.

"Iron industry is located in Baden, Pfalz (Bavaria), Silesia and Southern Saxony (Freiburg, Zittau, etc.).

"Bavarian works manufacture paper. Agricultural machineries also have their centre in Southern and Middle Germany.

"The market for India's jute and cotton is Middle Germany and Saxony. Linseed-oil is consumed in the workshops not only of the Rhineland but also of Bremen, Middle Germany, as well as Baden. Middle Germany is

"It is on this seventy-five per cent of her resources that Germany, deprived as she is of the Rhineland, has been concentrating her energies. An intensive exploitation of the already working concerns is therefore on."

## Educational Expenses in Germany.

According to the same monthly,

likewise a market for spices.

"Foreign students in Germany's Technological Institutes have to pay about £ 26 a year. This sum includes admission (£ 12), tuition fees (£ 2) and laboratory expenses (£ 12). At Berlin living expenses for foreigners come up to about £ 6 per month. Indian students should be prepared altogether for £ 100 a year. German money must not be bought in India.

"Nobody can be registered at any Technische Hochschule, Handelshochschule or University, unless one passes an examination in German language. To prepare for this test Indian students generally take four or five

months on arrival in Germany.

"The winter Semester (term) begins about October 15 and the summer semester about

April 15. To be in time students should leave India at least six months before these dates."

#### Railway Experts and the Councils.

The number of railway experts among Indians is very small, and none of them are to be found in the legislative bodies. So, whatever the usefulness of these bodies, it would be better for India if some Indian railway experts were there. The sanitary and material progress of India depends not a ·little on the proper alignment, construction, financial administration and management of railways. For these reasons, Mr. S. C. Ghose deserves to be encouraged and supported in his candidature, particularly as we hear Mr. J. Chaudhuri, who has resigned, has himself persuaded Mr. Ghose to seek Rai Sahib Pandit Chandrika election. Prasada could also do useful work in the Legislative Assembly.

## An Anglo-American Judge.

George Sutherland of the U. S. Supreme Court who delivered the opinion of the Supreme Court on the Bhagat Singh Thind case, to the effect that no high-caste Hindu can be a naturalised citizen of America, is an Englishman by birth but a naturalised American citizen. He was born in 1862 in Buckinghamshire, England. It may be that he has not been able to forget his inherited prejudices against the natives of India.

# The National Flag

In our last issue we briefly expressed our opinion on the struggle in the Central Provinces centring round the National Flag. In addition to what we have said, we wish to say •that we respect the sentiment associated with what one considers his National Flag. Moreover, as we have not suffered or made any sacrifices for the national cause as thousands of non-co-operators have done, we have desire to assume unbecoming airs of superior wisdom and sit in judgment over the sufferers. We respect their courage and their willingness to suffer. But we may be pardoned saying that as courage and powers of self-sacrifice and suffering are precious gifts of God, they should be used

to obtain adequate results. The greatest soldier is not necessarily he who merely throws away his life. It must be done for sufficient cause. In war and battles and sieges, when the flag is planted by a party on the enemies' citadel, it indicates that that party has become masters of the situation. Will the planting of the National Flag on any number of town halls and municipal and other official buildings make any difference in our political status? Will it enable us to make or repeal laws, levy, reduce or abolish taxes, curtail or reallot expenditure, and do the thousand and one other things pertaining to popular sovereignty? Will it even lead us appreciably nearer that goal? Will it increase our national solidarity by putting an end to social unrighteousness and injustice?

We must say, humdrum unsensational work in fulfilment of the Bardoli constructive programme appeals to us as far more important and useful than the hero-becoming and hero-making connected with the National Flag struggle. This may be an unpopular opinion, the opinion of an effect old man, of one belonging to the party of "yesterdays," but we cannot help giving expression to it. Energy and enthusiasm ought to be economised, and utilised to the greatest advantage, instead of being wasted on issues of minor practical importance.

We also made it clear in our last issue that we do not support the attitude of the Government either. The British Empire in India would not have toppled down like a house of cards if the National Flag processions had been allowed to pass on without hindrance.

# All-India Congress Committee's Compromise Resolution.

At the recent meeting of the All-India Congress Committee held in Bombay,

"Mr. Purushottamdas Tandon of the United Provinces moved that in view of the fact that there was a strong body of opinion in the Congress in favour of contesting the elections, and that the existing divisions amongst Congressmen had already led to lessening of the influence of the Congress, the committee deemed it absolutely necessary that Congressmen should close their ranks and present a united front and that no propaganda should be carried on amongst the voters in furtherance of the Gaya Congress resolution relating to the boycott of the Councils."

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After an animated debate, this resolution

was carried by 71 votes to 26.

We are not constitutional lawyers able to pronounce an authoritative opinion; but using our commonsense, as every one is bound to do it seems to us that for a Committee of a large body to practically override the decision of that body is topsyturvydom or akin to it. Moreover, as the All-India Congress Com-. mittee consists of 350 members, the compromise resolution has been carried, not by an absolute majority but only by one-fifth of the total number of members. This must detract from the weight and moral authority of the decision. The majority party of the Congress may not therefore feel bound by it.

It seems to us an odd sort of compromise by which the minority seek to compel the majority to be bound by a "self (?)-denying"

ordinance imposed from without.

Qur view has always been that, if anybody wants to enter the Councils, let him; but why should he also seek to shut the mouths of others who have been saying and want to go on saying that council-entry is useless? Boycotting the councils, boycotting the law-courts, and boycotting Governmentrecognised schools and colleges have been all along the basic "Don'ts" of the nonco-operation movement;—the Gaya Congress did not start any of these war-cries, it only confirmed the first item of the boycott policy against an attempt to give it up. It is strange that a committee of the Congress has felt morally competent, not only to practically change a basic position but also to call upon others not to carry on propaganda according to the fundamental programme of Non-cooperation.

When large numbers of non-co-operating students went back to Government-recognised institutions, they did not ask that the doors of National Institutions be closed or that all writing and speaking against the Government-recognised institutions be given up. They were satisfied with being simply allowed to have their way.

When some non-co-operating lawyers resumed practice, they did not ask that the boycott of the law-courts be given up altogether or that all Congressmen cease to speak or write against practising in them. They were satisfied with their own freedom to resume practice. •No doubt, a time may come when it may be felt necessary to get the boycott of law-courts formally rescinded by the All-India Congress Committee.

But in the matter of council-entry, those who want to enter the councils, are not satisfied with their own freedom of action; -they must needs in addition deprive others of their freedom of expression! This is a new prin-

ciple of democracy yelept Swarajya.

It is said that a new situation has arisen, that the influence of the Congress has lessened owing to division in its ranks, that a united front must be presented, that much mischief is done in the councils in the matters of repression, oppresion, taxation, wasteful expenditure, &c., which requires to

be prevented.

We suppose, a united front could have been presented by the pro-council men, the Congress minority, giving up their hobbycould it not? But they insisted that the anti-council men, the Congress majority, must give up theirs, and by strategy or accident or we don't know what, they have gained their object. We do not believe that tampering with the fundamentals of Non-co-operation will increase the influence of the Congress.

The pro-council men do not appear to agree as to what they will do when they have entered the councils. Mr. C. R. Das originally declared for universal obstruction, then he declared for Lokmanya Tilak's "responsive co-operation"; but we must not proceed. For we confess, we may be caught tripping, as we do not usually read the messages, manifestoes, pronouncements, proclamations, and so forth, of the Leaders, Vice-Leaders, Pro-Leaders, Pro-Vice-Leaders -there are so many of them speaking and writing so often and so voluminously.

What we have all along contended is that universal obstruction would be a senseless and conscienceless method, and it would be futile, too; for it is almost certain that the pro-council men will not be able to capture. so many seats as to constitute an absolute majority of members in the Councils—elected, nominated, official, all told. Therefore, there is only "responsive co-operation" to fall back upon. But that is the principle which has all along been followed by the honest and independent 'members of the legislatures. The pro-council non-co-operators can only add to the number of these honest men; they Moreover, the noncan do nothing new. official legislators have already defeated the

Government many times. So it cannot be said that by joining forces with the existing independent Moderates, the pro-council men will perform the hitherto unimagined feat of defeating the Government. It may be that the number of such defeats will be a little increased. But cui bono?. The essence of popular government is to make the people's will prevail? How often and in what important, fundamental and essential matters have the people's representatives been able to make the people's will prevail by defeating the Government? Why are the certifications, the vetoes, and the other dodges lost sight of? Why is the disappointment with dyarchy of even those who were or are Ministers, not to speak of outspoken M. L. A.'s and M. L. C.'s, not paid due attention to?

Still, let everyone who desires enter the Councils and try to do what little good can be done. But why seek to gag others who are convinced of the futility of Councilentry?

The merest tyro in politics has known all along that the councils as at present constituted have not been able to prevent repression, oppression, overtaxation, wasteful expenditure, &c.; it is not a new discovery made by the pro-council non-co-operators, justifying a change of programme at the present stage. But let us suppose that formerly this matter of common knowledge did not receive proper attention; now it should. In that case, council-entry being a fundamental issue ought to have been considered by and argued before a whole house in Congress assembled. Let us forego even that argument. But let us point out that, as we have already done indirectly, even when the pro-council non-co-operators enter the legislatures, they, too, will find that they cannot make their or the people's will prevail.

The whole controversy about council-entry has been a waste of time and energy, for which the minority party are mainly responsible. They should have simply tried to enter the councils (as the students have joined their schools and colleges and the lawyers have resumed practice) without plunging the country into a fruitless wrangle, and the majority ought to have allowed them to do so, without any fuss. So little has been done to work out the constructive programme

that attention ought not to be allowed to be diverted to non-essentials.

## Carmichael Medical College.

England is a very much healthier country than Bengal. There the medical schools of only one University, that of London, number seventeen. There are besides arrangements for medical education in Cambridge and other Universities. In the whole of Bengal, there are only two medical institutions of university rank, besides a few schools not numbering even half a dozen. Of our two medical colleges, Carmichael Medical College is greatly handicapped by lack of funds.

A capital grant of four lacs of rupees has been received from Government by the authorities of the college. This grant was conditional on Rs. 2,17,000 being raised by public donations. It has been possible to fulfil this condition principally through the generosity of Rai Debendranauth Mullick Bahadur, who has given more than a lac, and, of the late Srimati Muktamala Dasi, widow of the late Babu Dhirendranath Dutt, who left seven-eighth part of her estate to the college by a will, the executors of which have given Rs. 70,000 as a portion of the legacy.

The council of the college stand urgently in need of an Anatomical Block, an Infectious Diseases Ward and a Maternity Hospital. They observe in their report:

"We beg leave to inform the Government and the public that it will be necessary to restrict the number of admissions of students from the next year owing to the difficulty of providing a sufficient number of labour cases for the practical training of students in midwifery. The construction of an up-to-date Maternity Hospital is essentially necessary to meet this difficulty. In these circumstances we hope that both Government and the public will come forward with their generous help and enable the Society to carry out the above projects, and thus prevent the reduction of the number of admission of students into the College."

The council are further obliged to report that

The funds at their disposal are quite insufficient for the bare maintenance of the existing number of beds in the Hospital, and if no help be immediately forthcoming from Government and the public, they shall

be placed in the most undesirable position of being compelled either to levy fees from patients, thereby depriving the poor needy sufferers of their just right to free hospital treatment or to close down some of the wards, which will result in a further reduction in the number of admission of students.

It is well-known that the college has been able to go on and give education of a high standard because of the self-sacrifice of its staff. Having done, and still doing their best, they have every right to expect the unstinted support of Government and the people.

"We have all along been receiving the unstinted help of the Medical profession, but we have not been equally fortunate in our expectations from the Government and the public. We are thankful to Government for the grants made from time to time, but we have to observe with regret that these grants have not been commensurate with the claims of the College and the Hospitals."

While Government contributed Rs. 11,56,661 to the Calcutta Medical College and its attached Hospitals, it contributed only Rs. 50,000 to the Carmichael Medical College and its attached Hospitals. While the total cost of maintenance of the Calcutta Medical College and its attached Hospitals amounted in 1921 to Rs. 14,15,714, that of the Carmichael Medical College and its attached Hospitals was only Rs. 2,29,560. This has only been possible by the unselfish and ungrudging self-sacrifice of the members of the staff. The visiting officers in charge · of the different branches of the Hospitals are carrying on the work of the College and Hospitals gratuitously, while hardly a living wage is allowed to the whole-time officers of the College and the Hospitals.

The Calcutta Corporation has increased its

grant to the Hospital by Rs. 10,000.

The authorities have been able to provide a second Medical College in Bengal, thereby relieving the Government of a heavy and costly obligation, for which they have been helped with a meagre sum of Rs. 50,000 annually. In spite of repeated representations, Government we not increased the annual grant. In view of the fact that the Carmichael Medical College has supplied a need which the Government had fully recognised, the Society can reasonably claim from Government a much more generous scale of grant, both recurring and non-recurring, in order to place the College on a sound footing.

The annual report shows that 110 students were admitted during the year (out of 1083 applicants), bringing the total number to 554.

The total number of beds in the hospital has acreased to 286, of which 57 are fully endowed.

Altogether 2669 indoor and 19,440 outdoor patients were treated.

#### Reaction in Hindu Society.

In the course of a previous note we have spoken of the possibility of the Hindus being able to stand their ground by becoming more intellectual, rational and liberal. But though there are grounds of hope, the presence of the forces of reaction is a discouraging factor. Here is an illustration:—

We understand that it will be necessary in the near future to appoint a new Principal for the Government Sanskrit College in Calcutta. Though Professor Surendranath Das Gupta, N. A., Ph. D., of Chittagong College, is admittedly the fittest man for the office, he runs the risk, we hear, of being superseded simply because he is not a Brahmin by caste, but a Vaidya! He is deeply versed in Sanskrit lore, and in Indian and Western philosophy. Besides being a doctor of philosophy of Calcutta and Cambridge, he is the author of an original and scholarly work on Indian philosophy (Macmillans ), which has been spoken of in high terms by Indian, English, German and Russian critics. And his relatives and forbears have been professors of Sanskrit in their family Sanskrit college for more than a century, teaching Brahmin pupils among others. When in the last century Professor Prasanna Kumar Sarvadhikari became principal of the Calcutta Sanskrit College, the fact of his being a Kayastha could not stand in his way. When Professor Cowell occupied the same chair, the fact of his not being a Hindu at all was not considered a disqualification. But now in this twentieth century a man who combines in himself the fruits of both Eastern and Western culture may stand disqualified because of his caste! To Englishmen it does not matter to what caste a man belongs. The objection must, therefore, have come from Hindu and Brahmanic sources. Who are the objectors? And what are the grounds of their objection?

What is most curious is that it is said that an Englishman who is not known to be either a Sanskritist or an Indologist of any sort is considered to have the best chance of being appointed.

#### Indians in Africa.

Now that persistent efforts are being made to prevent further emigration of Indians to any part of British Africa and to make it impossible for those who are already there to remain there and lead self-respecting lives, Englishmen may be reminded of what Mr. Churchill wrote in his work entitled My African Journey, and which was once quoted in this Review by Mr. C. F. Andrews in one of his numerous contributions to it. Said Mr. Churchill:—

"It was the Sikh soldier who bore an honourable part in the conquest and pacification of these East African countries. It is the Indian rader who, penetrating and maintaining himself n'all sorts of places to which no white man would go or in which no white man could earn t living, has more than any one else developed he early beginnings of trade and opened up the irst slender means of communication. It was by Indian labour that the one vital railway on which everything else depends was constructed. It is the Indian banker who supplies perhaps the larger part of the capital yet available for rusiness and enterprise, and to whom the white settlers have not hesitated to recur for financial uid. The Indian was here long before the first He may point to as many British officer. renerations of useful industry on the coast and nland as the white settlers, especially the most recently arrived contingents from South Africa the loudest against him of all ), can count years of residence. Is it possible for any Government with a scrap of respect for honest dealing between man and man, to embark on a policy of deliberately squeezing out that native of India from regions in which he has established nimself under every security of public faith?"

Much has been recently made of the fact of the war services of a number of European settlers in Africa. If war services are to be the qualification for admission to Kenya or for obtaining the Franchise, Indians, too, have rendered such service. But then, it is said that it was the warlike races of India who fought Empire, not other classes of for the This is a curious argument. Indians. after province in India has Province become emasculated under British rule and been declared unfit for military service, though during the last big war soldiers had to be recruited from every province, and they rendered service, too. But still. whilst

entitled to credit because some other Englishmen had fought, every Indian is not considered fit for this thing or that on the similar ground of some other Indians having fought. However, if fighting is to be the qualification, let all persons belonging to what the Indian Army authorities consider the martial races, e.g., Sikhs, Jats, Rajputs, Dogras, Gurkhas, Garhwalis, Indian Pathans, &c., be allowed to emigrate to British Africa and have the franchise there when found possessed of the same property and educational qualifications as the white voters. And let also only those Englishmen have similar rights who have themselves fought or whose relatives have fought.

It has also been said that as the Indians do not go to Africa to do good to the Africans, they ought not to be allowed to emigrate and settle there. We do not want to raise the question of the indirect advantage to Africans of the presence of Indian traders in their midst, which has been admitted by Mr. ex-Colonial Secretary Churchill. will only say that, barring a few missionaries (but not all missionaries, for some are professional missionaries), no European goes to Africa with the direct object of doing good to the natives of that continent. Therefore, let all Europeans except these Christian philanthropists be prevented from emigrating to or settling in that continent.

It has also been argued that Indians must not rule there. But who wants to rule? At the same time, we cannot accept the position of disfranchised or unfranchised helots. We are fighting for self-rule in India; and elsewhere, too, wherever we may be, we must have the vote. We are not born only to be ruled, both at home and abroad.

It has also been said that the African is the party who must have the final say in this matter. Agreed. But let him say his say before a competent and neutral third party—neither before Englishmen nor before Indians, so that he may speak without fear; and let him also be set free, so that he may not have to suffer afterwards for saying true things of the British settlers' doings and dealings. Is there any power on earth that can satisfy these conditions?

eclared unfit for military service, during the last big war soldiers be recruited from every province, y rendered service, too. But still, every Englishman is considered fit for? A joke may be repeated too ofter the formal of the matter to the Imperial Conference. But have the Indians got the rights which that body has considered them entitled to and fit for? A joke may be repeated too ofter the matter to the Imperial Conference.

over, it is a body in which the whitewill is supreme.

Tanganyika, ordinances have been passed have led to the Indian traders shutting shops by way of protest. Great sufferas been caused to the dealers and their ners alike owing to the shops remaining for more than a month.

Natal the Rural Dealers' Licensing ince threatens to wipe out the Indian in the rural areas. The land ordithere establishes the principle of segret, according to which all available land irban is likely to be sold to the Euroto the exclusion of Indians and others. Extension of this ordinance to other Bos and Townships will deprive Indians right of owning land, if the principle is o operation there, as has been done by irban corporation.

tal Indians appeal to India and the Government to do everything possible ng pressure upon the South African Government to disallow these two nces. The sanctioning of these nces will mean the death-knell of s in Natal.

#### Aga Khan on Indian Claims in Kenya.

Paris, May 9.
rviewed by a Reuter's representative
e Aga Khan said, all Indians were united
subject of the position of Indians in
which territory had been open to Indian
ation and trade from time immemorial.
had regularly settled in Kenya for the
-hundred years, and it was largely due
enterprise of Indian merchants that
rule was first established there.

s the situation was different from that da and Australia, where the Europeans led first.

ens in Kenya ought to enjoy identical res with Europeans. They did not ileges, but there should be a fair field favour. Indians did not seek to control ffairs. The best solution would be for to keep control of the natives through mial Office.

## engal Health Association.

gal is a very unhealthy province. A Association has been an urgent need. glad one has been formed, and hope

that it will soon publish a well thought out programme, and work it. Besides preventing diseases and curing them when men have fallen ill, there is a vast field of work to be done to promote health. The teaching of hygiene and sanitation on the basis of a knowledge of physiology should be obligatory in educational institutions of all grades. In addition, there ought to be a campaign to spread such knowledge among the people by means of charts, pictures, magic lantern lectures, the cinema, &c. In all villages and towns there ought to be an ample provision of playgrounds for juveniles and adults of both sexes. Economic improvement is essential.

The average age of mortality in India is 23, whilst it is 46 in England and 44 in Japan. Thus whatever our work in life may be—whether the production and acquisition of wealth, the pursuit of knowledge, scientific, historical or philosophical research, promotion of education or other philanthropic object, or spiritual endeavour, we have half as much time at our disposal for the purpose as some other peoples. And part of that time too is wasted in suffering from various\_\_\_ diseases. So it is not possible for us in the present state of health of the country to make as much progress as many other peoples. It is absolutely necessary to improve our health conditions.

## Training in Printing.

When students 'non-cooperated' in large numbers there was much talk of vocational education. We said at that time that printing was one of the trades and industries in which students ought to be trained. At present the actual work of printing is done mostly by illiterate and untrained men, though it may be made more remunerative than low-paid clerical jobs. At Leeds they have instituted a printers' degree for students.

"The Leeds Education Committee and the University have set up a new course of training for students who may expect to occupy posts of directive responsibility in the printing trades.

"The University has no printing department of its own, but in other respects is able to offer just that kind of training which is needed by a man who will afterwards take a responsible position in business life. The Leeds Technical School Printing Department, on the other hand, within a few minutes' walk of the University,

l equipped with up-to-date machinery, is viding technical training in the various presses of printing. The school has the good-ll of the industry, and this fact gives reason hope that the new course, in which the niversity and the school co-operate, will be deemed by those who seek to combine a jversity degree with technical instruction in inting.

"The full course will extend over four years.

ne scheme will come into operation next

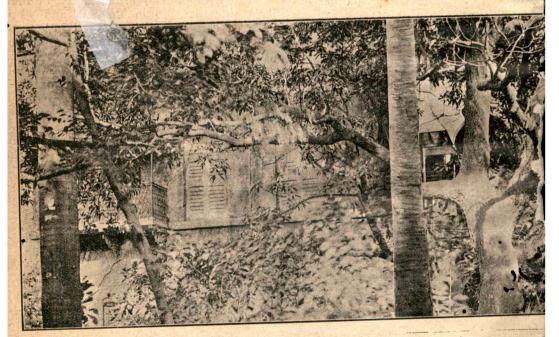
ctober."

The Calcutta University has a press. should set up a full course of training or students in printing.

patriotism and given the public retunity and ample time to save its had not be lost to raise more by subscription and utilise the resident for some philanthropic object dear to the heart of the great and good Pandit. I house requires thorough and extens repairs.

# "Compromise Resolution" Explained.

We are sorry we have to waste space on the "compromise resolution" we have already done in the note of



A View of Vidyasagar's Residence

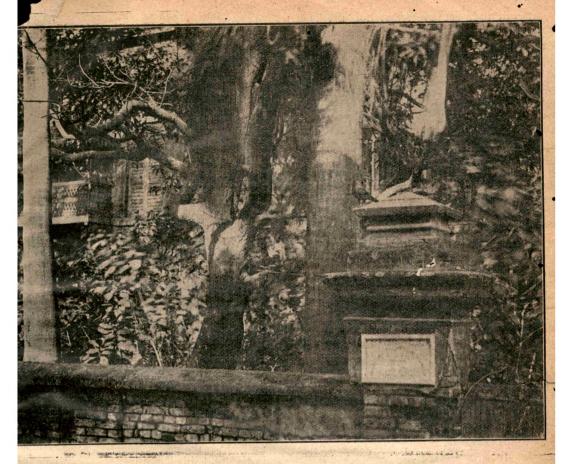
# Vidyasagar's Residence.

It has given us great pleasure to read in *The Servant* that the family residence of the late Pandit Iswar Chandra Vidyasagar which was put up for sale by public auction, on May 26 last, in execution of a mortgage decree, has been purchased by the Hindusthan Co-operative Insurance Society Limited, for the sum of Rs. 72,000. The debts were not incurred by him. The Society holds it on trust on behalf of the public, till subscriptions are raised to convert the premises to a public purpose. The Hindusthan Society has done an act of genuine

written on the 29th May. The presen was written on the 30th May.

In the course of an explanation is the new Working Committee of the A Congress Committee and published dailies of the 30th May, it is stated:

"...to avoid any misapprehension in the of the people about the meaning and import the compromise resolution passed by the Lindia Congress Committee, we think it not to make the following statement. The refin question does not violate the principle died in the resolution of the Gaya Corelating to the boycott of the Councils mandate of the Congress maintaining in



Another View of Vidyasagar's Residence

untouched. All that the resolution does to ask Congressmen not to carry on a La in furtherance of this boycott. Our ns for this step are briefly indicated in the able to the resolution. We consider that Ivantage that would be gained by an active ganda among the voters for making them in from going to the polls would be more counterbalanced by conflicts and bitterness would inevitably ensue between us and other Congressmen who believed in conig the elections. In our opinion the time yould be spent in this propaganda could be usefully employed by us in pushing the of the programme more vigorously. Further, absence of friction among Congressmen selves would have a good effect on the try and would conduce to a better and tier fulfilment of our programme in other cts."

he cheek of this explanation is sure to the the majority party of the Congress. kill the Gaya resolution and they declare with a sanctimonious air that you have left it untouched. For sophistry and self-condradiction and what we in Bengal us to this colloquially call nakami ( नाकार्य) commend explanation.

A portion of the Gaya resolution reads as follows:—

"This Congress resolves to advise that al voters shall abstain from standing as candidates for any of the councils and from voting for any candidate offering himself as such in disregation of this advice."

This is "the mandate of the Congress". It advises voters not to stand as candidates and not to vote for candidates. The compromise resolution says that Congressmen may both be candidates and vote for them and that advice to the contrary must not be given. How then does "the mandate of the Congress remain untouched"?

The new Working Committee professes

great solicitude for avoiding and preventing conflicts and bitterness and for spending time more usefully "in pushing the rest of the programme more vigorously." But would not all these objects have been gained—and gained without the waste of time already lost in conflicts and without the bitterness already created—if, as we have already said in our note on the Compromise Resolution, the pro-council men had simply contested the elections without bringing the matter before the Congress and afterwards before the Committee, and if also the anti-council men, too, had not made any fuss over it?

#### A Much-needed Rebuke.

Last month a man was sentenced by Mr. Justice B. B. Ghose to ten years' rigorous imprisonment for having killed a certain medical practitioner. Throughout the trial the defence counsel suggested that the wife of the murdered man had an intrigue with a grpg-shop keeper who was the chief witness, and that, therefore, she threw the blame on the accused. Owing to this sort of "defence" the poor widow fainted in Court. There were various other damaging suggestions and insinuations, of none of which there we any proof.

Mr. Justice B. B. Ghose, therefore,

"regretted the various suggestions made by the defence counsel throughout the cross-examination of the prosecution witnesses -suggestions Counsel have which were not substantiated. their non-responsibilities in the discharge of their duties to their client and to Court which they ought always to bear in mind. They ought not to act on whatever instructions they are given or materials provided for the purpose of cross-examination. They ought to exercise their discretion. They all along made suggestions of immoral connection between Pannalal Shaw and the deceased's widow. It was suggested that Pennalal carried on an intrigue with that lady. His lordship would call her a girl and the gentlemen of the jury themselves had seen her in the witness box, a girl of tender years. The crossexamination on this point was such throughout the gase that it did produce in his lordship's mind the impression that that was really the defence case. There was, however, no evidence whatever of any such immoral connection. Instructions might have been given to that effect for the purpose of throwing dirt on the off chance that some of it might stick to the persons

for whom it was meant. But counsel have exercised his discretion. This discretion was exercised towards the end of the trial of Mr. Sen stated he was not suggesting any moral connection between Pannalal and the 'But why were then suggestions of such nection made throughout the cross-exartion?' his lordship asked.

We do not know what the state things is in other countries. But her our country we often find that a won good name, which she holds as her precious possession, is a very brittle th because there are many cowards degenerates who gratuitously and wit proof slander women and believe in spread such slander. When lawyers proper instructions and adequate evid they have often to perform the unples duty of blasting reputations; and can safely do so owing to their privil position. But this very privileged pos itself should make them extremely ca as regards the suggestions or insinua to be made. When there is no rethey should not, for the sake of hire, throw dirt on the off chance some of it might stick. In the case is according to his lords comment. judgment,

"These wild and groundless suggestions prolonged the proceedings. They did not in the least his lordship or the gentlemen of jury in doing their work. The instruction making such suggestions were palpably deliberately false. The defence counsel and that they had no papers and proper in tions."

#### Bank Failures.

The failure of the Alliance Bank Simla, with its many branches, has cannuch suffering; it has ruined no Two other smaller banks have also for Government should institute a searching quiry into the affairs of the Alliance other banks which have failed, to find whether there has been any culpable negmismanagement and dealings of a crinic character. It should be ascertained when Sir David Yule decided that the Alliance once close its doors. Why did it continues the decided deposits? It has been said

. Boulton of England were largely ressible for the failure. If so, they should be night to book. Government should call a return showing the amounts of with-Wals and the names of the withdrawers ing the week and month prior to the are and similar figures and names for vious corresponding periods.

Government should also devise some is by which not only the shareholders lso depositors and all who have accounts banks may have periodical reports showhe exact position of the banks. Governshould in addition make rules by the Aance of which the chances of failure

be minimised.

#### Indian Jails.

Hunger strikes by political prisoners and revelations made by released political mers have made the public acquainted the infernal conditions of life in many Some prisoners may have started hunger es on account of the discourtesy of jail byees, which in their own interest they t not to have done; but most often were graver causes leading to such es.

here has been many complaints of there dead flies and other insects, &c., in the badly cooked ied in some jails. Government have firect I such food to be given. Some by countrymen who are jail conis and jail employees cannot be abfrom their share of the blame in this , just as we have to feel ashamed conduct of the Indian police officials 'ted in cases of oppression by the Government are also to blame for king adequate steps for making jail

Iveata hing in recent months has excited so aim priforror as the treatment of prisoners in id no ' e jail, of which we gave some details tive a wious number. On the same subject ritain India writes :-

stration humane.

lying to a question by Colonel Wedgeoout the statement about Visapur Jail published by Messrs. Bhojraj and Wer-Earl Winterton replied that, "the report By Committee of Inquiry upon the Visapur d effectually disposed of many of the tisfepresentations contained in a pamphlet, the authors of which had not accepted invitation to attend the committee."

We do not know what the 'gross misrepresenttations effectively disposed of by the committee' are. On the contrary, the worst charges, the horrors of the bell hain at night, indescribable torture caused by refusal of permission to answer the call of inture at night, the way in which prisoners were has ad at the latrine-parade and the manner in white, more than one person was made to use the same latrine utensil at the same time, the callousness with which the warders sometimes assaulted the prisoners, resulting in. the immediate death of one prisoner and severe injury to several others—all these are admitted in so many words in the report submitted by the gentlemen selected by the Government itself, to inquire into the matter. And this inspite of the fact that the 9 prisoners examined were still in the Visapur jail and at the tender mercies of the jail anthorities against whom they were expected to depose, and out of the remaining 6 witnesses 4 were jail officials, who were themselves on their trial.

Replying to Colonel Yates, Earl Winterton said: "The authorities in India were considering whether action against the authorthe pamphlet was desirable." If the author be prosecuted, it may have the unintended good effect of proving the author's allegations to the hilt. Mr. Bhojraj Ajwani, one of the victims of the cruelties of this jail, a graduate of the Bombay University and Secretary of the Sindh Provincial Congress Committee, has written a letter to the Press on the Inquiry Committee's report, from which we extract a few sentences, which do not contain the most horrible or disgusting details :-

"It [the Report] says, water arrangements for latrines were satisfactory. I am unable to understand how the Commission has been able to make that extraordinary statement. I and Mr. Werhomal have in our previous statement declared that a tub of water was really kept for latrine purposes, but that tub contained not only water, but, it will shock some people to know that the prisoners passed urine in that tub also. That was the only arrangement for passing water. The tub therefore sometimes contained a mixture of urine and water. Prisoners requiring water for necessary purposes, had instructions to fill their pots (in which they took their meals) from the tub and use the mixture for necessary purposes. Who can submit to such shameful degradation. specially how can an educated man. stand such a terrible thing?

"We had alleged that except at the appointed tilhe prisoners were not given permission to

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Commission makes a categorical denial of this. Will the Commission explain if that permission was granted why was it that there were daily two or three instances of prisoners in Chakki who were give jail punishments because out of sheer helplessness they had to eass involuntarily urine and filess.

"Then again, way disprisoners at night stealthily make water in p. in which they took

their meal?"

We will make another extract from Young India, relating to another jail.

In communique No. 473, the Shiromani Gurdwara Prabandhak Committee made a definite allegation against the jail authorities about the beating of Akali Sikhs in Multan jail, with a view to extorting apologies. The communique

"All those who are to be set free on a particular date are first made inconscious. Some are put in a pond of dirty water. Pathan Lumberdars sit on their shoulders; their faces sink in water until they become senseless. They are all in that state carried to the office where their thumb impressions are fixed on some pieces of printed paper, each containing one or two lines of English—probably a form of apology."

The Government Communique in reply to this ran:—

"The orders which allow of release after completion of two-thirds of the sentence, in cases in which no dauger to the public is involved by release, are being applied to the Guru-ka-Bagh prisoners: and large numbers have been and are being released under these orders. In these cases no question of apology arises."

Mark the quibbling again. "In these cases no question of apology arises." Are there any cases in which the question of apology does arise? And what are the facts about these cases, pray?

Nothing can satisfy the public excess the reports of independent committees of enquiry appointed by Government on the recommendation of the elected members of the legislative conscience of the provinces concerned.

## About "Inspired" Contributions.

We said in our last issue that we were convinced that many contributions to the Press relating to Calcutta University affairs were inspired, though were could

not name the inspirers. Exception been taken to this statement. No length reply is needed. One may be satisfied a theft has been committed an say so, though he may not be almane or detect the thieves.

# Tilak Swarajya Fund and Volunteers.

The All-India Congress Committee cluded their deliberations on May 28. accepted a resolution, proposed by the Working Committee, for the extension the period for the collection of money the Tilak Swaraj Fund and the enrolment volunteers.

Babu Rajendra Prasad made a stated showing that the amount collected of April 30th—the date by which, according the Gaya Congress resolution, the valuates were about to be obtained—was a thirteen lakhs, including promises of and a half lakh. The volunteers enroumbered ten thousand. Burma and Grahad subscribed more than their respendences, the former having raised one half lakhs and the latter three and a lakhs. In addition, the Burma Cong Committee had earmarked half a lak Civil Disobedience.

The Financial report of the All-Congress Committee was presented. showed that up to the end of april were nearly six lakhs of rupees in Swaraj Fund.

# Voting on Compromise Resolu

"The Associated Press message de that the compromise resolution meeting of the All-India Congress Conat Bombay was carried by 71 votes absolutely incorrect. The resolution carried by 96 votes to 71. Tamil Karnatak, Sindh, Guzerat, Bombar Behar and the bulk of the member Andhra voted solid against Council Entry

This correction does not materially a our argument based on the small fraction the total number of members constitute those who voted for the resolution.